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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 6th January 1894.

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List of Newspapers and Periodicals.

(For the week ending 6th January 1894.)

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	,, Critic	Rájkot	Monthly	373
3	,, Indian Spectator	Bombay	Weekly	650
4	,, Káthiáwár Times	Rájkot	Daily	300
5	,, Mahrátta	Poona	Weekly	375
6	,, Musalman of India	Bombay	Do.	250
7	,, Phœnix	Karáchi	Bi-weekly	400
8	,, Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
9	,, Sind Times	Karáchi	Bi-weekly	250
10	,, Young India	Baroda	Weekly	150
	ANGLO-MARÁTHI.			
11	The Bodh Sudhákar	Sátára	Weekly	250
12	,, Din Bandhu	Bombay	Do.	1,550
13	,, Dnyán Chakshu	Poona	Do.	1,000
14	,, Dnyánodayă	Bombay	Do.	375
15	,, Dnyán Prakásh	Poona	Bi-Weekly	425
16	,, Hitopadeshak	Bombay	Weekly	1,000
17	,, Indu Prakásh	Do.	Do.	900
18	,, Native Opinion	Do.	Bi-Weekly	600
19	,, Prabhákar	Do.	Daily	350
20	,, Rámdás	Bijápur	Weekly	600
21	,, Shetkaryáncha Kaivári	Bombay	Do.	500
22	,, Subodh Patrika	Do.	Do.	950
23	,, Sudhárak	Poona	Do.	3,009
24	,, Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
25	The Arunodayă	Thána	Weekly	625
26	,, A'ryávart	Dhulia	Do.	225
27	,, Bakul	Ratnágiri	Do.	440
28	,, Belgaum Samáchár	Belgaum	Do.	215
29	,, Chandánshu	Tásgaon	Do.	102
30	,, Chandrakánt	Chikodi	Do.	200
31	,, Chandrodaya	Chiplun	Do.	125
32	,, Chikitsak	Belgaum	Do.	400
33	,, Chitragupta	Karád	Do.	200
34	,, Daivadnya Samáchár	Bombay	Monthly	500
35	,, Dakshin Vritt	Kolhápur	Weekly	150
36	,, Dhárwár Vritt	Dhárwár	Do.	820
37	,, Dnyán Dip	Bombay	Monthly	300
38	,, Dnyán Ságar	Kolhápur	Weekly	400
39	,, Ganga Lahari	Násik	Do.	211
40	,, Gulburga Samáchár	Gulburga	Do.	...
41	,, Hindu Punch	Thána	Do.	700
42	,, Hitechchhu	Bijápur	Do.	60
43	,, Holkar Sarkár Gazette	Indore	Do.	458
44	,, Jagadádarsh	Ahmednagar	Do.	352
45	,, Jagad-hitechchhu	Poona	Do.	4,500
46	,, Kalpataru	Sholápur	Do.	250
47	,, Kannada Punch	Bágalkot	Do.	50
48	,, Karmanuk	Poona	Do.	1,500
49	,, Keral Kokil	Bombay	Monthly	1,500
50	,, Kesari	Poona	Weekly	4,300
51	,, Khándesh Chitragupta	Dhulia	Do.	230
52	,, Khándesh Vaibhav	Do.	Do.	200
53	,, Khara Prakár	Bombay	Monthly	1,000
54	,, Kumtha Vritt	Kumta	Weekly	200
55	,, Maháráshtra Kokil	Bombay	Monthly	2,000
56	,, Maháráshtra Mitra	Sátára	Weekly	250
57	,, Maháráshtra Vritt	Do.	Do.	...
58	,, Mantri	Poona	Do.	...
59	,, Másik Vrittamála	Bombay	Monthly	...
60	,, Moda Vritt	Wái	Weekly	325
61	,, Mumbai Vaibhav	Bombay	Daily	500
62	,, Nagar Samáchár	Ahmednagar	Weekly	150
63	,, Násik Vritt	Násik	Do.	275
64	,, Nipáni Vaibhav	Nipáni	Do.	...
65	,, Nyáyă Sindhu	Ahmednagar	Do.	175
66	,, Pandhari Mitră	Pandharpur	Do.	260
67	,, Poona Vaibhav	Poona	Do.	3,200
68	,, Praboh Chandrika	Jalgaon	Do.	100
69	,, Prabodh Ratnă	Bársi	Do.	235
70	,, Prántik Samáchár	Poona	Do.	...
71	,, Pratod	Islámpur	Do.	300
72	,, Rághav Bhushan	Yeola	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
73	The Rámdás	Bijápur	Weekly	...
74	„ Ratnákar	Kaládgi	Do.	50
75	„ Saddharmadip	Alibág	Monthly	...
76	„ Sarvadaman	Poona	Do.	...
77	„ Satyă Prakásh	Do.	Weekly	...
78	„ Satyă Shodhak	Ratnágiri	Do.	400
79	„ Satyă Sadan	Alibág	Do.	200
80	„ Sholápur Samáchár	Sholápur	Do.	260
81	„ Shri Shiváji	Poona	Do.	300
82	„ Shubh Suchak	Sátára	Do.	260
83	„ Sudhákar	Pen	Do.	300
84	„ Sumant and Satyă Sudha	Kárwár	Do.	300
85	„ Tukárám	Ahmednagar	Do.	250
86	„ Vanapriya	Chikodi	Fortnightly	100
87	„ Vártáhar	Bombay	Tri-weekly	700
88	„ Vengurla Vritt	Vengurla	Weekly	175
89	„ Vichár	Dhárwár	Monthly	500
90	„ Vichár Ságar	Baroda	Weekly	650
91	„ Vidushak	Karád	Do.	300
92	„ Vidya Vilás	Kolhápur	Do.	275
93	„ Vijay	Sháhápur	Do.	250
94	„ Vikshipta	Bombay	Do.	600
95	„ Vividh Dnyán Vistár	Do.	Monthly	500
96	„ Vrittadhára	Dhár	Weekly	150
97	„ Vrittasár	Wái	Do.	285
98	„ Vritt Sudha	Sátára	Do.	200
99	„ Vyápári	Sholápur	Do.	...
100	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
101	The Dnyán Sudha	Ahmedabad	Monthly	250
102	„ Gujarát Darpan	Surat	Bi-weekly	700
103	„ Gujaráti	Bombay	Weekly	2,450
104	„ Gujarát Mitră	Surat	Do.	800
105	„ Kaiser-e-Hind	Bombay	Do.	2,500
106	„ Káthiáwár News	Rájkot	Bi-weekly	...
107	„ Rást Goftár	Bombay	Weekly	1,697
108	„ Suryă Prakásh	Surat	Do.	375
	GUJARA'TI.			
109	The Ahmedabad Times	Ahmedabad	Weekly	250
110	„ Ajab	Surat	Monthly	700
111	„ Akhbáre Islám	Bombay	Tri-weekly	...
112	„ Akhbáre Sodágar	Do.	Daily	800
113	„ A'ryă Dharm Prakásh	Do.	Monthly	400
114	„ Bombay Samáchár	Do.	Daily	2,200
115	„ Broach Mitră	Broach	Weekly	350
116	„ Broach Samáchár	Do.	Do.	700
117	„ Buddhi Prakásh	Ahmedabad	Monthly	580
118	„ The Cambay Gazette	Cambay	Fortnightly	...
119	„ Chának	Surat	Monthly	500
120	„ Chandra	Do.	Do.	600
121	„ Deshi Mitră	Do.	Weekly	1,250
122	„ Dnyán Darshan	Broach	Monthly	...
123	„ Dnyán Vardhak	Bombay	Do.	600
124	„ Fursad	Do.	Do.	400
125	„ Gap Sap	Do.	Fortnightly	300
126	„ Gul Afshán	Do.	Monthly	1,200
127	„ Hindi Punch	Do.	Weekly	450
128	„ Hindusthán	Ahmedabad	Do.	716
129	„ Hitechchhu	Do.	Do.	500
130	„ Jain Patrika	Surat	Fortnightly	...
131	„ Jám-e-Jamshed	Bombay	Daily	2,200
132	„ Kachha Samáchár	Do.	Weekly	...
133	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
134	„ Kaira Vartamán	Kaira	Weekly	100
135	„ Kám Dhenu	Bombay	Monthly	...
136	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
137	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
138	„ Kelavni	Baroda	Monthly	500
139	„ Madhur Vachan	Bombay	Do.	500
140	„ Nure Elam	Do.	Do.	320
141	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
142	„ Praja Mitra	Karáchi	Weekly	200
143	„ Praja Pokár	Surat	Do.	800
144	„ Rájyabhaktă	Bombay	Tri-weekly	1,300
145	„ Ranashingadun	Surat	Do.	750
146	„ Samsher Báhádur	Ahmedabad	Do.	300
147	„ Satyă Mitră	Bombay	Do.	500
148	„ Satyă Sodhak	Surat	Fortnightly	500
149	„ Satyodaya	Dohad	Weekly	68
150	„ Sneha Sindhu	Kaira	Do.	275

No	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
151	The Stri Bodh ..	Bombay	Monthly ...	560
152	„ Stri Mitră	Do.	Do.	697
153	„ Surat Akhbár	Surat ...	Weekly ...	600
154	„ Svadesh Bandhu ...	Mahudha	Do.	210
155	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly ...	415
156	„ Vidya Mitră	Bombay	Do.	150
	ANGLO-KA'NARESE.			
157	The Hubli Patră	Hubli ...	Weekly ...	...
158	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
159	The Karnátak Patră	Dhárwár	Weekly	400
160	„ Rájahansa	Do.	Do.	510
	KA'NARESE.			
161	The Chandrodayă	Dhárwár	Weekly	200
162	„ Karnátak Vaibhav	Bijápur	Do.	400
163	„ Karnátak Vritt ...	Dhárwár	Do.	...
164	„ Lokă Bandhu	Do.	Do.	190
165	„ Rasik Ranjini	Gadag ...	Do.	300
166	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
167	The Chandrika	Bágalkot	Weekly ...	...
168	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
169	The Bhárată Bhráta ...	Rewáh...	Fortnightly	375
170	„ Bhásha Bhushan...	Bombay	Monthly ...	...
171	„ Bombay Baipar Sindhu	Do.	Weekly ...	...
172	„ Ratnaprakásh Ratlám ...	Ratlám	Do.	100
	ENGLISH AND URDU			
173	The Muslim Herald	Bombay	Weekly ...	300
	URDU.			
174	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly ...	100
175	„ Alam Aphroz Bambai ...	Bombay	Tri-monthly	...
176	„ Charkhári Akhbár	Rewáh..	Fortnightly	23
177	„ Dhár State Gazette	Dhár ..	Weekly ...	280
178	„ Eh-ti-shamul Akhbár Jhowra ...	Jhowra	Do.	31
179	„ Gwalior Gazette ...	Gwalior	Do.	850
180	„ India Gazette	Bombay	Do.	...
181	„ Kushful Akhbár...	Do.	Do.	150
	PERSIAN.			
182	The Iklil	Karáchi	Weekly ...	...
183	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
184	The Pandit ...	Bombay	Weekly ...	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
185	The Baroda Vatsal	Baroda	Weekly ...	1,000
	MARA'THI AND GUJARA'TI.			
186	The Chandra Shekhar ...	Baroda	Weekly ...	150
	SINDI.			
187	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly ...	346
188	„ Muin-ul-Islám	Do.	Do.	300
189	„ Prabhát ...	Hyderabad (Sind)	Do.	400
190	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
191	O Anglo-Lusitano	Bombay	Weekly ...	1,500
	PORTUGUESE-KONKANI.			
192	The Luso-Concanim	Bombay	Weekly ...	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

Part I.—*Politics and the Public Administration.*

Prevalence of corruption in India.

1. The *Nyáyadarshak* (141), in its issue of the 1st January, observes:—One cannot say whether a person is good or bad, honest or thievish, because corruption is prevalent everywhere. It prevails in Courts of justice, amongst bailiffs and peons, amongst brokers and clerks of pleaders, in the Police Department, in mills, in offices, in mercantile firms, amongst editors of newspapers, amongst Ránis and Kárbháris, amongst European ladies, in municipalities and so forth. No doubt all are not corrupt, but the number of dishonest persons is considerably larger than that of honest men. Officers take bribe either through their wives, their Shirastedárs, their friends or their brokers. Kázis in performing marriage ceremonies sometimes take bribes. Sometimes suitors for favour at the hands of officers succeed in gaining their objects through the recommendation of their friends or by subscribing to some funds. Kárbháris of Native Chiefs are expert in taking bribes. It is also corruption to win over high and low political officers by liberal hospitality and by allowing them a free use of horses and carriages. Some of the mill employés who purchase articles for the use of mills do not fail to take bribe. Some of the municipal servants are said to be expert in taking bribe from contractors and others such as those from whom they purchase stores or to whom they sell materials. * * * * While on one hand corruption is prevalent in this form, there are rumours, on the other hand, of some immoral Shirastedárs and their superiors boldly committing injustice to satisfy their animal propensities, and about some high officers having accepted bribe to the extent of two or three lákhs of rupees. All these rumours cannot be wholly untrue and must have some truth in them. It is also said that some officers who cannot engage themselves in any trade for fear of violating the rules, carry on trade and open shops in the name of their relations and cause the articles they trade in to be sold to certain departments at high prices, and at pressure too. The truth in these rumours and reports will remain in the dark until the whole thing is exposed in a court of law. It is the peculiarity of the law that people cannot easily expose these corrupt practices. Unless the law lays down that only those who receive bribes are punishable, such malpractices will never be put a stop to, and the people and the just officers will not be able to distinguish the crows from the swans.

Remarks on the behaviour of subordinate European officers towards the Natives.

2. The *Satya Vritta* (166), in its issue of the 30th December, says:—Her Majesty Queen Victoria's usual conduct towards the Natives of India is expressive of the most affectionate feelings towards them. We cannot but wonder at the ardent zeal with which she prosecutes her study of Hindustani at such old age. Mr. Abdul Karim has been specially appointed to teach Her Majesty. Her Majesty feels the deepest affection for him. It is a matter of favour that his wife and his mother have been taken to England. Her Majesty has been pleased to give Mr. Abdul a house for his residence. We feel no doubt that he has every reason to be proud of the gracious treatment he receives at Her Majesty's hands. It is true that he has been shown this favour on account of his being a tutor to Her Majesty, but the fact of his being an Indian land-owner makes him all the more welcome to her. Her Majesty receives every Indian land-owner with great warmth of affection. Moreover, a careful and most affectionate hearing is usually given to them. While it is, on the one hand, a pleasure to see the Queen so well disposed towards the Natives of India, it is, on the other hand, a matter for deep regret that a lower European officer in India should be insolent and overbearing towards the Natives. In his overwhelming insolence and haughtiness he attaches no more importance to Natives than to a mere blade of grass. He thinks it below his dignity to accept even the humblest salutations made to him by the poor Natives. We cannot do better than solicit the attention of such officers to the conduct of Her Majesty the Queen.

Lord Roberts' opinions on the government of India.

3. The *Shri Shivaji* (81), in its issue of the 29th December, says:—It was once reported that Lord Roberts, late Commander-in-Chief of India, would succeed Lord Lansdowne as Viceroy of India, and although he has not been ap-

pointed to that office this time it is not certain that he will never get the post. The public utterances of His Lordship, however, clearly show how unbearable will be his administration as Viceroy. However accomplished a soldier he may be, very few will deny that there is very little statesmanship in Lord Roberts. He is of opinion that India having been conquered by the sword must also be kept by the sword, but no opinion can be more mistaken than this. Although nations can be conquered by force, it is now beyond dispute that the British have not conquered India by that means, and that it is not possible for them to retain her by the sword. Even in countries under native rule people have dethroned their rulers on the latter's showing least sign of using the sword. What then of the British, who are admittedly foreigners? However confident a Government may be of its strength, the subjects will not fail to subvert it when they are irritated. If Lord Roberts reads historical works along with those treating of the science of war, he will find several instances of this. The Government should therefore continue to rule over the people, not by the sword, but by fully relying upon justice and confidence in the subject people. They will make their rule permanent if they secure the regard of their subjects by treating them kindly. Although this principle was not fully borne in mind by former Viceroys, they did not altogether ignore it. But if Lord Roberts ever comes to this country as Viceroy, regrettable events will occur, and our only prayer to God is that such an inauspicious time may never come!

The India Office and the epithets applied to it.

4. The *Hindi Punch* (127), in its issue of the 31st December, applies to the India Office in England the following names:—1st, a place of relaxation for some Anglo-Indians with rotten brains at the expense of India; 2nd, a rest-house for some emaciated Anglo-Indian officers to become robust and plump in; 3rd, a boarding-house for some decrepit Anglo-Indian civilians and military officers; 4th, an office for some retired Anglo-Indian civilians and military men to obtain additional salaries without doing any work; 5th, a leech sucking the life blood of India; 6th, a hungry witch feasting on the blood and flesh of poor Indian cultivators; 7th, a selfish department where the greedy are fostered; 8th, a convenient instrument in the hands of the English Ministry to confer favours with other people's money.

Criticisms on the New Year's honours.

5. With reference to the New Year's honours list, the *Bombay Samáchár* (114), in its issue of the 3rd January, observes:—It is to be regretted that the public has seldom occasion to express satisfaction at the half-yearly bestowal of honours by Government. The public desires that these honours should be conferred upon such persons as have rendered it valuable services or given it satisfaction in one way or another, whereas Government bestow these honours generally on persons who have done them some service or secured their good graces in some other way. Such difference of opinion does not arise in countries where a strong control is exercised by the public over the administration. But in India the Government officials are not responsible for their work to the public, and do not care much to conserve the public interests or to please the public. The consequence of this is that Government officials now and then perform such work as is not approved by the public or as is injurious to the public interests, and no sympathy is created between the two. When certain officials are guilty of some improper acts they are not censured by their official superiors, but are defended by them, and consequently very little attention is paid by Government officials to public interests, and a difference of opinion arises between Government and the public as to who should be held to have deserved honours. The honours are generally bestowed by Government on their own officials as testimonials of the services rendered by them to Government. A few Native Chiefs and Princes and still fewer private gentlemen are selected for these prizes, but no regard seems to be paid in making this selection to the question whether the person to be favoured has done the public due service or not. These remarks apply generally to the list of honours issued every half year. Most of the honours have this year been conferred on Government officials. Some of these officials have for the first time appeared before the general public, and it is not known to the public if they have, in addition to their ordi-

nary duties, rendered special services either to Government or to the public. In some cases it is doubtful whether the special services rewarded have been beneficial to the public. For instance, Sir Mortimer Durand, the British envoy to the Amir of Afghanistan, and certain members of his suite have been presented with certain honours, but it is not yet known whether the mission has been able to enter into such arrangements with the Amir as would be beneficial to India. The Amir has been made Honorary Member 1st Class or Knight Grand Cross of the Order of the Bath, but his well-known self-sufficiency as to his high position and rank makes it doubtful whether he would receive the honour conferred on him with feelings of gratefulness. Mr. J. L. Mackay, of Messrs. Mackinnon Mackenzie and Co., has been made a Knight Commander of the Order of the Indian Empire, it seems, for the leading part taken by him in the movement for effecting a change in the Indian currency, which, according to the surmises of most persons, consisted in trumpeting the praises of the Government of India in the matter of the currency questions, and it was through his strenuous efforts that the Indian Government was able to represent to the Home Government that the entire public in India desired the closing of the Indian mints. This representation was not true, but it succeeded in producing the desired result, and the new Currency Act is inflicting a heavy loss on the people. The bestowal of the honour on Mr. Mackay is, therefore, likely to be considered by the discreet portion of the public to be nothing more than a repayment of the obligations conferred by him on the Government of India. The honour conferred on Mr. Vincent, the Commissioner of Police, Bombay, is evidently for his valuable services during the recent Hindu-Muhammadan riots at Bombay and has been fully earned by him. The title conferred on the Honourable Mr. Pherozshah Mehta is appropriate, but it looks strange that Government should have favoured an advocate of the people and a free critic of the measures of Government. However, Mr. Mehta has of late taken to conciliating his opponents in the Bombay Municipal Corporation, in the Legislative Council, and in all other quarters, incurring the displeasure of a portion of the public for this conduct of his. [The *Jám-e-Jamshed* (131) and the *Akhbáre Sodágar* (111), in their issues of the same date, and the *Rájyabhakta* (144), the *Kásidle Mumbai* (136) and the *Broach Samáchár* (116), in their issues of the 2nd, 3rd and 4th January, respectively, express somewhat similar sentiments. The *Kásid* regrets that the Muhammadans should be conspicuous by their absence from the list, and the *Broach Samáchár* expresses its surprise at the title of *Khán Bahádur* conferred on Mr. N. G. Ginwálá, who at one time failed to become a delegate of the Pársi Matrimonial Court of Surat and Broach and an Honorary Magistrate at Broach, although he tried hard for them. The paper, however, congratulates him, as he is a native of Broach, on the title given as a reward for his patience and perseverance.]

6. The *Indu Prakásh* (17) of the 1st January, in its English columns, writes:—The New Year's honours list will be disappointing to people on this side who attach any value to these honours. The Amir of Afghanistan is rewarded with a K.G.C.B. for his kindly accepting the addition of six lakhs to his subsidy. Sir Mortimer Durand, who brought about this glorious result, is decorated with a K.C.S.I. Mr. Baines, the Census Commissioner, is to be satisfied with a C.S.I. Mr. Pyne, Chief Engineer to the Amir, is also made a C.S.I., for what meritorious services we do not know. Perhaps he may be relied on for putting in a good word in favour of the Government of India in times of difficulties with the Amir. Mr. Mackay is rewarded with a K.C.I.E. for his invaluable services in the currency question. Mr. Pherozshah Mehta's C.I.E. is a crumb thrown to the Congress party. Mr. Vincent, our energetic Police Commissioner, is made a C.I.E. for his services during the recent riots. But where is Mr. Acworth? Government has acted wickedly in ignoring him. He put himself to the forefront in all matters connected with the riots and reasonably expected that he would be rewarded with something on New Year's day. We offer him our hearty sympathy on his disappointment and advise him not to set any value on these empty decorations. [The *Gujarát Darpan* (102), in its issue of the 4th January, expresses satisfaction at the honours conferred on Mr. Baines, Mr. Vincent and the Honourable Mr. Mehta, but says that the last recipient has long before proved himself worthy of a higher honour.]

Disapproval of the reduction in the rate of interest on deposits in the Government Savings Banks.

7. The *Native Opinion* (18) of the 4th January, in its English columns, writes:—It is notified that from April next the rate of interest on deposits in the Postal Savings Bank shall be reduced from $3\frac{3}{4}$ per cent. to $3\frac{1}{8}$ per cent., interest being allowed at the rate of 3 pies per month on every complete sum of Rs. 6. This change comes in natural sequence after the successful issue of the new $3\frac{1}{2}$ per cent. loan. We are, however, inclined to think that the change has been too hastily made and is likely to diminish the deposits in the banks, which are not even now considerable. Proportionately to the reduction from 4 per cent. to $3\frac{1}{2}$ per cent. in the interest on loans the reduction in that on deposits in the Savings Banks ought to have been $3\frac{9}{32}$ per cent., or say $3\frac{1}{4}$ per cent. Moreover, the $3\frac{1}{2}$ per cent. loan is yet to get ground. We think it would have been better if the Government had waited for some time and reduced the bank rate only after successfully converting the 4 per cent. bonds to $3\frac{1}{2}$ per cent. ones. A hard eye on the poor people who deposit in the banks is not much worthy of commendation.

8. On the same subject, the *Jám-e-Jamshed* (131), in its issue of the 4th January, writes:—The Government of India sanctioned an annual expenditure of about one kror of rupees for the co-called "compensation" to its European and Eurasian servants for loss by exchange, and now finds it desirable to recoup its treasury. A reduction in the rate of interest payable on Savings Banks deposits suggested itself to it, and it has been made accordingly, thereby saving the small amount of Rs. 12,500. These banks have been established to encourage economy among the poor classes, and if an enquiry be made as to what classes in India take advantage of these banks information is sure to be forthcoming, convincing the Government of India that the reduction of $\frac{5}{8}$ per cent. in the rate of interest will be severely felt by the poor depositors. The reduction is not evidently justifiable; it amounts to making a present to a rich person by depriving a poor man of his due. [The *Rájyabhaktă* (144), in its issue of the 5th January, expresses similar sentiments.]

The ninth Indian National Congress held at Lahore.

9. Many newspapers of this week have devoted much of their space to an account of the recent meeting of the Indian National Congress at Lahore, and they are generally of opinion that the Congress was a decided success. The *Dnyánodayă* (14) of the 4th January, writing in its English columns on the Congress meeting, says:—The usual enthusiasm has characterized the National Congress at Lahore. The presence of the Honourable Dádábhái Navroji, M. P., in the chair helped to an unusual rise in feeling. There have been victories of which the Congress may well be proud, for some of the concessions of Government are undoubtedly due to the agitation kept up by the Congress. It is one of the praiseworthy features of the English people that they grant in time that which strikes the national conscience as right and reasonable. If public opinion can be guided aright and made to harmonise with right and reasonableness, it can count on the support of the best part of the English public.

10. The *Gujaráti* (103) of the 31st December, in its English columns, writes:—The Lahore Congress, contrary to the confident prophecies made at the beginning of this year by the Congress prophets, has proved almost an unprecedented success. Mr. Dádábhái Navroji's presence attracted more than eight hundred delegates even to such a remote corner of India as the Panjáb, and the proceedings were marked by an enthusiasm and earnestness which clearly show that the Congress is not a decaying but growing institution. Mr. Dádábhái's reception at Lahore even surpassed the ovations he received in this presidency. This shows that even the warlike heart of the Panjáb is throbbing in unison with the heart of the rest of India. Mr. Dádábhái's speech, which shows distinct traces of having been written out piece-meal amidst the variety of engagements he has had on hand, is an able and exhaustive survey of the entire political field yet travelled over by the Congress. Apparel often proclaims the man, and speech not seldom performs a like function. Mr. Dádábhái's address strongly savours of the mental and moral characteristics of the speaker, and though altogether free from rhetorical flourishes and innocent of stately periods, it is an extremely

thoughtful deliverance which deserves to be widely and carefully read and conned over. In it, while he candidly acknowledges the blessings of British rule, he justifies the existence of the Congress, and ably elaborates the views for which he has for years contended. Mr. Dádábhái has supported them with corroborative extracts from blue-books of which he is a diligent student, and discussed some of the most important questions in a spirit which some of his critics may well emulate with advantage.

11. The *Dnyán Prakásh* (15) of the 4th January, in its English columns, writes :—Mr. Dádábhái Navroji's Congress speech is remarkably eloquent and in many places of it we can feel the sonorous and earnest voice of the grand old speaker ringing into our ears. There is no useless rhetoric, nor is there anything that may with any plausibility be termed otherwise than moderate. By the bye, it is most gratifying to see that the Congress has now improved in the eyes of the Anglo-Indians. These enemies of the Congress have begun to say that the body is very moderate in its aspirations and its general tone is invariably respectful to the British Ráj. Nay, the Congress is now looked upon as being worthy of the attention of the Government of India. It is now fully acknowledged as the exponent of the opinion of educated India. This certainly is not little. If the Congress has come to be considered as worthy of the attention of the Government, we think that it has achieved a grand success and has fully justified its existence for the last nine years. Whatever may be the tone with which these acknowledgments are made, it is nevertheless most satisfactory to see them made. We now clearly see by the gist of the contemporary criticisms upon the Congress and its doings that this movement has passed out of the stage of being ignored by the authorities and also of being ridiculed right and left. It has now attained the position when even its enemies do listen to it with some respect, though not with as much respect as it deserves. But we are sure a day will soon come when the Congress will have secured a position and when the Government authorities as its opponents will listen to its mighty voice with awe and admiration.

Recent appointments to the Bombay Legislative Council.

12. In alluding to the appointment of Messrs. T. D. Little, Rahimtula Muhammad Sayani, and Lakhum Gowda Bas Prabhu as additional members of the Bombay Legislative Council, the *Bombay Samáchár* (114), in its issue of the 5th January, says :—In May last, when the question of the constitution of the reformed Indian Legislative Councils was under discussion by the press, His Excellency Lord Harris announced that the Bombay Council would contain the full number of members sanctioned by law, and the public is much obliged to His Excellency for keeping his word. Now the question arises, will the Bombay Legislative Council be beneficial to the public of this presidency ; and the reply to it is that no hope need be entertained of its proving so. More than half the number of additional members of the Council have been appointed by Government, and hence the public have little reason to expect that they will duly watch and protect the public interests. The concessions made to the reformed Council are also trifling. The number of Government officials in the Council is so large that Government would be able at all times to get a measure of its choice soon enacted with their help. Thus the Council is not likely to be anything but a farce. The public is, however, much pleased with the nomination of Mr. Sayani to the Council. He is an active representative of the Muhammadan community and is sure to duly plead for the interests of that community. The occasions for the advocacy of sectional rights occur seldom, but Mr. Sayani has proved quite competent to advocate the rights of the general public with due ability and diligence. The appointment of Mr. Little is simply an addition to the official element, and the explanations he would offer in answer to questions put in Council would, as usual, convey very little information worth having. It would have been far better to have appointed a private gentleman in place of Mr. Little. It is to be hoped that Mr Lakhum Gowda Bas Prabhu will make a right use of his education and experience in discharging the duties of a Councillor. [The *Jám-e-Jamshed* (131), in its issue of the 6th January, expresses similar sentiments. The *Akhbáre Sodágar* (112), in its issue of the 5th January, expresses satisfaction with the three appointments and offers thanks to the Bombay Government for

making them. The *Rájyabhakta* (144) of the 5th January is also pleased with the nomination of Mr. Sayani.]

Alleged frequency of murders of Natives at the hands of Europeans and remarks thereon.

13. The *Dnyán Prakásh* (15) of the 4th January, in its English columns, writes:—Scarcely a month passes without our hearing of the murder of a Native by a Briton. News has been received that in Alipore (Bengal) a few English soldiers entered the house of a Muhammadan and attempted to force open the *zenana*. The Muhammadan, a man of robust constitution, naturally interposed, when he was fired upon by one of the party. Instantly he fell to the ground and was no more. That the soldiers should thus make light of the lives of the Natives is, in our opinion, no fault of theirs, and until Government wake to their duty of taking strong measures against the wanton feats of their fondled ones, we have no hopes of the discontinuance of such fatal occurrences. The general belief that a European is always allowed to go scot-free is daily gaining ground, and we are led to think that it is not without foundation. It would not be at all to the credit of any Government that the stronger of its subjects should maltreat the weaker. The very existence of a Government is for the protection of the weak, not for the support of the strong. Justice impartially dealt satisfies all parties, while it makes the weak breathe freely and keeps the strong always in check. Unfortunately this happens hardly when the accused is a European. The common excuses of drunkenness and madness are brought forward and he is generally let off or sometimes escapes with a slight fine. Such conduct will, we are afraid, never cure these wanton creatures of their fiery temper. Even-handed justice alone, without any reference to caste, creed or race, is, we fully believe, sure to bring these hot-headed persons to their right sense, and we strongly hope that the Government will wake in time and deal justice to the poor Natives of this country, whose lives are becoming year by year more insecure at the hands of these sons of Mars.

14. Writing about the same case, the *Rájyabhaktá* (144), in its issue of the 2nd January, observes:—The number of murders of Natives at the hands of Europeans is increasing day by day, and the deaths are attributed to the enlarged spleen and the culprits escape punishment under the excuse of the acts being done by them in a state of intoxication or in self-defence. How is then the solemn promise of Government to dispense impartial justice to the weak and the strong, without distinction of caste or creed, fulfilled? We have been deprived of weapons and are in a quite helpless condition. The Almighty alone can help us in these circumstances! On the recent Bengal case in which some soldiers fired upon and killed a Native because they were prevented from forcibly entering the latter's house, the Anglo-Indian papers were, perhaps through shame, silent for a long time. The *Pioneer* now publishes the explanation of the several persons connected with this case with a view to impress upon the mind of the public that the evidence is of a conflicting nature and the matter has been exaggerated. We despise this policy of the newspaper. Due enquiries ought to be made in the present case and the offenders brought to book.

Government of India's circular prohibiting the use of blank cartridges protested against.

15. The *Sholápur Samáchár* (80), in its issue of the 2nd January, thinks that the circular of the Government of India prohibiting the use of blank cartridges is a dangerous order, inasmuch as it implies that buck-shots should be used by the police in dispersing rioters and unlawful assemblies and thus places the lives of the people at the mercy of the police by investing them with authority which is likely to be maliciously or otherwise abused by them, and exhorts public associations and leading bodies to shake off their lethargy and boldly protest against it with all their might without loss of time.

The *Amrit Bazar Patrika's* information regarding some Indian Muhammadans seeking help from the Sultan of Turkey for relief from hardships disbelieved.

16. The *Káside Mumbai* (136), in its issue of the 1st January, expresses surprise at the statement made by the *Amrit Bazar Patrika* that some Muhammadans in India have sought help from the Sultan of Turkey to relieve them from hardships, thinks that some enemies of the Muhammadans must have started this rumour with a view to lower them in the estimation of Government, says that the *Amrit Bazar Patrika*, which generally in-

dulges in rash writings, has probably published the information, without giving the necessary particulars or ascertaining its truth, to poison the ears of Government against the Muhammadans, and that the Muhammadans have never been unjustly treated by Government and have always been satisfied with British rule, as is to be seen from their opposition to the Indian National Congress, and exhorts its contemporaries to duly consider the recent bitter feelings between the Hindus and the Muhammadans and not to believe such rumours without ascertaining their truth.

Misunderstanding between Hindus and Musalmans at Ráver in Khándesh.

17. The *Bodh Sudhákar* (11), in its issue of the 3rd January, publishes a letter received from a pilgrim in Khándesh, who complains of the rights of the Hindus of Ráver in the Khándesh District being trampled upon like those of the Hindus at Yeola in Násik, stating that on the representation of the Mahálkari, a Musalman, who having done some service to Government while he was Diván at Dáng, was given the appointment of Mahálkari as a special favour and who is said to have reported that the Hindus of Ráver were rascals and intended to make a riot in connection with the *pálkhi* procession of their god Datta in December last, the District Collector ordered that while the *pálkhi* procession passed by the *masjid* no musical instruments should be played upon within 75 paces on either side of the *masjid*; that the Hindus being dissatisfied with this order refrained from having any procession this year; that not content with having caused this disappointment to the Hindus a false alarm that the Hindus had a mind to cause a disturbance of the peace was raised at the suspected instigation of the Mahálkari; that, to heighten the disappointment of the Hindus, a new temple of theirs built at a cost of about Rs. 10,000 was set fire to on the night of the *pálkhi* procession; and that while it was burning some Musalmans expressed their joy at the fire and the Musalman Mahálkari visited the scene of the conflagration about two hours after its commencement.

Anti-Muhammadan movement at Kopargaom in Ahmednagar District.

18. The *Rághav Bhushan* (72), in its issue of the 1st January, states that a meeting was held at Kopargaon to consider proposals that Hindus should not assume the guise of *fakirs* during the Tábut holidays and that the Tábuts should not be allowed to pass by the temple of Datta.

Similar movement at Yeola in Násik District.

19. The same paper states that intelligence has been received that the Hindus of Yeola have resolved that the local Musalmans being unwilling to give up their attitude of opposition, the Hindus who have let houses to them should get their houses vacated.

Death of Ráo Bahádur Ganpatráo Bháskarji, Second Judge of the Bombay Small Causes Court.

20. The *Indu Prakásh* (17) of the 1st January, in its English columns, writes:—By the death of Ráo Bahádur Ganpatráo Bháskarji the Parbhu community of Bombay have lost a distinguished member. He belonged to a respectable family, many members of which have served the British Government and the various Native States with credit. He was for nearly twenty years a Judge of the Bombay Court of Small Causes and intended to retire from service in April coming. He was known to be kind and courteous to all who had occasion to come in contact with him. We offer our hearty sympathy to his widow and children in their sad bereavement. [Many other papers of the week regret his death.]

Treatment of Talátis as a class by Government.

21. The *Arunodayá* (25), in its issue of the 31st December, says that, besides being low-paid and hard worked, the Talátis form the most ill-treated class of Government servants, inasmuch as their claims are not considered in filling up places of clerks in the revenue offices with which they are chiefly connected, although they have every now and then to do responsible and troublesome work relating to almost all the departments of the State and they are not granted pension on the same scale as a clerk in the Revenue Department is paid. The paper requests Government to give preference to the claims of Talátis in filling places of clerks in the revenue offices or to rule that no one

who has not served as a Taláti for some time should be appointed a clerk in the department, and to apply to the Talátis the same rules of pension as are applied to clerks.

A complaint against a seaman on board the S. S. "Setranji" of Messrs. Shepherd and Co., and a request to the company in the matter.

22. The *Kachh Samáchár* (132), in its issue of the 1st January, observes:—A Bhátia gentleman named Thákar Visanji Lálji having noticed the indecent conduct of a seaman of the S.S. "Setranji" towards certain females on board the vessel, caught hold of him and placed him before the captain of the ship. The vessel belongs to Messrs. Shepherd and Co., and sailed from Mándvi in Kutch for Bombay on 24th December last. The captain having declined to furnish Mr. Visanji with the name of the seaman, he has sent on arrival at Bombay a written complaint to the company and its agent, Mr. Háji Kasam Jusab. We have a high opinion of the management of the company and hope it will take due notice of the complaint.

PART II.—*Education.*

His Excelleny Lord Harris on building sites and boarding houses for educational institutions in Bombay.

23. The *Indian Spectator* (3), in its issue of the 31st December, writes:—It is scarcely too much to hope that those interested in our educational institutions will carefully consider the hints thrown out so opportunely by Lord Harris in his speech at St. Peter's School. It is an admitted fact that the pressure upon the land available for building purposes in Bombay is becoming more and more serious every day. It is, therefore, very desirable that sites should be chosen in the suburbs, which are more healthy than Bombay. This must come on some day or other. The same has been the case in London. If this is done, boarding houses will become necessary. They are indeed desirable under well-known considerations. If Lord Harris brings about a change in this direction, he will have conferred a benefit upon the city and the school-going population. He has not thrown out the suggestion a day too soon.

Suggestions in connection with the Matriculation Examination of the Bombay University.

24. The *Kaiser-e-Hind* (105) of the 31st December, in its English columns, writes:—The English portion of the Matriculation Examination this year has been altogether unsatisfactory, and it becomes necessary to suggest that it should be put on a satisfactory footing. We venture to think that it would be more advisable to hold the Matriculation Examination in the first or second week of November rather than the fourth, so as to permit the English examiners to examine the papers more studiously and carefully. Expedition and conscientiousness can scarcely be combined, and examiners who are expected to expedite the results should not be expected to be very scrupulous. One result of an early holding of the examination will be that head-masters will cease to complain that deserving students have failed. We further beg to suggest that the English paper should be divided into as many sections as there are examiners, so as to afford to each candidate an equal chance of passing. The standard for marks-giving varies with different examiners as the power of judging varies. But because this is the case, it does not follow that the discrepancies in the results of the different groups of candidates may not be avoided. The suggestion which we venture to offer will, to a great extent, meet the unevenness of the tests in the different centres and practically bring about an equalisation of results.

PART III.—*Railways.*

Inconveniences on the Southern Marátha Railway.

25. The *Rasik Ranjini* (165) of the 4th January complains that the following inconveniences are suffered by passengers on the Southern Marátha Railway:—(1) If a passenger tender copper coin for a third class ticket, they are thrown at his face, some of them falling in the booking room and some outside. (2) A passenger seldom gets back the balance due to him from the amount tendered for the purchase of a ticket. (3) Sometimes the coaching-clerks cease selling tickets on the arrival of trains and then issue tickets to those alone who bribe

them. (4) The lamps in the carriages not being lighted, there is a probability of thefts being committed in the darkness that prevails. (5) If an illiterate passenger unacquainted with the rules of the company is found to loiter on the platform, he is at once given in the custody of the police and the latter treat him very roughly. (6) Persons sending their goods or luggage suffer much annoyance and inconvenience. (7) Passengers are sometimes made to go in goods trains instead of in passenger trains for want of room in the latter.

A suggestion to the Traffic Manager of the Southern Maráthá Railway.

26. The *Rámdás* (73), in its issue of the 30th December, refers to the changes to be introduced from 1st January 1894 in the time-table of down and up trains on the Southern Marátha Railway line, says that great inconvenience will be caused to passengers owing to the down train to Hutgi being timed to arrive at that station just after the departure of the Raichur passenger train, and requests the Traffic Manager to change the time-table so as to make the train arrive at Hutgi at least 20 minutes before the time of departure from that station of the Raichur passenger train.

PART IV.—*Native States.*

Remarks in connection with the frequent visits to Europe of His Highness the Gáikwád.

27. The *Rást Goftár* (107), in its issue of the 31st December, observes:—His Highness the Gáikwád of Baroda has, it seems, undertaken the recent visit to Europe, not of his own accord, but owing to pressure brought to bear on him by his advisers, particularly medical men, and consequently they are more to blame than he is. There is some truth in the complaint that His Highness's brain has become weak, but medical opinion is not unanimous as regards the necessity of his visit to Europe for his cure. The opinion in favour of his visit to Europe is held by only one or two influential European doctors, who are so much interested in the matter that we hesitate to say that their advice is sound. There are several other doctors who have pronounced the opinion that if His Highness is to recover from the illness he will do so in India as well and that the visit to Europe will not do him more good. We agree with our contemporaries who recommend Government to appoint a commission to ascertain whether His Highness is really ill, and, if so, whether it is necessary for him to stay in Europe for his recovery. It is also desirable to ascertain if there is any certainty of His Highness's recovery after a stay of two years in foreign parts. If his health is so wrecked as to necessitate his absence from the State for a long period, of what good can he be to the subjects? Government ought to make necessary enquiries into the matter.

A complaint against the administration of Mr. Ganpatráo N. Laud, Kárbhári of the Vánkáner State.

28. A correspondent of the *Nyáyadarshak* (141), in its issue of the 1st January, observes:—It is useless to expect a better state of things under the administration of the Vánkáner State by Mr. Ganpatráo N. Laud, against whom the Dowager Ráni has complained, so long as the department responsible for making enquiries into the complaints made against Mr. Laud's administration remains dormant owing to flattery by the Diván. It is complained that the State does not yield the same amount of revenue as it did in the time of Mr. Chunilál Sárábhái, and that several undeserving persons, such as those banished from other Native States or convicted in courts of law or drawing small salaries under the British Government or mere cooks, are in receipt of handsome salaries in the State owing to their having brought influence to bear upon Mr. Laud. Only a small amount of the revenue is allowed to the Prince and the Dowager Ráni, and a large amount is wasted in flattering several Agency officers and Europeans; the Prince seldom gets for his personal use the costly State carriages and horses, they being used by Mr. Laud and others who have got influence with him. It is a pity that the real owner of the State should be at the mercy of Mr. Laud for his comforts and conveniences.

Dacoits in the Kutch territory.

29. The *Káthiáwár News* (106) of the 3rd January, in its English columns, writes:—On the 19th ultimo the village of Sukhpur, situate about four miles from Mahal Tera, Kutch territory, was looted by sixteen dacoits in broad day-

light and property to the extent of Rs. 50,000 carried away. It is supposed that the chief of the gang is Juma Gandh, notorious in Káthiáwár. On Friday last, 29th December, the Kutch police who were after them came upon four of them near Khari Rohar on the frontier of Káthiáwár. They had intrenched in a "char" (island). A very large number of the Kutch mounted police came up and three of these rushed upon them, but one of them, Viro Koli, was killed on the spot, having received five wounds, and two others, viz., Juma Mor and Vira's brother, were mortally wounded, and the dacoits escaped, and their whereabouts are not known. The Kutch police is, however, after them. The two wounded men are not likely to survive.

G. M. SATHE',
Reporter on the Native Press.

Office of the Reporter on the Native Press,
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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Critic	Rájkot	Monthly	373
3	„ Indian Spectator	Bombay	Weekly	650
4	„ Káthiáwár Times	Rájkot	Daily	300
5	„ Mahrátta	Poona	Weekly	375
6	„ Phœnix	Karáchi	Bi-weekly	400
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
8	„ Sind Times	Karáchi	Bi-weekly	250
9	„ Young India	Baroda	Weekly	150
	ANGLO-MARÁTHI.			
10	The Bodh Sudhákar	Sátára	Weekly	250
11	„ Din Bandhu	Bombay	Do.	1,550
12	„ Dnyán Chakshu	Poona	Do.	1,000
13	„ Dnyánodayă	Bombay	Do.	375
14	„ Dnyán Prakásh	Poona	Bi-Weekly	425
15	„ Hitopadeshak	Bombay	Weekly	1,000
16	„ Indu Prakásh	Do.	Do.	900
17	„ Native Opinion	Do.	Bi-Weekly	600
18	„ Prabhákar	Do.	Daily	350
19	„ Rámdás	Bijápur	Weekly	600
20	„ Shetkaryáncha Kaivári	Bombay	Do.	500
21	„ Subodh Patrika	Do.	Do.	950
22	„ Sudhárak	Poona	Do.	3,009
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Samáchár	Bombay	Monthly	500
34	„ Dakshin Vritt	Kolhápur	Weekly	150
35	„ Dhárwár Vritt	Dhárwár	Do.	820
36	„ Dnyán Dip	Bombay	Monthly	300
37	„ Dnyán Ságar	Kolhápur	Weekly	400
38	„ Ganga Lahari	Násik	Do.	211
39	„ Gulburga Samáchár	Gulburga	Do.	...
40	„ Hindu Punch	Thána	Do.	700
41	„ Hitechchhu	Bijápur	Do.	60
42	„ Holkar Sarkár Gazette	Indore	Do.	451
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Kalpataru	Sholápur	Do.	250
46	„ Kannada Punch	Bágalkot	Do.	50
47	„ Karmanuk	Poona	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly	1,500
49	„ Kesari	Poona	Weekly	4,300
50	„ Khándesh Chitragupta	Dhulia	Do.	230
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khara Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	200
54	„ Maháráshtra Kokil	Bombay	Monthly	2,000
55	„ Maháráshtra Mitra	Sátára	Weekly	250
56	„ Maháráshtra Vritt	Do.	Do.	...
57	„ Mantri	Poona	Do.	...
58	„ Másik Vritamála	Bombay	Monthly	...
59	„ Moda Vritt	Wái	Weekly	325
60	„ Mumbai Vaibhav	Bombay	Daily	500
61	„ Nagar Samáchár	Ahmednagar	Weekly	150
62	„ Násik Vritt	Násik	Do.	275
63	„ Nipáni Vaibhav	Nipáni	Do.	...
64	„ Nyáyă Sindhu	Ahmednagar	Do.	175
65	„ Pandhari Mitră	Pandharpur	Do.	260
66	„ Pen Samáchár	Pen	Do.	...
67	„ Poona Vaibhav	Poona	Do.	3,200
68	„ Prabodh Chandrika	Jalgaon	Do.	100
69	„ Prabodh Ratnă	Bársi	Do.	235
70	„ Prántik Samáchár	Poona	Do.	...
71	„ Pratod	Islámpur	Do.	300
72	„ Rághav Bhushan	Yeola	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
73	The Rámdás	Bijápur	Weekly	...
74	,, Ratnákar	Kaládgi	Do.	50
75	,, Saddharmadip	Alibág	Monthly	...
76	,, Sarvadaman	Poona	Do.	...
77	,, Satyă Prakásh	Do.	Weekly	...
78	,, Satyă Shodhak	Ratnágiri	Do.	400
79	,, Satyă Sadan	Alibág	Do.	200
80	,, Sholápur Samáchár	Sholápur	Do.	260
81	,, Shri Shiváji	Poona	Do.	300
82	,, Shubh Suchak	Sátára	Do.	260
83	,, Sudhákar	Pen	Do.	300
84	,, Sumant and Satyă Sudha	Kárwár	Do.	300
85	,, Tukárám	Ahmednagar	Do.	250
86	,, Vanapriya	Chikodi	Fortnightly	100
87	,, Vártáhar	Bombay	Tri-weekly	700
88	,, Vengurla Vritt	Vengurla	Weekly	175
89	,, Vichár	Dhárwár	Monthly	500
90	,, Vichár Ságar	Baroda	Weekly	650
91	,, Vidushak	Karád	Do.	300
92	,, Vidya Vilás	Kolhápur	Do.	275
93	,, Vijay	Sháhápur	Do.	250
94	,, Vikshipta	Bombay	Do.	600
95	,, Vividh Dnyán Vistár	Do.	Monthly	500
96	,, Vrittadhára	Dhár	Weekly	150
97	,, Vrittasár	Wái	Do.	285
98	,, Vritt Sudha	Sátára	Do.	200
99	,, Vyápári	Sholápur	Do.	...
100	,, Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
101	The Dnyán Sudha	Ahmedabad	Monthly	250
102	,, Gujarát Darpan	Surat	Bi-weekly	700
103	,, Gujaráti	Bombay	Weekly	2,450
104	,, Gujarát Mitră	Surat	Do.	800
105	,, Kaiser-e-Hind	Bombay	Do.	2,500
106	,, Káthiáwár News	Rájkot	Bi-weekly	...
107	,, Rást Goftár	Bombay	Weekly	1,697
108	,, Suryă Prakásh	Surat	Do.	375
	GUJARA'TI.			
109	The Ahmedabad Times	Ahmedabad	Weekly	250
110	,, Ajab	Surat	Monthly	700
111	,, Akhbáre Islám	Bombay	Tri-weekly	...
112	,, Akhbáre Sodágar	Do.	Daily	800
113	,, A'ryă Dharm Prakásh	Do.	Monthly	400
114	,, Bhim Sen	Do.	Weekly	...
115	,, Bombay Samáchár	Do.	Daily	2,200
116	,, Broach Mitră	Broach	Weekly	350
117	,, Broach Samáchár	Do.	Do.	700
118	,, Buddhi Prakásh	Ahmedabad	Monthly	580
119	,, The Cambay Gazette	Cambay	Fortnightly	...
120	,, Chának	Surat	Monthly	500
121	,, Chandra	Do.	Do.	600
122	,, Darbár Patrika	Ahmedabad	Weekly	...
123	,, Deshi Mitră	Surat	Do.	1,250
124	,, Dnyán Darshan	Broach	Monthly	...
125	,, Dnyán Vardhak	Bombay	Do.	600
126	,, Fursad	Do.	Do.	400
127	,, Gap Sap	Do.	Fortnightly	300
128	,, Gul Afshán	Do.	Monthly	1,200
129	,, Hindi Punch	Do.	Weekly	450
130	,, Hindusthán	Ahmedabad	Do.	716
131	,, Hitechchhu	Do.	Do.	500
132	,, Jain Patrika	Surat	Fortnightly	...
133	,, Jám-e-Jamshed	Bombay	Daily	2,200
134	,, Kachha Samáchár	Do.	Weekly	...
135	,, Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
136	,, Kaira Vartamán	Kaira	Weekly	100
137	,, Kám Dhenu	Bombay	Monthly	...
138	,, Kasid-e-Mumbai	Do.	Tri-weekly	...
139	,, Káthiáwár Times	Rájkot	Bi-weekly	1,200
140	,, Kelavni	Baroda	Monthly	500
141	,, Madhur Vachan	Bombay	Do.	500
142	,, Nure Elam	Do.	Do.	320
143	,, Nyáyadarshak	Ahmedabad	Fortnightly	...
144	,, Praja Mitra	Karáchi	Weekly	200
145	,, Praja Pokár	Surat	Do.	800
146	,, Rájyabhaktă	Bombay	Tri-weekly	1,300
147	,, Ranashingadun	Surat	Do.	750
148	,, Samsher Báhádur	Ahmedabad	Do.	300
149	,, Satyă Mitră	Bombay	Do.	500
150	,, Satyă Sodhak	Surat	Fortnightly	500
151	,, Satyodaya	Dohad	Weekly	68
152	,, Sneha Sindhu	Kaira	Do.	275

No	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
153	The Stri Bodh	Bombay	Monthly	560
154	„ Stri Mitră	Do.	Do.	697
155	„ Surat Akhbár	Surat	Weekly	600
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
159	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patră	Hubli	Weekly	...
161	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	510
	KA'NARESE.			
164	The Chandrodayă	Dhárwár	Weekly	200
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Lokă Bandhu	Do.	Do.	190
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	...
171	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárată Bhráta	Rewáh	Fortnightly	375
173	„ Bhásha Bhushan	Bombay	Monthly	...
174	„ Bombay Baipar Sindhu	Do.	Weekly	...
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	ENGLISH AND URDU			
176	The Muslim Herald	Bombay	Weekly	300
	URDU.			
177	The Akhbáre Răttan Prakásh Ratlám	Ratlám	Weekly	100
178	„ Alam Aphroz Bambai	Bombay	Tri-monthly	...
179	„ Charkhári Akhbár	Rewáh	Fortnightly	23
180	„ Dhár State Gazette	Dhár	Weekly	280
181	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
182	„ Gwalior Gazette	Gwalior	Do.	850
183	„ India Gazette	Bombay	Do.	...
184	„ Kushful Akhbár	Do.	Do.	150
185	„ Vakil Islam	Do.	Daily	...
	PERSIAN.			
186	The Iklil	Karáchi	Weekly	...
187	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
188	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
189	The Baroda Vatsal	Baroda	Weekly	1,000
190	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
191	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
192	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
193	„ Muin-ul-Islám	Do.	Do.	300
194	„ Prabhát	Hyderabad (Sind)	Do.	400
195	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
196	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
197	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

PART I.—*Politics and the Public Administration.*

Remarks on the administration of India.

1. The *Hindusthán* (130), in its issue of the 7th January, observes:—India's present miserable condition is due to the indifference of Government to her wants and to their mistaken policy. Government look more to the interest of Britons than to that of Natives. The Indian treasury has been so much drained that it is now in a nearly insolvent condition. The administration is expensive and exorbitant sums are now and then expended on unnecessary wars waged through ambition or on wars undertaken by England with which India has no concern. The proper sources of revenue are not availed of, as for instance, the import duty on cotton goods which was abolished for the benefit of England. There is little hope of India's position being bettered unless the administration is placed on a satisfactory footing. Government are, no doubt, just and kind, but their officers are blind to the country's interests and levy unbearable taxes. We ought to bring the real state of things to the notice of Government or else they may remain under the impression that the Natives are in affluent circumstances and are quite happy. The pleasure-seeking tendencies of European officers from the Viceroy downwards have of late greatly increased. Their tours have become very expensive and a nuisance to the people of the places which they visit. The Native Chiefs suffer more than the British subjects, because in order to please high officials they are obliged to give grand receptions even by incurring debts. The Chiefs impose obnoxious taxes on their subjects in order to make good the sums spent on the princely receptions. High officials ought not to go on tours except when these are absolutely necessary, and when they do go, they should ask the Chiefs and the people to spend moderate sums on their reception, make it a point to carefully enquire into the condition of the people, and try to improve it. The authorities are said to contemplate doing one more act of injustice to Natives by throwing open to Europeans all the posts worth Rs. 200 and upwards per mensem which are at present reserved for Natives.

Ill-treatment of Indian labourers in Australia at the hands of European colonists.

2. The *Phœnix* (6), in its issue of the 6th January, writes:—While men interested in the advancement of this country are advocating emigration as a means of improving the material condition of the people, the British colonies appear to regard with growing aversion the adventurous Indian cooly who tries to enrich himself by his own labour. Some very interesting letters have appeared in the columns of the *Times of India* on "Indians in Australia." The writer points out how unreasonable the agitation is that is gathering strength in Australia against Indian coolies. The injustice of the opposition of Australia would be patent, if the conditions of the country and the need there is for Indian imported labour are properly understood. There are extensive regions, according to the testimony of Englishmen themselves, in Australia and other colonies which are altogether unsuitable to the white races on account of their excessive heat. There are hundreds of miles of virgin country waiting for the hand of man to wrest from it hidden treasures. But so great is the hold which race prejudice and selfishness have acquired over the white colonists, that they are resolutely determined to oppose the immigration of Indian coolies. The principles of free trade which Great Britain forces on India, the colonies do not respect; and though Parliament was appealed to to enact laws for Indian factories, it is powerless to render bare justice to the Indian cooly in Australia. India is the only country which has to open its doors widely for the enrichment of the white races, and the colonies do not show to the Indian coolies the same charity which India is expected to evince to men who are in race, creed and colour as alien to them as are the Indians to the colonists. The 'dog in the manger' spirit which animates the colonists is altogether unworthy of British principles and tradition. Self-love is always blind. Because the Indian does not spend all that he earns in Australia in the country itself, but returns to his home with his savings, the colonists protest against his admission, though they know that the Indian labourer can toil in the field in a manner in which they cannot, and that there is plenty of fertile land on which no crop grows because there is none to sow the seed and reap the harvest. Earth-hunger is an incurable disease, and the colonist does not trouble himself

with the humanitarian theories which England forces on India. This hatred on the part of the colonists to the Indian coolies, if it cannot be gradually removed, must produce a reaction in India which will not be very beneficial for the growth of amity between the European and Indian races. It is only in India that its own sons are denied the privilege of occupying all important offices in the government of their country. We have heard a good deal of nonsense in the past few weeks about the merits of the simultaneous examinations question; but Australia demonstrates how the colonists defend their supposed rights and resist Indian labour while they are yet unable to do the work themselves. Unless British statesmen interfere in time and prevail upon the colonists to take a less uncharitable view of Indian coolies, the interests of agriculture in Australia and the reputation of the colonists as well as of the Government at home must suffer not a little.

Disapproval of the reduction in the rate of interest on deposits in the Government Savings Banks.

3. The *Gujarát Darpan* (102) of the 11th January, in its English columns, writes:—The rate of interest allowed by the Postal Savings Bank is to be reduced from 3¾ per cent. per annum to 3⅛ per cent. This comes to the same thing as a quarter anna per month on a sum of six rupees. This reduction is, we think, more detrimental to the interests of the depositors than it is likely to prove beneficial to Government. The Post Office Savings Bank was established ostensibly for the sake of the middle and poorer classes whose savings do not amount to much, as is evident from the rules and regulations of the bank and the sums deposited in it. The amounts deposited in this bank are found to be for the most part paltry sums between ten and fifty rupees. This shows more than anything else that the bank is resorted to by the poorer classes of the country, the more well-to-do classes having to themselves other exchange banks and borrowing institutions which allow a more liberal rate of interest. So that this reduction of 3¾ to 3⅛ per cent. would tell upon the poorer classes alone. To use the words of Lord Salisbury, if India must be bled, let it be bled in such parts as would give out a goodly quantity of blood; we would recommend the application of the scissors of retrenchment in that quarter where it would be borne without much difficulty. It is a penny-wise and pound-foolish policy which attempts at saving a sum of about 45 thousand and odd rupees a year and lets sums far greater than this to be squandered away on such purposes as could be carried out with economy. It is to be much deplored that the starving millions who forego the barest comforts of life for every pie they save should be thus sacrificed to administer to the "pampered appetite obscene" of the favoured few. This reduction is all the heavier for another reason which tends to show that the poorer classes in whose interests the bank was established are more severely dealt with. The interest on the Government loans was reduced from 4 to 3½ per cent. If the reduction in the rate of the Savings Bank is to be effected in the same proportion it should be reduced to 3·28125 per cent., that is, a little over 3·25 per cent. On the contrary, it is an over reduction in the case of the poor rayat. There is also another consideration to lead one to believe that this reduction is premature, if introduced before the 4 per cents. are successfully converted into the 3½ per cent. loan. [Several papers of the week express similar sentiments.]

Remarks on the New Year's honours.

4. The *Indian Spectator* (3), in its issue of the 7th January, writes:—His Highness Amir Abdur Rahman very appropriately heads the list of New Year's honours this week. Those who have watched the progress of the Kabul Mission, the Amir's cordial friendliness throughout, and the solemn charge he laid upon his chiefs and his people to keep up their British alliance, as also His Highness's readiness to concede all reasonable demands towards the better maintenance of that alliance, will agree that the increase in his subsidy and this large step up in the British Peerage have both been well bestowed. Why India should give the coin, and England the ribbon only, is a different question. That Sir Mortimer Durand should have a pretty large share of the honours is equally appropriate with the recognition of the Amir's claim. Sir Mortimer is one of the, perhaps, worst understood men in the service, often mistaken for a war-horse, as was his poor father before him. It is only now beginning to be perceived that he has been generally for peace, like his father, except when

patched up peace meant expensive and harassing war afterwards. That he has carried out his mission with admirable tact and energy will be admitted even by opponents of the mission. Nor are we disposed to quarrel with the elevation of Mr. Pyne, probably at the Amir's instance. As engineer in diplomacy, he has had to deal with rather steep gradients at times, and has skilfully played his part as buffer when rival engines from opposite directions were about to collide. Amongst other names we are glad to see that of the Private Secretary to the Viceroy, always a hard worked, sorely tried official, and seldom in favour with petitioners of sorts. With a cake given occasionally to the keeper of viceregal secrets, why not throw a crumb at one or other of the provincial Private Secretaries? Mr. Baines, the Census Commissioner, is an excellent choice, though we cannot share his implicit faith in the figures supplied to him on infant marriage and kindred topics. Equally excellent is the selection of our Police Commissioner, Mr. Vincent, who ought to have been chosen years ago. The same we shall say of his non-official colleague, Mr. Mehta. It is well that Government in this way encourage constructive criticism on their measures. There is more need of that in India than discouraging criticism of other kind. When the Government of India forget this fact, they will find themselves reduced to the position of a barbarian principality. Such honour done to men like Telang and Mehta is honour done to the educated community. And Khán Bahádur Nasarwánji Sheriarji Ginwála? Well, a Khán Bahádur means a man of courage, and Mr. Ginwála certainly has the courage of his convictions, whatever these may be worth. He must show more work on the Broach Municipality instead of criticising its action or inaction. And if his new handle enables our master of gins to sift wheat from chaff, he may yet spin a long yarn on behalf of the powers that be. Mr. Ginwála has a useful colleague in Mr. Frámji Santuk of Abu. But we are sorry to miss Hindu and Muhammadan names on this side—one Hindu name at any rate.

5. The *Kesari* (49) of the 9th January says:—Though this year's honours list confirms the principle that these honours are, as a rule, intended for Government officials, it is some satisfaction to note that the Native recipients of the honours of this year are all deserving of the favour shown them. Mr. Vincent, Acting Commissioner of Police, Bombay, has deservedly been made a C.I.E., but Mr. Acworth and his friends cannot help regretting that he has been denied a similar honour. The most surprising of all gifts is that of a C.I.E. to the Honourable Mr. P. M. Mehta who possesses very few of the qualifications usually considered by Government necessary to entitle one to such honour. But by honouring Mr. Mehta His Excellency Lord Harris appears to have made a beginning in showing his impartiality and appreciation of merit, though it is plain that Mr. Mehta does not require any letters of the alphabet after his name to raise him in the estimation of the public. Some honour could well have been conferred on Mr. Váman Abáji Modak in consideration of his long meritorious service in the Educational Department.

The ninth Indian National Congress held at Lahore.

6. The *Sudhárak* (22) of the 8th January, in its English columns, writes:—The ninth session of the Indian National Congress, held in the historic capital of the Panjáb, was as grand a success as any of its predecessors. Fears were at one time entertained that the Panjábis being a martial race, and not so much advanced in the arts of peace and progress of civilization as the inhabitants of the other provinces of the Indian continent, would not countenance the Congress movement as enthusiastically. But facts have given a lie to the fears. The people of Lahore and other prominent cities in the province have, by their untiring labours and zeal, done their best in contributing to the success of the great assembly. Of course the presence of Messrs. Dádábhái and Hume was an appreciable factor in securing that success. Great enthusiasm prevailed throughout.

7. The *Mahrátta* (5), in its issue of the 7th January, writes:—The close of 1893 left the problem of Indian reform more doubtful and difficult than it was ever before, both for the Government as well as the people, and the difficulty was well marked by the anxiety and the misgivings with which the success of the Lahore Congress was watched by its friends and foes. The end

of last year accidentally coincided with the close of His Excellency Lord Lansdowne's administration, and consequently all the accumulated evils produced by His Lordship's unsympathetic policy have tended to make it a memorable period in Indian history. Never since the departure of Lord Lytton was so much dissatisfaction felt against the existing Government; but there is a marked change in the nature of the public sentiment on the two occasions. Lord Lytton left the people filled with sullen discontent and despair from which they saw no prospect of emerging; at the present moment, however, the people, though immensely dissatisfied with the selfish policy of the Government, are animated with a strong hope that sooner or later the desired reform will come, and the administrative system will be placed on a sound basis, so as to make all bureaucratic recklessness impossible. No one can deny that this healthy change is due to the inauguration of the Indian National Congress, and so far even the Government ought to feel thankful to its promoters for having brought it about. The Congress by its annual session has not only created a check on many gross administrative irregularities of officials, but it has also furnished the people with a centre around which they could rally, and a means whereby they can ventilate their grievances in a constitutional manner. As a representative of the best intellects of the nation and an exponent of public opinion, its proceedings are carefully watched by Government; and a time is fast approaching when its criticism of official measures will be formally sought and accepted as a healthy corrective of jingoistic tendencies. At present the Congress occupies the intermediate position of self-appointed but recognised assembly, agitating for the redress of long standing grievances, and watching the administration so as to anticipate new ones. The chief business of its annual session is to take a sort of non-official review of the past year's administration, and thus present the popular view of the political situation of the country in its latest form. The year's stock-taking is thus provided for in the best and most natural manner. The Congress does for the whole of India, and in a far better manner, what each journalist has been in the habit of doing for his limited circle. An esteemed Calcutta contemporary, while fully sympathizing with the Congress, objects to its passing so many and so heterogeneous resolutions at one sitting, and recommends that it should confine itself to a few questions only at a time. It seems our contemporary has not yet appreciated the true character of the movement. The National Congress is not merely an association started to agitate for this or that grievance; it is meant to represent intelligent public opinion in all matters and to put a stop to official vagaries of whatever sort they may be. It is ultimately intended to be a sort of people's organization, corresponding with and opposing the administrative hierarchy of the Indian Government. The goal is, no doubt, a distant one, but the sweep of every year is bringing us nearer to it. The Lahore Congress, by finally destroying the faint hope of its enemies that the backward and the martial races of India would not join it, has fairly brought this ideal within the sphere of reasonable expectation; and now there can be no doubt that the Congress will in a short time attain to the position which its promoters intended it should reach.

8. The *Phœnix* (6), in its issue of the 3rd January, writes:—The enemies of the Indian National Congress pleased themselves last year with the illusory hope that at last the confounded institution was about to die, and die most ignominiously. It was for the first time that the Congress was going to be held in the Panjáb—that country of the stalwart Sikhs and the redoubtable Muhammadans. The Hindus were not to be taken into account. They were nothing. A handful of them might be charmed with the siren song of old, dilapidated Allan Hume and deceived by the horrid "Baboos," but what could they do after all? The cutting cold winds of Lahore would be too much for the frothy Congress. Loyalty was at last to find a safe refuge in the bracing and invigorating North. But the "Baboo" had his way again. Mr. Dádábhái Navroji made a triumphal march through the land. He was welcomed as no Viceroy had ever been. And then, delegates flocked in from all parts of the country, and there was the Congress sitting in the hearts of the land of loyalty. As a consequence, the Lahore Anglo-Indian paper has been getting hysterical and seems to have lost the faculty of distinguishing facts from fiction. We pity this deplorable condition and earnestly hope the new year will quiet its brain and soothe its fancies.

The way in which delegates from Sind to the Indian National Congress are elected.

9. "Anti-Humbug," writing to the *Sind Times* (8) in its issue of the 4th January, says:—The following curt announcement appears in the Lahore *Tribune* of the 23rd December:—"Forty-six delegates were elected at Karáchi for the coming Congress." I do not know from what source the Congress organ in the Panjáb has derived this piece of information, but I do know that the statement cannot be true, as no meeting of any character has been held at Karáchi for the "election" of "delegates." It is true that something like a hundred people have gone from Sind to Lahore as "delegates" to the ninth Indian Congress, but most, if not all, of them are indisputably self-constituted representatives. Neither at Karáchi nor at Hyderabad was any public meeting held even to keep up appearances. There were meetings held at Shikárpur and Sukkur, and in their case it may be held that there was an "election" of delegates. As a rule, however, a number of people *offer* themselves as representatives for Sind and they are *all* accepted by the organisers. I believe that this has been the practice in Sind almost invariably. Indeed, I do not remember that there has been any meeting held in any part of Sind in these nine years to nominate delegates for the various Congresses. But in Congress papers and Congress reports all are shown to have been elected at duly constituted meetings. Perhaps the defunct Sind Sabha once or twice made a show of sending delegates on behalf of Sind, but that can hardly affect my argument, which is that Sind has not yet taken any active part in this movement. This should be a matter for regret to all who are not hostile to the Congress.

Remarks on the so-called representative character of the Indian National Congress.

10. The same newspaper writes:—We are not of those who would blindly profess allegiance to all that is done and said at the Congress sittings. We believe that the body is in need of some friendly criticism. There is too much at present of partisan advocacy in the Congress papers of the claims of the movement itself as well as of its proposals. We also observe with regret how those papers move heaven and earth to prove that the Congress is a thoroughly representative gathering, that all classes are equally well represented, that all or most of those who attend the Congress as "delegates" are patriots and are cultured men. We do not see how it can be honestly denied that a large proportion of the educated Muhammadans are either hostile to the Congress or indifferent about it. A section of the Pársis also keeps aloof from the movement. We have also reason to believe that the Panjábi Hindus are not all on the side of the institution. It is wrong on the part of the Congress organs to abuse all those who, on whatever grounds, refuse to join the movement. We maintain that by far the larger portion of educated India is on the side of the Congress, but that, on the other hand, there are men in the minoritly who honestly differ from the bulk of their countrymen. The admission of this fact, no doubt, takes away from the representative character of the movement, but are we therefore justified in bolstering up a false position? Let us be honest and claim for the Congress no more than what is its due. Its utterances will still command respect and weight as the expression of a large body of educated public opinion. Then, again, too much stress is laid on the alleged representative character of those who attend the Congress. Many of the so-called elections are merely bogus affairs. Sometimes no meetings are held and yet certain men are given out as having been "elected"! "Anti-Humbug's" letter elsewhere brings to light certain facts in this connection so far as Sind is concerned. These defects will in course of time be remedied, but why in the meantime try to whitewash them? The assertion, too, that all those who take part in the Congress are men of culture is contrary to fact. We in Sind know how many of those who go from the province are far from cultured, and unable to intelligently follow or even to understand the discussions at Congress meetings. This defect also can be removed in course of time. All that we need maintain is that the Congress as a whole is a body not to be ignored, but to be respected and looked up to as embodying some of the best and noblest thoughts and aspirations of India.

The representative character of the Indian National Congress and loyalty of the educated classes in India.

11. The *Phœnix* (6), in its issue of the 6th January, writes:—That the Indian National Congress is truly representative has been undeniably proved by the results of the elective principle which Government were good enough to sanction last year in connection with the formation of the Legislative Councils. The persons who have been

elected are mostly members of the Congress. That fact alone should convince the Government that all India is practically speaking for the Congress. Government should also understand that it is the much abused educated people that are truly loyal to the British power. The danger is from the masses of ignorant people. Witness the riots of last year. Englishmen in India may be "sitting on a volcano," as a official once remarked, but the volcano is in the depths of the great mass of the uneducated. Educate the people, train them up politically, concede to them the rights they ought to have, deal with them honestly, frankly, sympathetically and judiciously, and you will have united India at your back, and with a united India, loving and loved, England can indeed fight out "half a dozen Russias." The greatest bond of union is the union of love and respect, the greatest force is moral force. Jingoes like Sir George Chesney may go on vociferating, "We have won India by the sword, we must keep it by the sword." Swords and bayonets may be good in their own way; but India has not been won mainly by the sword, and Englishmen would be foolish to suppose they could keep it by the sword if they had not the moral support of the people at their back. What a terrible period was that of the mutiny! We fully believe England then came out victorious simply because the people did not join the sepoys and were loyal to the British power. Let England morally consolidate her power in India more and more, and if occasion arises, she will find the loving support of the Indian people quite invaluable.

The Indian National Congress and the Muhammadans.

12. The *Káside Mumbai* (138), in its issue of the 8th January, is glad that, with a few exceptions, the Muhammadans in general refrained from taking part in the last Indian National Congress, thinks that the promoters of the Congress have given it the high-sounding name with a view to mislead ignorant people, but it is really a selfish movement started by some designing Natives, advises the Muhammadans to always refrain from taking part in such assemblies, saying that the Muhammadans, divided as they are into so many sects, can never profit by this movement and ought to forget personal animosities which have contributed to their depressed condition, and to unite and endeavour in the interests of the community to secure high posts under Government without joining the Congress.

His Excellency the Governor's speech at a Darbár recently held at Ahmedabad.

13. In alluding to His Excellency the Governor's speech at the Darbár held at Ahmedabad to invest His Highness the Diwán of Pálanpur with the insignia of knighthood, the *Hitechchhu* (131), of Ahmedabad, in its issue of the 11th January, observes:—The abolition of transit duty by the Diwán has scarcely resulted in any corresponding benefit to the State: it has only increased foreign trade with the State. As regards the valuable assistance given by His Highness to Government in constructing the Pálanpur-Deesa railway line, it is a question whether he voluntarily offered it or was subjected to an indirect pressure to give it. There are various rumours afloat in this connection, and moreover His Highness has not got a large surplus in his treasury. The railway line will, no doubt, encourage commerce, but the main benefit has been derived by Government, which has been spared the cost of maintaining Deesa as a military post. Native Chiefs pay large subsidies to Government and it is oppression on their subjects to ask for further aids by exerting pressure on the Chiefs. The Supreme Government cannot rightly take credit to itself for extending railway lines which have been laid down by bringing pressure to bear on Native Chiefs. His Excellency the Governor praised His Highness for his having abolished the system of recovering diet charges from prisoners, but he did not deserve much praise as the bad practice was confined to his State alone. If the educational policy of the Bombay Government is complained to be defective, it is not right of that Government to blame Native Chiefs for their indifference to educational matters. It is gratifying that the Supreme Government, which at one time looked with suspicion and distrust on the improvement of the military forces of Native States, do not now do so, and we would recommend the Chiefs to recruit their forces by enlisting warlike races and to raise volunteer corps in their respective States. It is to be regretted that His Excellency did not advise the Chiefs to raise volunteer corps; he seems to have purposely kept silence on the subject for fear of British subjects blaming his Government for not extending the same privilege to them.

Approval of the election of the Honourable Mr. Eardley Norton to the Imperial Legislative Council.

14. The *Dnyán Prakásh* (14) of the 11th January, in its English columns, writes:—Madras has shown really a great deal of consideration in electing quite unanimously Mr. Eardley Norton to the Viceregal Council. He is a thorough Congress-man, and consequently the interests of the whole of India will be safe in his hands. Mr. Perozshah Mehta is in the same Council as the representative of Bombay and Mr. E. Norton will find in him a very able colleague. So far as the Congress is concerned, it has many members in the several local Legislative Councils and in the Imperial Council it has at least three, Mr. P. M. Mehta, C.I.E., Mr. E. Norton, and the Maháraja of Durbhanga. The lastmentioned gentleman is, no doubt, never seen on the Congress platform, but we know very well that his sympathies are with the Congress, that is, with the people. [The *Gujaráti* (103), in its issue of the 7th January, expresses similar sentiments.]

15. The *Indu Prakásh* (16) of the 8th January, in its English columns, writes:—The non-official members of the Madras Legislative Council have elected Mr. Eardley Norton to represent Madras on the Imperial Legislative Council. We are very glad that they have made a very good selection. In Mr. Norton's hands the interests of the people of Madras will be perfectly safe, and we have no doubt he will fully justify the confidence that has been placed in him. It is gratifying to see that the non-official members are not hampered by any prejudices of race or creed in their choice. With Messrs. Mehta and Norton on the Imperial Council there is no doubt that the party of political progress in this country will be efficiently represented.

16. The *Indian Spectator* (3), in its issue of the 7th January, writes:—Mr. E. Norton's return by the Madras Councillors to the Supreme Legislative Council will be an accession of strength therein to the non-official element. We are very glad of this. The non-official members of the Madras Legislative Council have shown rare consideration and self-denial in choosing Mr. Eardley Norton, an outsider, to succeed the Honourable Mr. Humayun Jah Bahádur as member of the Viceregal Legislative Council. No better selection could have been made. Mr. Norton may be depended upon to represent with ability and independence the interests not only of Madras, but of the whole country. The Honourable Mr. Mehta will have in him an able colleague.

Three recent appointments to the Bombay Legislative Council.

17. The *Indu Prakásh* (16) of the 8th January, in its English columns, writes:—Last week's *Government Gazette* notifies three more appointments to the Bombay Legislative Council. Mr. T. D. Little is nominated to represent the Public Works Department. As the other departments had representatives on the Council it was but proper that the Public Works Department should also have one. The two non-official appointments are unexceptionable. Mr. R. M. Sayáni has the confidence not only of his co-religionists, but of people of all classes and creeds in the presidency. We have no doubt his nomination will meet with the hearty approval of the people of the entire presidency. The Sar Desái of Wantmuri is not much known to fame; but he is said to be an intelligent young Sardár, who has been called to the bar in England. If the Lingáyat population of Belgaum and Dhárwár want a representative, there is no doubt that he will represent their interests best in the Council. The Government of Lord Harris is to be congratulated upon their happy choice of popular representatives. Whatever might be urged in objection to the rules framed by the Bombay Government under the new Councils Act, no exception can be taken to the nominations they have made. Indeed, the people themselves could not have made, and did not in fact make, better selections. Government have selected the best available gentlemen, men of experience and capability, for nomination, as if to show that they can select better representatives of the people than the people themselves. Lord Harris is entitled to the gratitude of the people of this presidency for making his Council a really representative one in fact, though not in theory.

18. The *Indian Spectator* (3), in its issue of the 7th January, writes:—Mr. R. M. Sayáni's nomination to the local Legislative Council meets with general support. He is a tried man. Mr. Little, who was formerly in the

Council, has also been nominated. He will represent the Public Works Department. The Sar Desái of Wantmuri, who also has been put in, ought to represent the Southern Division efficiently along with Mr. Nátu. We congratulate all these gentlemen on the honour conferred on them.

19. The *Gujaráti* (103) of the 7th January, in its English columns, writes:—The Bombay Council is now more or less representative of different interests and different territorial divisions, and although we cannot admit that better arrangements could not have been made, such as they are they are not entirely indefensible or altogether disappointing.

20. The *Gujarát Darpan* (102) of the 7th January, in its English columns, writes:—Mr. Rahimtulla Muhammad Sayáni's nomination to the Legislative Council of Bombay will be hailed, we are sure, with delight. There cannot be two opinions regarding the fitness of Mr. Sayáni for a seat in the Council. The first Muhammadan Master of Arts of our *alma mater*, a leading Muhammadan of Bombay, a popular leader in the political world of India, an advanced educationist and a prominent member of the Bombay bar, Mr. Sayáni fully deserves the honour that is now conferred upon him. The good sense he evinced at the time of his withdrawal at the University election is amply rewarded on this occasion. Government could not have made a better and happier choice in this matter. [The *Kaiser-e-Hind* (105) and the *Káside Mumbai* (138), in their issues of the 7th and 8th January, respectively, express similar sentiments.]

21. The *Kesari* (49), in its issue of the 9th January, approves of the appointments of Messrs. R. M. Sayáni and Lakham Gouda Basprabhu to the Bombay Legislative Council, and says that much benefit cannot be expected to accrue to the Council from the nomination of Mr. T. D. Little. On the whole, adds the paper, His Excellency Lord Harris deserves to be praised for these appointments, but it is to be regretted that neither have the claims of the Central Division and the province of Sind been recognised, nor have the seats vacated by the Honourable Mr. Justice Ránade and the Honourable Mr. Udhárám Mulchand been filled up by making equally good appointments.

22. The *Mahrátta* (5), in its issue of the 7th January, writes:—The vacancies recently created in the Bombay Legislative Council are filled up by three nominations. The three fortunate recipients of the honour are Mr. T. D. Little, Superintending Engineer, Northern Division, Mr. R. M. Sayáni of Bombay, and the Sar Desái of Wantmuri, of whom the former two at least are not new to the Council Chamber. Mr. Little, who is brought in to represent the hitherto unrepresented Public Works Department, probably replaces Mr. Justice Ránade as an official, and the change is certainly neither beneficial to the people nor advantageous to the Council. Notwithstanding his official position Mr. Ránade was justly regarded as a more real representative of the people than many an elected member might prove; while Mr. Little's nomination will, we fear, hardly have any other effect on the Council than that of increasing the Government majority by one. During his last term Mr. Little did not prove a very useful or a very brilliant Councillor, and we shall certainly not be disappointed if he does not prove anything but a nonentity on the Council Board. It is instructive, by the bye, to mark how Government is anxious to provide representatives for each of its departments, while whole communities and provinces and interests of the people are left totally unrepresented. The chief objections against the Bombay Council scheme were the over-representation of the European merchants and the official class, and the total exclusion of the Central Division, Sind, and Native commerce. How are these objections treated in these recent nominations? The European and official element is increased by one, while the rayat is not even remembered. Sind had hitherto in the Honourable Mr. Udhárám Mulchand, though nominated, a true representative, but even that seat is taken away from her. The Central Division, although denied direct representation, could rest partially content with the Honourable Mr. Ránade in Council, but it is deprived even of him. There is absolutely no representation for these two largest divisions of the presidency, unless, of course, by a very wide stretch of imagination. The Honourable Messrs. Currie and Hassan Ali serve the purpose of Sind, and the Central Division

consoles itself with the Honourable Messrs. Padamji and Pánse, in addition, of course, to His Excellency and all his staff who reside in Poona for eight months! The Native mercantile community has been left in the cold as before, although it may, if it pleases, satisfy itself with two such champions as the Honourable Mr. Wádia, whose nomination was hailed with joy by a handful of mill-hands belonging to his own mills, and the Honourable Mr. Padamji, who happens to be a Director of the Reay Paper Mill. As to the other two nominations, there is nothing to find fault with, except that we would have more liked to see Mr. R. M. Sayáni to come in as the elected representative of the Bombay Corporation than by the back door of nomination. It is only lately that Mr. Sayáni has begun to take part in public movements, and it is not desirable that his enthusiasm should be prematurely checked by any prospect of official favour. The Sar Desái of Wantmuri, from what we know of him, ought to prove an able and an independent member of Council. Having lived in England and America he may be said to have received the best education, and is generally held in high estimation by the people of Southern Maháráshtra. The Lingáyat community would have the satisfaction of being represented in him. He is a promising gentleman and would have long ago come before the public had he not chosen to lead a retired life. It will be no small gain if his selection induces him to devote greater attention to public affairs.

23. The *Native Opinion* (17) of the 7th January, in its English columns, writes:—Looking at the *personnel* merely, the existing Legislative Council of Bombay may certainly be considered to be a satisfactorily constituted body. But the end does not always justify the means, nor do good results obtained in spite of a bad system serve to make it a good one. It is, after all, the fruit of a happy accident that we have got so many good gentlemen amongst those nominated by Government or elected by certain bodies; the claims of all of which to form a perfectly complete electoral college for the presidency still remain very doubtful. We thank heartily Lord Harris and his advisers, and we have perhaps to thank more the good fortune which has emancipated the executive of the presidency from the counsels of certain too wise gentlemen, under the ascendancy of whom these selections would never have been as satisfactory as they are. But the times may be changed and we may not always have a Lord Harris, and then we are sure to have ample reason to curse the rules made by the Government to give effect to the amended India Councils Act—rules which in reality are, as Professor Gokhale of Poona put it in his speech on the subject at the Lahore Congress, "such as are best calculated to defeat the expressed intentions of that legislation." We hope, therefore, that the fortunate selections of the present Council will not blind us to the defect of the constitution and slacken our efforts to get them remedied. Let us not forget that the Central Division is still without representation, though in population, revenue and intelligence it is undoubtedly superior to the other two divisions. Let us remember that the number of the elected members is out of proportion small, and it is possible for an autocratic bureaucrat to give the officials a crushing majority. Let us not be reconciled to the injustice involved in giving to Sind two members and giving none to the Municipalities of one division and to the District and Local Boards of another. Nor can we allow the European community to be over-represented, whilst the splendid mill industry and the whole Native trading interest is entirely ignored. We must continue to expose these inconsistencies, this injustice, this unfaithfulness to the intentions of Parliament, and not stop till we have really gained what was promised.

24. The *Dnyán Prakásh* (14) of the 11th January, in its English columns, writes:—The news of Mr. R. M. Sayáni's nomination to a seat in the Bombay Legislative Council is most gratifying. He is an enthusiastic worker and consequently is very popular. We are sure no community will raise a voice of disapproval. Mr. Little has been put in to represent the Public Works Department; thus we see a strange freak on the part of the Government. They want every one of their departments to be represented in the Legislative Council, but do not at all think it necessary to pay heed to the fact of a whole division like the Central Division remaining unrepresented.

25. The *Kaiser-e-Hind* (105), in its issue of the 7th January, disapproves of the appointment of Jághirdárs as additional members of the local Legislative

Council, and observes:—The Jághirdárs of Sind and the Sardárs of the Deccan have each a representative in the Council, and Government have now nominated Mr. Lakhum Gouda Bas Prabhu to represent the Jághirdárs of the Southern Maháráshtra. However deserving Mr. Prabhu may be in other respects, he has very little knowledge of the immediate wants and grievances of the people of the presidency and is not likely to prove a useful member of the Council. If instead of appointing him Government had asked the people of the Central Division, which remains unrepresented, to choose a representative, Government would have done an act of justice. If, on the other hand, the Native merchants and mill-owners, who carry on extensive trade, had been given the right of sending a representative, that would have been a really good thing. The new Council is, however, no way better than the old one, though it contains the maximum number of members, as Government officials among them cannot be expected to sympathise with the public and five other members are likely always to side with the Government. The remaining six may be considered as real representatives.

Resolution of the Bombay Government on the recent Bombay riots.

26. The *Jám-e-Jamshed* (133), in its issue of the 9th January, says:—The Government resolution on the recent riots at Bombay is satisfactory. The Commissioner of Police has made the mistake of assuming that the cow-protection movement caused the riots, but it is gratifying that Government has rightly declined to accept this view. If the Commissioner of Police had obtained military aid a few hours before the riots broke out, and paraded the military men through the streets, the riots would not probably have broken out at all; and the Commissioner's not doing so leads us to think that the cow-protection movement as the alleged cause of the riots was suggested to him after, and not before the breaking out of the riots. No increase is needed in the strength of the police on account of the recent riots, as such riots occur on an average once in twenty years and the unpleasant incident could be well prevented by military aid. Government is right in not ordering a public enquiry into the cause of the Bombay riots, as it would only revive the remembrance of unpleasant events that ought to be forgotten once for all. An enquiry ought, however, to be held into the causes of the Hindu-Muhammadan riots in different parts of the country, and it is sure to prove that the illiterateness of the lower classes is the only cause of them. Every effort, therefore, ought to be made to spread education widely among the people. It is not a little gratifying that His Excellency the Governor should have consulted Native gentlemen of light and position in regard to the causes of the Bombay riots before arriving at an opinion on the subject, and his doing so has evidently contributed to his arriving at a correct judgment.

27. The *Gujarát Darpan* (102), in its issue of the 11th January, observes:—The Government resolution on the Bombay riots has been issued so late, probably with the intention of allowing the excitement created by the unpleasant occurrence time to cool down. Government have rightly refused to believe the cow-protection and some other incidents as the causes of the riots as stated by Mr. Vincent. They have taken the praiseworthy precaution of clearly stating that the inferences of the police are unfounded, and have thereby avoided giving cause to one community or the other to be offended. Government have, moreover, shown that they are not always carried away by reports made by their officers and that they consider it a wise policy to carefully watch and consult the interests of the subjects.

28. The *Bombay Samáchár* (115), in its issue of the 9th January, writes:—If the resolution of the Bombay Government is accepted as it stands by the Government of India and the Secretary of State for India, it will probably give rise to more comments hereafter, as it is incomplete and does not remove the anxiety entertained by the public in connection with its subject. No light has been thrown by Government on the causes of the riots, as it has declined to accept the causes mentioned by different parties without assigning any convincing cause or causes itself. Government has also declined to institute a public enquiry to ascertain the cause or causes of the riots, simply remarking that if there be any particular causes they could be ascertained by private enquiries alone. But it is not stated that such enquiries will be made by Government,

So the substance of the Government resolution is that Government is as much in the dark regarding the causes of the riots as the public is, and Government has not been able to obtain or give a guarantee that the causes which gave rise to, and the events that followed the Bombay riots would be prevented from recurring. From the riots of 1893 it has become quite clear that Government will find it not a little difficult to control the mill-hands who have learnt to act in concert with each other, if they should ever be inclined to break the public peace; and this matter ought to be kept ever before their eyes both by the public and Government. About the causes of the riots enquiries were made by Government of the leaders of the Hindu and Muhammadan communities, but the causes mentioned by them have not been accepted by Government. Government guesses that the impression that the Muhammadans are being circumvented and driven out of the position hitherto held by them in the country by the Hindus and that the tendency of the European system of administration has been to increase the influence of the latter at the expense of the former, must have, among other things, incited the Muhammadans to indulge in a riot. This guess is altogether a novelty to the public. The different Native communities at Bombay have been acting towards each other with so much loving esteem that none of them has been known to have entertained feelings of resentment towards others for its own backwardness in material progress. The Muhammadans have lagged behind in educational progress, but the discreet leaders of other communities sympathise with them and encourage them to come up with the other communities, and there are many other signs of affectionate esteem and friendship existing between the two. But supposing that such an impression as is guessed by Government has been produced on the mind of a certain portion of the Muhammadans of Bombay, how could it give rise to a riot? If the Muhammadans believe that by creating disturbances they would regain the position in the country which they are gradually losing, they may be said to entertain a low opinion of the great strength of the British rulers to put down the riots, and an enquiry ought to be made to ascertain what has given rise to this low opinion of the strength of Government, since such an opinion might grow into a political danger. Government cannot afford to give up the improved European system of administration for the sake of suspicions entertained by any community. The alleged suspicions entertained by the Muhammadans are, however, after all, a guess of Government. The causes of the riots have remained undiscovered and a public enquiry is the only way to ascertain them. If a public enquiry leads a few foolish and injudicious persons to thoughtlessness, the Government is strong enough to put them down at once. A public enquiry into the causes of the riots ought therefore to be made by all means. [The *Ákhbáre Sodágar* (112) of the 8th January expresses some of the above sentiments.]

29. The *Dnyán Prakásh* (14) of the 11th January, in its English columns, writes:—The Government resolution on the recent riots in Bombay is, to say the least, a very strange document. Nobody can certainly make out anything definite from it. The Police Commissioner's reports accompanying the resolution strongly and clearly try to trace the riots to the actions of those engaged in the cow-protection movement and to hold that society as the root of all evils. The Government, however, it seems, has been kind enough not to hold that innocent association as greatly responsible for the riots. What the tenor of the whole resolution is nobody endowed with a tolerably sufficient portion of talents will be at a loss to understand. Everything is to be found there except what was expected. The real and the immediate cause of the riots is not so much as even hinted at. All things are more or less remotely alluded to. We should like hereafter to speak *in extenso* on the document.

30. The *Native Opinion* (17), in its issue of the 11th January, makes the following remarks on the above resolution:—It took the Bombay Government five months to publish its opinion on the Bombay riots, which occurred in August last. If Government had, as usual, based its resolution entirely on the opinions of its high officers, which were given soon after the occurrence of the riots, the resolution would have been out long ago; but Government, either because it did not consider it safe to accept the one-sided reports of its officers or for some other reason, had to frame its resolution by making some alteration in its officers' reports here and there and by putting together certain facts in harmonious

connection and hence the delay. The Government of the North-West Provinces did not spend much thought on the reports of its officers and could therefore issue its resolution promptly on the Azimgarh riots; but this resolution elicited adverse criticism and His Excellency Lord Lansdowne had to give a somewhat different turn to the question in his Agra speech. The Bombay Government also did not see fit to form an opinion in complete accord with its officers' reports, and His Excellency Lord Harris framed the resolution of its Government in such an adroit manner as to please its officers as well as the Hindus and the Muhammadans. Though this resolution says that the Government does not agree with the opinions of Messrs. Vincent and Acworth about the causes of the riots, yet on carefully reading the resolution it appears that the officers' opinions have been to all intents and purposes approved of. Moreover, a cursory reading of the resolution will lead to the impression that it is quite impartial to both the parties, the Muhammadans and the Hindus. Now about the subject-matter of the resolution. At the beginning of the resolution Government have compared the riots of 1874 with those of 1893 and expressed their opinion that the latter were more terrible. The number of deaths in both and the exertions of Government necessitated to suppress the riots plainly confirm the opinion of Government about their respective character. But Government have not, in fixing the responsibility of the riots, given due prominence to the fact that both the riots arose from the Muhammadans taking the aggressive part, and we think this is not right. Government think that the precautionary measures taken by the police for the suppression of the riots were adequate, but we cannot agree with Government in this opinion. We are of opinion that with its detective establishment the police ought to have previously known that bundles of sticks had been deposited in the Jumma Masjid, stones and brickbats had been collected in private houses, and there was a preparation to make riots simultaneously in all parts of the city, and that if they did not know this general preparation it is discreditable to the police and shows dereliction in the performance of their duty. The resolution says that a large number of Musalmans were wounded and disabled in the riots on account of the mill-hands having combined for the purpose of taking vengeance, but it was necessary that Government should have viewed the action of the mill-hands as proceeding from a desire of self-defence and should not have blamed them even impliedly as they have done. Also the fact that Hindus never opposed the police as did the Musalmans everywhere has not been mentioned even once in the resolution, and this is unfair to the Hindus. Among the causes assigned to the riots by Government the last is very strange, knowing, as Government do, that the Muhammadans frequently annoy the Hindus in religious matters under diverse pretexts and that the latter quietly endure the annoyance. Government, very strangely indeed, think it natural that the Muhammadans should have anxiety about the protection of their religion. It is certainly showing partiality to Muhammadans to justify fears entertained on very absurd grounds. Properly speaking, it is more natural that the Hindus should entertain this fear from the conduct of the Muhammadans towards them, but, strange to say, Government are quite of a contrary opinion. Government have, on the whole, taken much care to make it appear that their resolution is impartial, but we cannot help saying that its partiality is distinctly manifest so far as the cause last assigned goes. The resolution, on the whole, shows that Government are satisfied of the aggressive character of the Muhammadans, but we do not know why they cannot openly give expression to this their conviction. This timidity on the part of Government is likely to give encouragement to the Muhammadans, and Government ought to take note of this fact. The reason stated by Government for not having appointed a committee to enquire into the causes of the riots is, we think, very lame and has been assigned mainly to explain their neglect of duty.

31. The *Káside Mumbai* (138), in its issue of the 12th January, observes:—Since Government have differed from Mr. Vincent, the Commissioner of Police, in his view that the cow protection movement and some other incidents gave rise to the riots, the question is what caused the sudden and bitter outburst of ill-feeling between the Hindus and Muhammadans who had lived peacefully for so many years? We reply, it was due to the cow-protection

movement, and any person carefully going through the annual reports of the cow-protection societies and their suggestively inflammatory pictures will be convinced of this. When religious feelings are once excited it is difficult to control them, and we would entreat the leaders of the cow-protection societies to refrain in the interest of peace and order from exciting the religious feelings of their co-religionists over this cow-protection question. The practice of cow-killing is not of recent origin, and if the Hindus believe that if they go on agitating Government will put a stop to it, their belief is unjustifiable. It is evident that the Hindus have started the cow-protection agitation with some hidden motive, but they must take other means to accomplish their secret object, as the cow-protection movement is sure to lead to disturbances and murders. Government ought to check the dangerous movement before it is too late.

Yeola affairs.

32. The *Kesari* (49) of the 9th January says:—The resolution of the Bombay Government on the Yeola affair is not yet forthcoming, and the misunderstanding existing between the Muhammadans and the Hindus of the place is getting more bitter and there is no saying what it will end in. Hindu weavers having begun to work at their own looms Muhammadan weavers have lost employment and are finding it difficult to earn their maintenance. Moreover, all Hindu house-owners are said to have issued threatening notices to their Musalman tenants to vacate their lodgings. The local official wiseacres are yet obstinate in maintaining their old position. It is very astonishing that this state of things has not yet attracted the attention of the Bombay Government. The tardiness of Government in the Yeola affair is detrimental not only to the people of Yeola, but threatens to be ruinous to the Hindus of other places also. We mentioned some time ago Mr. Winter's name as detracting from the position of impartiality boastfully claimed for Government by His Excellency Lord Lansdowne in his Agra speech, and we regret that before due notice is taken of him by Government another District Magistrate has turned up to outdo Mr. Winter. We do not know whether all the European officers have made a combination to falsify Lord Lansdowne's generous assurances, as if with the desire of saving their reputation which has been endangered by these assurances. On the whole, it is to be regretted that squabbles should take place at different places one after another and the high-handedness of Government officers should be at the bottom of them all. In the last fortnight a Hindu-Musalman quarrel is said to have arisen at Ráver in Khándesh. Here the paper gives an account of the Ráver squabble, substantially the same as that given in paragraph 17 of the Weekly Report No. 1 of 1894.

A recent notification issued by the Sátára District Superintendent of Police in the matter of musical instruments, processions, &c., protested against.

33. The *Bodh Sudhákar* (10), in its issue of the 10th January, characterises the notification issued by the District Superintendent of Police, Sátára, on the 1st January current in the matter of playing upon musical instruments and the progress of marriage and other processions in the town of Sátára as one likely to cause unnecessary inconvenience and trouble to the people, as sometimes there are occasions for musical instruments being played upon, which do not admit of obtaining permission from the police authorities eight days previously as laid down in the notification, and requests the District Superintendent and the District Magistrate to cancel the notification as being unnecessary or to make such rules as are absolutely needed, in consultation with the people after publishing them through the Sárvajanik Sabha and the Town Magistrates and hearing what they may have to say against the proposed rules.

Mr. R. M. Patel's appointment as Second Judge of the Bombay Small Causes Court objected to on principle.

34. The *Gujarát Mitra* (104) of the 7th January, in its English columns, writes:—The absorbing topic of the Bar and the Bench at present is the appointment of Mr. Rastamji Merwánji Patel to the Second Judgeship of the Bombay Small Causes Court, vacated by the late Ráo Bahádur Ganpatráo Bháskar, for whose recent sudden death soon after retirement we are extremely sorry. Personally Mr. Patel is held in great esteem and affection by the profession, and his legal attainments would do credit to any judicial tribunal in the presidency. But his appointment to the post in question is disputed on a principle which has never been proved unsound

or calculated to encourage favouritism. The appointment of an outsider raises the question whether the Third Judge of the Small Causes Court is not equally, if not more, fit, and whether he has not a better claim to the vacancy, considering that he has been in service for these twenty years and has worked his way up by his ability and impartiality in the exercise of responsible duties. So far as abilities or attainments are concerned, the present Third Judge, Mr. C. M. Cursetji, is in no way inferior to the lucky recipient of His Excellency's favour. In point of experience he (Third Judge) has decidedly a superior claim. He was deemed fit to act as First Judge on three occasions. It is surprising, then, that he should have been passed over now for the Second Judgeship. We fear the present nomination is an indirect reflection upon the ability of an experienced and deserving judicial officer, and this is what calls for a humble but firm protest on the part of the service. For, promotion within the service was one of the important recommendations of Lord Dufferin's Public Service Commission and it was warmly supported by the then State Secretary, Lord Cross. Even from the point of view of the claims of deserving senior Judges in the mofussil an outsider's appointment is extremely objectionable; and on the broad lines of "measures and not men" we see no reason why such a protest should not be made against the present seriously objectionable departure from a long established and by no means unsound rule of departmental service, since we are persuaded to think that to those who are in Government service such an exercise of patronage is extremely disappointing, and eventually it is quite possible that they may lose faith in the justice of their respective departments.

35. A correspondent of the *Indian Spectator* (3), in its issue of the 7th January, writes:—The post of the Second Judge of the local Small Causes Court lately fell vacant, and in filling the vacancy two old officers of the Court have been passed over. When outsiders are preferred to persons already in the department, it is to be understood that the latter are incapable of discharging satisfactorily the duties of the posts given away to others. As long as this is not the case, Government servants who have been in office for years can claim a priority of right. It is their due, and to shut them out of it is not simply an injustice to them personally, but an injury to the interests of public service. If Government service is held superior to private service, one main reason is that the rights of aspirants, especially of those already in office, are clearly ascertained and promotion is regulated by fixed rules rather than the whims of superiors or by their likes. To exhibit to the public a glaring instance of open deviation from this golden rule, dictated by wisdom and policy alike, is a wrong to the individual or individuals concerned and an injury to the public service.

36. The *Gujarát Darpan* (102) of the 7th January, in its English columns, writes:—It is a pity that we should have again to animadvert on an anomalous step taken by the Bombay Government in the matter of the Second Judgeship of the Bombay Small Causes Court. The acting appointment of Mr. Rastamji Merwánji Patel in the place of Ráo Bahádur Ganpatráo Bháskar led to some unpleasant criticism. It should be noted here that we have nothing to urge against Mr. Patel personally, who is every way well qualified for the post, but it is against the measure, against the system, which the Government has adopted in making this appointment that we enter an unqualified protest. The step taken by the Government would have been lightly passed over but for the sad death of the permanent incumbent of the post. We trust Government will think twice before they confirm Mr. Patel. If, as it is rumoured, it is true that Mr. Patel had stipulated with the Government that he would accept the post if he were confirmed in it, Government have shown a decided weakness in closing with the terms offered by him. If the Government consider the case with a little foresight they would at once be convinced that his confirmation in the post is likely to prove very troublesome in the future. We will explain how. The First Judge of the Bombay Small Causes Court should be, as is the usual custom, a barrister-at-law. When Mr. Chitty, the present First Judge, retires or goes to a higher place, the Second Judge will have to be given this post. Now, Mr. Patel is not a barrister-at-law. So he will have to be superseded by Mr. Cursetji, Third Judge, who is a barrister-at-law, unless the Government are

desirous of continuing their anomalous policy by pushing in an outsider from the batch of briefless barristers who are so plentiful in Bombay. Apart from this consideration there is another reason against the appointment of Mr. Rastamji. If outsiders are thus accommodated on such high and responsible posts, to prove one's self worthy of which one would require a long term of hard and patient service, there would be no hope left for the other members of the service. If this practice is continued, when will the claims of others in the lower grade be recognised? To do justice to all, the proper course would be to deal promotions by grades so as to appoint Mr. Cursetji to the Second Judgeship, the fourth to the third, and to lift up a mofussil Small Causes Court Judge to the Fourth Judgeship and provide for Mr. Patel at a mofussil Court. If promotions were thus dealt to all, the claims of all proved and well tried servants would be well recognised and there would be no occasion for any adverse criticism.

Non-graduates who pass the Higher Standard Departmental Examination and the delay which takes place before they are appointed to Mámlats.

37. The *Bodh Sudhákar* (10), in its issue of the 10th January, refers to the appointment of Messrs. Rámráo Hanmant Rájguru and Govind Sitárám Támhane as permanent Mámlatdárs at the end of 1893, *i.e.*, ten years after they had passed the Higher Standard Departmental Examination, disapproves of this tardiness in appointing non-graduates to Mámlats after they had passed the Higher Standard Examination while graduates who passed this examination got such appointments soon after their passing the examination, and requests Government to rule that persons who pass the examination in any given year should be given Mámlats in the order of their ranks independently of their being graduates or non-graduates, saying that the conditions which non-graduates have to fulfil before permission is given them to appear at the Higher Standard Examination are sufficient difficulties in their way, and that it is unfair that their appointment to Mámlats should be delayed till all the passed graduates, whether senior or junior, are provided with places, since graduates are altogether untrammeled by conditions like those imposed upon non-graduates and can appear at the Higher Standard Examination soon after they have passed the Lower Standard Examination.

Officers' tours and the hardships suffered by the rayats.

38. The same newspaper publishes a communicated article, extending over five columns, in which the writer alleges that much oppression is practised on poor villagers, cultivators, traders, &c., by village officers in supplying provisions, carts, means of amusement, &c., to the Government officers on tour and their establishments and much cruelty is shown to the buffaloes supplied to the European officers for hunting purposes, that it is very desirable that the work of finding provisions and carts for transport, &c., should not be entrusted to village officers and that from the averseness of the people to making petitions against Government officers on account of the difficulty of substantiating their allegations and fear of displeasing officers Government should not infer that people have not to suffer from worry, pecuniary loss and annoyance in connection with the officers' tours, and should not be misled by rosy reports of their subordinates who assert that the rayats are quite pleased and contented.

A request to the Bombay Government in connection with the existing system of forced labour and forced contribution of supplies during tours of Government officers.

39. The *Satyă Mitră* (149), in its issue of the 7th January, approves of the resolution passed by the last Indian National Congress regarding the existing practice of forced labour and forced contribution of supplies for Government officers during their periodical tours prevalent throughout India, is glad that the Governments of the North-West Provinces and the Panjáb have recently issued special resolutions disapproving of the practice, fears that the Government orders will not be duly carried out, and requests the Bombay Government to issue a similar resolution in the interest of poor villagers.

Mr. Fagan, Divisional Forest Officer, Sátára, and his report against two Mámlatdárs of the district who are accused of neglect of their duty.

40. The *Bodh Sudhákar* (10) of the 10th January says:—The Forest Department is troublesome not only to poor cultivators, but also to revenue officers. The officers of the Forest Department seem to believe that they are not respected and taken care of while moving in the districts as are Assistant and District Collectors, and Mámlatdárs appear to have incurred their displeasure. We learn that Mr. Fagan, Divisional Forest Officer, Sátára, has made a report to the District Collector against two Mámlatdárs, saying that they did not obtain carts for him, did not arrange for the attendance of Kulkarnis before him at the appointed time and neglected their duties in collecting cattle-grazing fees, and recommended that the two Mámlatdárs should be transferred to another district and that if this be not done forest work will be impeded. We cannot publish the names of these Mámlatdárs and cannot make comments on the matter as we are ignorant of the facts, yet it is a question whether it would be proper for the District Collector to let the Mámlatdárs be shown such indignity.

PART II.—*Legislation.*

Complaint that no Native members have been appointed on the Committee for dealing with the Cantonment Code.

41. The *Jám-e-Jamshed* (133), in its issue of the 11th January, observes:—All the members forming the Committee appointed to deal with the Cantonment Code are Europeans. Have the Natives no concern with this Code, that no Native member should have been appointed on the Committee? Certainly a Native member of each of the presidency Legislative Councils could have been well appointed on this Committee. But under the Viceroyalty of His Excellency Lord Lansdowne no need has been felt for appointing a Native on any Commission or Committee of enquiry.

PART III.—*Education.*

Approval of the suggestion made to the Bombay University to confer the degree of LL.D. on Mr. Dádábhái Navroji, M. P.

42. The *Kaiser-e-Hind* (105) of the 7th January, in its English columns, writes:—It has been suggested that the degree of LL.D. should be conferred on Mr. Dádábhái Navroji, M. P. That most worthy gentleman, though not very learned in law, is undoubtedly a politician of great and conspicuous ability, and we hope the University will do itself the honour of conferring its highest degree in recognition of his great merits. When the University conferred that degree on the Marquis of Ripon, it was not because he was a great lawyer or a great scientist or *savant*, but because he was a valued politician. Mr. Dádábhái Navroji enjoys the confidence of Indian people to the same extent as the great Marquis. [The *Gujarát Darpan* (102), in its issue of the 11th January, expresses similar sentiments.]

The Government resolution regarding the scheme of commercial education proposed under the auspices of the Industrial Association of Western India criticized.

43. With reference to the Government resolution regarding the scheme of commercial education proposed under the auspices of the Industrial Association of Western India, the *Bombay Samáchár* (115), in its issue of the 8th January, observes:—The resolution is not only disappointing, but surprising at the same time. The decision on the question whether there is a necessity for commercial education in the Bombay Presidency has been, properly speaking, arrived at not by Government itself, but by an inferior officer of the Educational Department. The letter from the Honorary Secretary of the Association and the proposals made in it were investigated by an acting Educational Inspector, who has censured the association and rejected its proposals. The Director of Public Instruction has been good enough to state that he concurred with the opinion formed by the Educational Inspector, and the sentiments expressed in the Inspector's report have been

simply echoed by Government. In the Educational Inspector's report it is asserted that to introduce commercial education so long as trade is not developed in the Bombay Presidency is "putting the cart before the horse." It is surprising that such an opinion should have proceeded from an official of the Educational Department. Is education or development to be the first? Unless education in connection with a certain industry is imparted, how can that industry be expected to appear and develope? Similarly, unless commercial education is given, how can commerce be developed? No such education having been given to the people, many persons do not take to commerce or mercantile service, and the present extensive trade is hindered in its development. Bombay has been asking for commercial education for many years past and a school final examination was demanded with the object of laying down a course for such education, but the educational authorities and Government have prescribed such studies for the "School Final" that a boy who passes it is not fit for anything except the lower grades of Government service. Government seems to be afraid that if it undertakes to give commercial education the educational grant will have to be raised; but in its own interests it ought to raise the grant for such a purpose, since industrial and commercial undertakings are the main sources of its revenues. Government should therefore, in co-operation with the Industrial Association of Western India, draw up a sound scheme for imparting commercial education and adopt it at the earliest opportunity.

44. In writing on the same subject, the *Jám-e-Jamshed* (133), in its issue of the same date, says:—The Educational Inspector, C. D., is right in censuring the committee appointed to draw up a scheme of commercial education for having failed in its important duty, and it remains to be seen what sort of reply is given by the committee to this censure. If commercial education on a sound basis could be imparted Government ought not to hesitate to give due aid to this beneficial experiment. Government have done well in awaiting the result of the experiment in commercial education that is being tried at the Behrámji Jijibhái Pársi Charitable Institute in Bombay before venturing to start schools to impart commercial education. However, in the meanwhile any serious efforts made in this direction by private parties would be paying to themselves and be beneficial to the country. They ought to induce a few European gentlemen who have received commercial education and spent some years in carrying on trade with Asiatic countries to come out to India and open a "Commercial School" in Bombay. Such an institution will soon attract a large number of students and will pay the establishers of it pretty liberally.

PART IV.—*Native States.*

The present generation of Native Princes and Chiefs and the education they require.

45. The *Phœnix* (6), in its issue of the 6th January, writes:—Mr. Dádábhái Navroji alluded in his address to the relations of the Government with the Native States. That these relations are becoming more and more strained nobody will deny. And there is something wrong in the way the young Native Princes are brought up under the auspices of the Government. Where are now princes like the late Scindia and Holkar and the late Mahárája Karm Singh of Patiala? The generation of princes with arms of iron and strong native common sense, bold, independent, yet loyal, is gone. Instead of them we have now, barring a few, a race of puny apish imitators of European fashion and European vices, who would think it degrading to freely mix with the best of Indians, at the same time priding themselves upon their intercourse with the worst specimens of European adventurers. The education which will be instrumental in uniting in the Native Princes all that is best, bravest and wisest in the East and the West, which will teach them the public spirit of Europe without denationalizing them, is the education they require.

A suggestion about Government wards.

46. The *Káthiáwár News* (106) of the 6th January, in its English columns, writes:—In this country, wherever there are Native States the succession question has given us the greatest trouble, and the difficulty is often created

and enhanced by the practice of poligamy universally prevalent among the Rájas and Chiefs, and the British Government is often very much puzzled as to what to do as it once happened in Káthiáwár, where on the sudden death of a Chief three claimants to the throne were left, and the second claimant, though he had not a very good right, was acknowledged by the Government. States which are not well governed and where the Chiefs are a mere figure-head, plots and counterplots are of such everyday occurrence and so well-known to all that they may be quietly passed over. What is, however, seemingly not paid well attention to by the political authorities is a Government ward—the minor Chief acknowledged. It is most prejudicial and harmful to allow such a Government ward, particularly when he is an orphan, to remain with his relations at places other than the head-quarters of the Political Residency or in other distant out of the way places, since there is a possibility of the minor's dying or made away with, so great is the temptation for power in this world of ours, and another substituted in his stead without the authorities being the least aware of it and without the least chance of detection. How are the political authorities to know if such things were to occur; and what will be there to assure them that such a substitution has not occurred? Wherever there is a Government ward, that ward should be kept at the head-quarters of the Residency under the supervision of an officer of proved honesty. It is to be hoped that our suggestion will be made a note of by the authorities in all parts of India where there may be Native States, and precautions adopted to prevent the possibility of any wrong-doing.

Remarks on appointments made by Political Agents.

47. The *Hitechchhu* (131) of Ahmedabad, in its issue of the 11th January, observes:—Government try to appoint well qualified and deserving officers in British territory that the people may get due justice; but they do not seem to take the same care with regard to appointments in Political Agencies. The criminal and account branches of the Agencies in the Northern Division, excepting those of Káthiáwár, being under the supervision of the Commissioner, are in a somewhat satisfactory condition, but the same cannot be said of the civil departments of the Agencies, as the work is carried on by petty Thánádárs who are hardly competent to discharge their responsible duties and there is no control over their work. In the Agencies in Gujarát almost all the officers higher than Thánádárs are entrusted with the revenue, criminal and civil work, and some of them are even empowered to hear appeals against the decisions of Thánádárs and some other subordinate officers. If a commission were appointed it would show that the people are not benefited by this arrangement. The political officers, in filling up these responsible posts, do not at all look to the qualifications of the persons to be appointed and favouritism plays an important part. We see no chance of improvement in the present mode of making appointments so long as they are left in the hands of Political Agents. It is desirable that the Native Assistant Political Agent should know English. The recent appointment of Mr. Vithalrái as Fourth Deputy Assistant in Káthiáwár shows how far nepotism goes. About two years ago he was getting only Rs. 20 as Shirastedár to the Assistant Political Agent, but he was soon after promoted to a post of Rs. 100 and now he has been given a place of Rs. 180, superseding the claims of his seniors. We hear that a protest is likely to be made against this appointment, but we do not think much good is likely to accrue from it if one is made, as Government generally do not take notice of it in such matters. If Government do not find qualified persons in the Agencies they should seek for them among Mámlatdárs and Subordinate Judges.

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Office of the Reporter on the Native Press,
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List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

The Indian National Congress, its success and its importance.

1. The *Varhád* (*Berár*) *Samáchár* (2) of the 8th January, in its English columns, writes:—It augurs well that the glowing success of the last Indian National Congress is but a stepping stone to further progress and development in the politics of the nation. The last year's session of the Congress had a grand and unique aspect. The meeting was held in the central stronghold of the warlike Panjábis, of whom Ranjit Singh, the Lion of the Panjáb, was the typical hero. It is now a patent fact that the martial races of India are not less worthy of a political field. Human nature narrates the selfsame tale, that manliness is never a stranger to love of justice, generosity and intellect. The unparalleled and towering excellence of the Congress at Lahore has eclipsed all its predecessors. In the scale of national life we have gained a high and proud position to stand upon, and the political history of India will henceforth enter upon a new era of an outward march of progress and reform. The long and weary days of trial and opposition are almost over. A Congresswalla is no longer a disloyal and seditious libeller. To style him so will amount to defamation pure and simple, and we shall not be surprised if an experimental prosecution be advanced to silence such a sedition-monger for ever. In the critical retrospect of the Honourable Mr. Dádábhái Navroji the Congress has fully justified its existence. It is no more an insignificant assembly. It is an institution wherein are found the members of the British Parliament and the members of the Imperial and Provincial Legislative Councils in India. As an august and representative corporation of the best men of the land, the Congress is the glory of the British rule. It is the growth of British education and civilization; and the high and powerful influences that are at work will soon make it imperative upon the Government to take the Congress into full confidence and to listen to its best counsels. The National Congress has a literature of its own and no student of politics can safely neglect it. The recent proceedings add a new volume to the achievements of the Congress in the past. They are replete with a well balanced forecast of the future work of the Congress. In their pages we have got a specimen of sound statesmanship and stirring eloquence. Scholarly acumen, mature counsel and a broad-minded political wisdom characterise the national deliberations from year to year. Look at the Congress from any standpoint you please, you will

have to admire the political genius, undying energy, and, above all, the marked self-sacrifice of a rising people. There are, as a rule, two alternate courses open to a ruling nation. Reduce the subjects of the conquered nation to serfdom, and they will either accept the new condition of life or fight out till they become extinct. The other course is the generous treatment of the conquered people. The British rule having adopted the second alternative as their guide cannot now overthrow the golden fruit of that policy. There is at play an emulation in the heart of an Indian to raise himself to the rights and privileges of the British people. The moral of these continued sessions of the Congress is to extinguish all distinctions of caste, creed and colour. The geographical divisions no human effort can annihilate, but the political differences between an Indian and an Englishman will no longer maintain their warring elements. India will, in short, form a part and parcel of the United Kingdom.

The success of the ninth Indian National Congress held at Lahore and its causes.

2. The *Vaidarbha* (3) of the 6th January, in its English columns, writes:—The ninth Indian National Congress has come and gone. It is a matter of satisfaction to note that in the matter of the number of the delegates, the position, ability and representative character of those who attended to deliberate, and the interest and enthusiasm displayed, there was nothing which should cause Panjáb to feel that it was not as fortunate as the other provinces where the Congress had assembled on previous occasions. As a province bordering on the North-West frontier where the spread of English education was believed to be wanting both in its extensive and intensive capacities when compared to Bengal, Bombay or Madras—a province where the members of the administration boast of its strength—the capability of Panjáb to afford a fitting reception to the Congress was for a long time greatly doubted, and doubted even by those who after grave deliberation decided to hazard everything and take upon themselves and their friends the responsibility of inviting the Congress to assemble there. The success was mainly due to the zeal and self-sacrifice of the members of the Reception Committee, but some part must be ascribed to the attitude of perfect neutrality maintained by Sir Dennis Fitz-Patrick himself and insisted by him to be observed by his subordinates. Had the invitation of December 1888 been accepted, the leaders of the province would have had, in addition to their already difficult task, to contend with the active opposition of a Lieutenant-Governor whose hostility was pronounced. Indeed, so impartial was the attitude of Sir Dennis Fitz-Patrick that the number of officials from the Panjáb who attended as visitors was greater than that from Berár and the Central Provinces who attended the Nágpur Congress of 1891.

G. M. SATHE,

Reporter on the Native Press.

Office of the Reporter on the Native Press,
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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 20th January 1894.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Critic	Rájkot	Monthly	373
3	„ Indian Spectator	Bombay	Weekly	650
4	„ Káthiáwár Times	Rájkot	Daily	300
5	„ Mahrátta	Poona	Weekly	375
6	„ Phœnix	Karáchi	Bi-weekly	400
7	„ Quarterly Journal of the Poona Sárvajánik Sabha	Poona	Quarterly	700
8	„ Sind Times	Karáchi	Bi-weekly	250
9	„ Young India	Baroda	Weekly	150
	ANGLO-MARÁTHI.			
10	The Bodh Sudhákar	Sátára	Weekly	250
11	„ Din Bandhu	Bombay	Do.	1,550
12	„ Dnyán Chakshu	Poona	Do.	1,000
13	„ Dnyánodayă	Bombay	Do.	375
14	„ Dnyán Prakásh	Poona	Bi-Weekly	425
15	„ Hitopadeshak	Bombay	Weekly	1,000
16	„ Indu Prakásh	Do.	Do.	900
17	„ Native Opinion	Do.	Bi-Weekly	600
18	„ Prabhákar	Do.	Daily	350
19	„ Rámdás	Bijápur	Weekly	600
20	„ Shetkaryáncha Kaivári	Bombay	Do.	500
21	„ Subodh Patrika	Do.	Do.	950
22	„ Sudhárak	Poona	Do.	3,009
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	150
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	, Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	...
41	„ Hindu Punch	Thána	Do.	700
42	„ Hitechchhu	Bijápur	Do.	60
43	„ Holkar Sarkár Gazette	Indore	Do.	451
44	„ Jagadádarsh	Ahmednagar	Do.	352
45	„ Jagad-hitechchhu	Poona	Do.	4,500
46	„ Kalpataru	Sholápur	Do.	250
47	„ Kannada Punch	Bágalkot	Do.	50
48	„ Karmanuk	Poona	Do.	1,500
49	„ Keral Kokil	Bombay	Monthly	1,500
50	„ Kesari	Poona	Weekly	4,300
51	„ Khándesh Chitragupta	Dhulia	Do.	230
52	„ Khándesh Vaibhav	Do.	Do.	200
53	„ Khara Prakár	Bombay	Monthly	1,000
54	„ Kumtha Vritt	Kumta	Weekly	200
55	„ Maháráshtra Kokil	Bombay	Monthly	2,000
56	„ Maháráshtra Mitra	Sátára	Weekly	250
57	„ Maháráshtra Vritt	Do.	Do.	...
58	„ Mantri	Poona	Do.	...
59	„ Másik Vrittamála	Bombay	Monthly	...
60	„ Moda Vritt	Wái	Weekly	325
61	„ Mumbai Vaibhav	Bombay	Daily	500
62	„ Nagar Samáchár	Ahmednagar	Weekly	150
63	„ Násik Vritt	Násik	Do.	275
64	„ Nipáni Vaibhav	Nipáni	Do.	...
65	„ Nyáyă Sindhu	Ahmednagar	Do.	175
66	„ Pandhari Mitră	Pandharpur	Do.	260
67	„ Pen Samáchár	Pen	Do.	...
68	„ Poona Vaibhav	Poona	Do.	3,200
69	„ Prabodh Chandrika	Jalgaon	Do.	100
70	„ Prabodh Ratnă	Bársi	Do.	235
71	„ Prántik Samáhár	Poona	Do.	...
72	„ Pratod	Islámpur	Do.	300
73	„ Rághav Bhushan	Yeola	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	Mara'thi—*continued.*			
74	The Rámdás	Bijápur	Weekly	...
75	„ Ratnákar	Kaládgi	Do.	50
76	„ Saddharmadip	Alibág	Monthly	...
77	„ Sarvadaman	Poona	Do.	...
78	„ Satyă Prakásh	Do.	Weekly	...
79	„ Satyă Shodhak	Ratnágiri	Do.	400
80	„ Satyă Sadan	Alibág	Do.	200
81	„ Sholápur Samáchár	Sholápur	Do.	260
82	„ Shri Shiváji	Poona	Do.	300
83	„ Shubh Suchak	Sátára	Do.	260
84	„ Sudhákar	Pen	Do.	300
85	„ Sumant and Satyă Sudha	Kárwár	Do.	300
86	„ Tukárám	Ahmednagar	Do.	250
87	„ Vanapriya	Chikodi	Fortnightly	100
88	„ Vártáhar	Bombay	Tri-weekly	700
89	„ Vengurla Vritt	Vengurla	Weekly	175
90	„ Vichár	Dhárwár	Monthly	500
91	„ Vichár Ságar	Baroda	Weekly	650
92	„ Vidushak	Karád	Do.	300
93	„ Vidya Vilás	Kolhápur	Do.	275
94	„ Vijay	Sháhápur	Do.	250
95	„ Vikshipta	Bombay	Do.	600
96	„ Vividh Dnyán Vistár	Do.	Monthly	500
97	„ Vrittadhára	Dhár	Weekly	150
98	„ Vrittasár	Wái	Do.	285
99	„ Vritt Sudha	Sátára	Do.	200
100	„ Vyápári	Sholápur	Do.	...
101	„ Vyápári	Poona	Do.	...
	Anglo-Gujara'ti.			
102	The Gujarát Darpan	Surat	Bi-weekly	700
103	„ Gujaráti	Bombay	Weekly	2,450
104	„ Gujarát Mitră	Surat	Do.	800
105	„ Kaiser-e-Hind	Bombay	Do.	2,500
106	„ Káth áwár News	Rájkot	Bi-weekly	..
107	„ Suryă Prakásh	Surat	Weekly	375
	Gujara'ti.			
108	The Ahmedabad Times	Ahmedabad	Weekly	250
109	„ Ajab	Surat	Monthly	700
110	„ Akhbáre Islám	Bombay	Tri-weekly	...
111	„ Akhbáre Sodágar	Do.	Daily	800
112	„ A'ryă Dharm Prakásh	Do.	Monthly	400
113	„ Bhim Sen	Do.	Weekly	...
114	„ Bombay Samáchár	Do.	Daily	2,200
115	„ Broach Mitră	Broach	Weekly	350
116	„ Broach Samáchár	Do.	Do.	700
117	„ Buddhi Prakásh	Ahmedabad	Monthly	580
118	„ The Cambay Gazette	Cambay	Fortnightly	...
119	„ Chának	Surat	Monthly	500
120	„ Chandra	Do.	Do.	600
121	„ Darbár Patrika	Ahmedabad	Weekly	...
122	„ Deshi Mitră	Surat	Do.	1,2[illegible]0
123	„ Din Mani	Broach	Do.	...
124	„ Dnyán Darshan	Do.	Monthly	...
125	„ Dnyán Sudha	Ahmedabad	Do.	250
126	„ Dnyán Vardhak	Bombay	Do.	600
127	„ Fursad	Do.	Do.	400
128	„ Gap Sap	Do.	Fortnightly	300
129	„ Gul Afshán	Do.	Monthly	1,200
130	„ Hindi Punch	Do.	Weekly	450
131	„ Hindusthán	Ahmedabad	Do.	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly	...
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	...
136	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Monthly	...
139	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
140	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	„ Kelavni	Baroda	Monthly	500
142	„ Madhur Vachan	Bombay	Do.	500
143	„ Nure Elam	Do.	Do.	320
144	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
145	„ Praja Mitră	Karáchi	Weekly	200
146	„ Praja Pokár	Surat	Do.	800
147	„ Rájyabhaktă	Bombay	Do.	1,300
148	„ Ranashingadun	Surat	Do.	750
149	„ Rást Goftár	Bombay	Do.	1,697
150	„ Samsher Báhádur	Ahmedabad	Do.	300
151	„ Satyă Mitră	Bombay	Do.	500
152	„ Satyă Sodhak	Surat	Fortnightly	500
153	„ Satyodaya	Dohad	Weekly	68

No	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued*.			
154	The Sneha Sindhu	Kaira	Weekly	275
155	„ Stri Bodh	Bombay	Monthly	560
156	„ Stri Mitră	Do.	Do.	697
157	„ Surat Akhbár	Surat	Weekly	600
158	„ Svadesh Bandhu	Mahudha	Do.	210
159	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
160	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
161	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
162	The Hubli Patră	Hubli	Weekly	...
163	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
164	The Karnátak Patră	Dhárwár	Weekly	400
165	„ Rájahansa	Do.	Do.	510
	KA'NARESE.			
166	The Chandrodayă	Dhárwár	Weekly	200
167	„ Karnátak Vaibhav	Bijápur	Do.	400
168	„ Karnátak Vritt	Dhárwár	Do.	...
169	„ Lokă Bandhu	Do.	Do.	190
170	„ Rasik Ranjini	Gadag	Do.	300
171	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
172	The Chandrika	Bágalkot	Weekly	...
173	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
174	The Bhárată Bhráta	Rewáh	Fortnightly	375
175	„ Bhásha Bhushan	Bombay	Monthly	...
176	„ Bombay Baipar Sindhu	Do.	Weekly	...
177	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	ENGLISH AND URDU			
178	The Muslim Herald	Bombay	Weekly	300
	URDU.			
179	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
180	„ Alam Aphroz Bambai	Bombay	Tri-monthly	...
181	„ Charkhári Akhbár	Rewáh	Fortnightly	23
182	„ Dhár State Gazette	Dhár	Weekly	280
183	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
184	„ Gwalior Gazette	Gwalior	Do.	850
185	„ India Gazette	Bombay	Do.	...
186	„ Kushful Akhbár	Do.	Do.	150
187	„ Vakil Islam	Do.	Dily	...
	PERSIAN.			
188	The Iklil	Karáchi	Weekly	...
189	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
190	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
191	The Baroda Vatsal	Baroda	Weekly	1,000
192	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
193	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
194	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
195	„ Muin-ul-Islám	Do.	Do.	300
196	„ Prabhát	Hyderabad (Sind)	Do.	400
197	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
198	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
199	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or á) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

PART I.—*Politics and the Public Administration.*

His Excellency Lord Lansdowne's administration as Viceroy of India.

1. With reference to the opposition of the Honourable Bábu Surendranáth Bánerji to the proposal made by Mr. J. G. Apcar at a General Committee meeting of the Municipal Corporation of Calcutta that a farewell address be presented to His Excellency Lord Lansdowne, the *Bombay Samáchár* (114), in its issue of the 15th January, says:—The general Native public of India entertains the opinion that Lord Lansdowne's administration has proved injurious to every Native interest, and that in several matters the injury done has been such as none of his predecessors in office ever did. It is not surprising, therefore, that the Native public should be unwilling to present a farewell address to His Excellency. The case with the Europeans in India is, however, otherwise. His Lordship gave the Anglo-Indian officials and non-officials in general cause to be much gratified with his administration, and it is quite natural that in their gratitude they should be willing and prepared to present him an address. The new Indian Currency Act was passed at the request of a large portion of the Anglo-Indian merchants, and perhaps a small number of them has been benefited by the enactment. The Anglo-Indian and Eurasian officials have been granted the exchange compensation allowance, placing the State treasury in a critical position and inflicting a severe loss on the Native public. These favours have been conferred in addition to others, small and big, done before. Moreover, His Lordship's administration has been entirely on strictly conservative principles. Several small States have been annexed to the Indian Empire, the military expenditure has been recklessly increased, the demands of the Native public have been neglected and several other things of a similar nature have been done. If a farewell address is presented in the name of the public to a Viceroy who not only conferred no benefits on the Native portion of it, but, on the contrary, ruined their industries and commerce and in many other matters did their interests serious injury, the world at large will laugh at it and public opinion will fail to exercise any influence on future Viceroys. The press of all parts of the country must have informed Lord Lansdowne that the Native public are quite tired of his administration, and His Lordship himself would not attach any value to an address presented to him in the name of the public, but signed by only a few Europeans and Natives. [The *Jám-e-Jamshed* (134) of the same date and the *Hindi Punch* (130) of the 14th January express similar sentiments.]

2. The *Bhárat Bhráta* (174), in its issue of the 12th January, writes:—There is only a week and a half or two weeks between this and the day on which His Excellency Lord Lansdowne will resign office and retire, and not a word in praise of His Excellency is to be heard from any quarter whatever. This shows that His Lordship's administration has proved highly distasteful to the public. The people of India ought, however, by no means to be disrespectful to a retiring Viceroy. Due respect ought to be shown to His Lordship for any beneficial work that may have been done by him.

The new Indian Currency Act and its effects.

3. The *Kaiser-e-Hind* (105) of the 14th January, in its English columns, writes:—The Nemesis of hard unbending facts is slowly, but steadily, overtaking the Government of India. The full effects of the panic legislation of June 26th are being now clearly discerned. Even those who cried themselves hoarse over the dwindling rupee and vehemently agitated for some kind of satisfactory remedy now repent of their agitation. The Indian Currency Association is nowhere. After having egged on the Government of India into committing itself to a most ill-considered, ill-digested, and, above all, precipitate piece of currency legislation which no other State responsible to its people would have ever ventured to carry out, as it was carried out at Simla within the short space of half an hour, in spite of prayers and warnings and friendly advice, that association has been struck dumb. It is now in a sinking state, being seized with the paralysis of its own creation. It still pretends, while sinking, to raise a faint cry how the country's trade and currency might still be further hampered and ruined, but its cry is not respected; and it is, indeed, a mockery to observe the Government of India decorating the arch mischief-maker, while he has allowed

the country and its trade to be ruined by his absurd currency nostrum, not to say aught of the immense fresh burdens he has been instrumental in laying on the back of the poor tax-payers. It seems that the Government of India rejoices to crown its direct sins of commission in the matter of currency by conferring honours on honours upon one who has done incalculable mischief to this unhappy country and its dumb people. But to return to the subject proper. It is not a matter of surprise that, defeated at every stage in its futile attempts to rehabilitate the rupee, and worse than defeated in its frantic attempts to sell the Council Bills, with a view to steadying exchange, it has met with formidable obstacles and difficulties of a much more appalling character than those it had conquered, without the slightest foundation in fact, at the time it went about passing with a light heart one of the most mischievous pieces of legislation it has fallen to the lot of any enlightened Government to introduce. The Government sowed the wind of so-called reformed currency, and it is now reaping the whirlwind. The hardest terms are not undeserving under such circumstances. For the Government was not only reckless, it was defiant. It defied the entire Native population which cried itself hoarse against the threatened legislation. The Indian National Congress at Allahabad gravely warned it not to take any rash steps without first affording the public an opportunity to consider and criticise its currency proposals. But it absolutely ignored the popular cry. It stuffed its ears with cotton. Nay worse. It had actually the audacity to inform the ignorant world at large that its currency proposal had met with almost perfect unanimity! A more glaring misstatement of fact was never uttered before to mislead the public. Under the circumstances we consider ourselves amply justified in condemning the conduct and attitude of Government in the hardest terms possible. There is not a single extenuating circumstance in its favour. It deliberately allowed itself to be played in the hands of that intensely selfish and microscopic minority, blindly led by the arch agitator of the Currency Association with a doctrinaire Finance Minister at his back. The true interests of the producers and the tax-payers were deliberately cast away to the winds, as if India existed only for the welfare of the handful who wished to save their pockets at the expense of those; and now, after having dislocated trade, after having crippled one of the most prosperous industries of the country—an industry the profits of which really went a great way to adjust the balance of trade and enable the Government to meet the home liabilities—after having done, we repeat, all possible injury to every interest save that of a few braying Anglo-Indians and of the two services, it is now driven to the dire necessity of borrowing with a view to stave off what it still madly considers to be a "temporary" difficulty. All the evils which were foretold, and many more unforecast, have been realised to prove to demonstration the absurdity of artificially appreciating the depreciated rupee. The prolonged debate which ensued in Parliament on the second reading of the India Loan Bill proves, if proof were still wanting, how egregious is the error made by the Government. And perhaps no speech in the House of Commons was more crushing and scathing in its absolute condemnation of the currency nostrum than that of the Right Honourable Mr. Goschen.

Famine Insurance Fund and the exigencies of the financial position of India.

4. In alluding to the report of the *Pioneer*, that the Famine Insurance grant will be sacrificed to the financial exigencies of the country in the coming year, the *Bombay Samáchár* (114), in its issue of the 15th January, says:—The exchange compensation allowance granted to Anglo-Indian and Eurasian officials and the new Indian Currency Act have been held to be two serious political crimes of His Excellency Lord Lansdowne's administration, which have brought the treasury to a critical position by increasing the expenditure and lessening the income, and how to make up the deficit has become a complex question. The *Pioneer's* report shows that to lessen the intensity and bitterness of the effects of these two political crimes a third crime may perhaps be committed; and if it be committed, Government will be charged with having a second time broken its solemn promise in regard to the Famine Insurance Fund. The present critical condition of the finance has been caused by the careless acts of Government, and if it is patched up by breaking the promises given to the public, the Government will have to present itself in a sorry plight before the public tribunal.

The anti-Native Anglo-Indians considered enemies of Government, and a request to Government and leading Natives in the matter.

5. The *Nyáyadarshak* (144), in its issue of the 15th January, observes:—A portion of the Anglo-Indian community thinks that if the Hindus, Muhammadans, Pársis and other Natives unite together they are sure to ask for further political rights and a larger share in the administration of the country. It is also feared that their union will soon compel the Anglo-Indians to retire from the country. It is therefore thought that the Natives should be treated as slaves and that if they quarrel among themselves and cause disturbances there will be a good excuse to pronounce them unfit to take part in the higher administration of their country. All this is evident from the conduct of the anti-Native Anglo-Indians towards the Indian National Congress. Some Government officers are said to have been putting up their subordinates to instigate the Muhammadans and Pársis against the Congress. These official and unofficial Anglo-Indians are the real enemies of Government and are likely to cause a great deal of harm. It is to be regretted that the Supreme Government, instead of taking due notice of these Anglo-Indians to whom the Hindu-Musalman riots are, in the first instance, directly or indirectly traceable, should attribute them to poor Natives. It is wrong for the selfish Anglo-Indians to infer from the fact of Government having secured India owing to internal dissensions, that the foundations of Government will be weakened if the Hindus and Muhammadans are united. It is desirable for the peace and prosperity of the country that there should be unity not only among Natives, but also between them and the Anglo-Indians, and both Government and the leading Natives should concert measures to achieve this end and should take severe notice of all those Anglo-Indian and Native newspapers who foment quarrels between the Hindus and Muhammadans.

The despatch of the Government of India on the simultaneous Civil Service Examination in India.

6. With reference to the London telegram to the *Bombay Gazette* that the despatch of the Government of India to the Secretary of State on the simultaneous examinations states that there are insuperable difficulties in the way of holding these examinations in India and that the local Governments hold the same view, the *Bombay Samáchár* (114), in its issue of the 19th January, observes:—This piece of news is not novel, nor startling to the public. On the passing of the resolution on simultaneous examinations we observed that the authorities in India were sure to oppose it, and at the close of September last Sir James Mackay stated with some confidence that the Government of India held and would communicate views opposed to the resolution. From the different acts and measures of His Excellency Lord Lansdowne's administration it was not expected that His Lordship would show any far-sightedness and liberality in matters affecting the Native interests. The local Governments were expected to support their rigidly conservative views. The Government of India as well as the local Governments knew well that the Conservatives were opposed to the simultaneous examinations, and we did not expect the former to go against the wishes of the latter. On this account, however, the Natives ought not to be hopeless altogether. We have hope in the Liberal administration of Mr. Gladstone. At the discussion on the Indian budget in Parliament in September last, Mr. Russel, the Under Secretary of State for India, distinctly promised that the Commons' resolution about the simultaneous examinations would be stuck to by the Government with honesty and loyalty, and it remains to be seen how far that promise is fulfilled. Lord Elgin promises to be a liberal-minded and impartial Viceroy, and the Anglo-Indians have already announced that he would make India forget Lord Ripon's benign administration. If under the Ministry of Mr. Gladstone and the Viceroyalty of Lord Elgin the solemn promises of Government are not redeemed, then the people of India will have cause to be quite hopeless. [The *Jám-e-Jamshed* (134), in its issue of the same date, expresses similar sentiments.]

Alleged presence of a delegate of His Highness the Nizám of Hyderabad and the Mahárája of Kapurthala at the last meeting of the Indian National Congress at Lahore.

7. The *Bhárat Bhráta* (174), in its issue of the 12th January, says:—An unusual thing in connection with the convention of the Indian National Congress this year at Lahore will be remembered very long. At the Lahore meeting a delegate of His Highness the Nizám of Hyderabad and His Highness the Mahárája of Kapurthala were present, and this circumstance ought not to be forgotten. The Nizám's Government has gone to the other extreme

by sending a delegate to the Congress, since the Muhammadans are inimical to the Congress and His Highness the Nizám has been hitherto considered a leader of the Muhammadans in India.

The Muhammadan Anglo-Oriental Defence Association threatens to become a political danger.

8. The *Bombay Samáchár* (114), in its issue of the 17th January, writes:—The movement made at Aligarh to found an Association under the name of the Muhammadan Anglo-Oriental Defence Association for the purpose of "making a defence" against the Indian National Congress movement and the anti-cow-killing movement ought to receive serious consideration from the authorities and the leaders of the public. No association or society with an object similar to that set before it by the Muhammadan Defence Association was ever founded before in any part of India. From the information to be had about the constitution of the Association it cannot be believed that such an Association could be founded or maintained by persons who do their work impartially. If an Association be founded on the advice tendered by Mr. Beck and the views published by him be disseminated and approved of by the Muhammadan community, there would arise the fear of a serious political danger in India. We do not think that Mr. Beck could give any other than the advice he has given to the Muhammadans of Aligarh if he intended to set the Hindu and Muhammadan communities against each other. He explained to his Muhammadan audience that the Indian National Congress movement was ostensibly anti-English and the anti-cow-killing movement, anti-Muhammadan. According to Mr. Beck, these movements, or, to speak more plainly, a large number of the Hindus, were enemies of the Muhammadans and Anglo-Indians. Mr. Beck seems to assume that things have taken such a dangerous turn in India that in order to found a Muhammadan Anglo-Oriental Defence Association sentiments like those he gave expression to ought to be placed before the Muhammadans. It is very annoying to the public that an Englishman, who is the Principal of a large college, should go so far in his address at a meeting of the Muhammadans. Mr. Beck's object appears to be to found a political Association composed of Muhammadans and Anglo-Indians, but the course he has taken to accomplish this object seems to be very dangerous. He has represented that the Hindu community, or a large portion of them, are enemies of the English Government, and has advised the Muhammadans to oppose them, prophesying that the country was drifting into a dangerous condition. There are other defects also in Mr. Beck's address. For instance, with regard to the Bombay riots he made a totally misleading statement. He said that the cause of these riots was the cow-protection movement, when even the Bombay Government has not been able to say so. Mr. Beck seems to have forgotten that His Excellency Lord Lansdowne has admitted that the National Congress was working on legal lines. The authorities ought to duly consider the remarks made by Mr. Beck in his address, and it is to be regretted that they have not already done so. The Government of the North-West Provinces must have by this time been apprised of Mr. Beck's address and the decision of that Government is anxiously awaited. If the sentiments expressed by Mr. Beck are circulated among the public even to a small extent, much enmity will be created among the different communities, and the interests of the public and Government will be much prejudiced. The discreet portion of the Hindu and Muhammadan communities ought therefore to take particular care that Mr. Beck's sentiments and representations do not find a circulation among their respective communities, and, as one of the means to bring this about, they should draw the attention of the Supreme Government to Mr. Beck's address. [The *Jám-e-Jamshed* (134) of the same date expresses somewhat similar sentiments.]

Approval of the pension granted to Mr. Muhammad, late Judge of the Allahabad High Court.

9. The *Bhárat Bhráta* (174), in its issue of the 12th January, says:—The *Aligarh Institute Gazette* states that Mr. Muhammad, late Judge of the Allahabad High Court, has been granted by the Secretary of State for India an annual pension of six hundred pounds. This piece of news is very gratifying. Mr. Muhammad had no claim to a pension, and hence the liberality shown to him by the Secretary of State is praiseworthy.

The resolution of the Bombay Government on the recent Bombay riots.

10. The *Sudhárak* (22) of the 15th January, in its English columns, writes:—The resolution of the Bombay Government on the recent riots between Hindus and Muhammadans at Bombay is a cleverly drawn up document, remarkable alike for what it says and for what it leaves unsaid. We would unreservedly admit at the outset that the task before Government was no light one, and that, on the whole, it has been discharged with care, skill and an evident disposition to give as little ground as possible for heart-burning to either community. In this respect, the resolution comes as a sequel, and for the most part a fitting sequel, to the tactful and conciliatory speech addressed by His Excellency Lord Harris to members of the two communities some time ago in Bombay. The public, and especially the Hindu community, have reason to feel thankful to His Lordship for the courageous manner in which he has declined to accept the mischievous theories of certain Anglo-Indians, not particularly known for their love of the Hindus, in regard to the causes of the unfortunate outbreak. The minds of the Hindus were much exercised when some time ago it became known that an officer of Government in Bombay had circulated to some select members of the two communities a number of questions having not only a partizan leaning, but peremptorily suggestive in their nature and wording, and it was naturally feared that, as the questions must have been circulated with the approval and sanction, if not, indeed, at the very instance, of the Bombay Government, the proceeding was an indication that Government had accepted the mischievous theory so persistently propounded by the *Times of India* and by Messrs. Acworth and Vincent, and that all that remained to be done was to collect evidence in some way or other that would go to support that theory. Under these circumstances, it is a matter of pleasure and relief to us that Lord Harris has withstood the pressure that must undoubtedly have been put upon him, and we repeat that His Lordship is entitled to the thanks of the Hindu community for declining to take sides in the consideration of so momentous a question as some of his over-zealous countrymen in this presidency and elsewhere wanted him to do. In regard to the cry in some quarters that Government should order a public enquiry into the origin of the riots, we think Government are well advised in deprecating any such public enquiry. Every fair-minded person will admit the cogency of the argument that in a matter of this kind it is only a confidential enquiry that can be of some use, and that a public enquiry would only elicit a mass of opinions and inferences which, without leading to the discovery of any facts not already known, would tend "to keep attention fixed on occurrences which had best be forgotten, and possibly to exasperate animosities which it is important to allay." As regards a confidential enquiry, it is only fair to Government to assume that such an enquiry has already been made and that the present resolution is principally the result of such investigation. And looking at the resolution from this point of view, we cannot help expressing some disappointment that, while Government have apparently devoted so much energy and attention to the finding out of remote causes, they have done so little to find out the immediate cause of the outbreak. The public had a right to expect that Government, with all their detective resources, would be able to find out how a large number of sticks happened to be ready at hand in the Jumma Masjid on that fatal Friday, and how the Muhammadans rushed as one man to destroy the Hanuman temple as soon as their prayers were over. It was necessary for Government to find out if there was any preaching in the Masjid on that day calculated to incite the mob assembled there to deeds of brutality and violence, such as were perpetrated by them immediately after leaving that place of worship. The silence of Government on this point is very remarkable, and it indicates either extraordinary detective inefficiency on the part of the Bombay police or undue unwillingness on the part of Government to place unpleasant facts before the public.

11. The *Indu Prakásh* (16) of the 15th January, in its English columns, writes:—The long expected Government resolution on the riots in Bombay of August last between the Hindus and Muhammadans has come out at last. The document is cautiously worded and carefully drawn so as to cause as little dis-

satisfaction as possible to any of the parties concerned. For this regard for the feelings of the two principal sections of the Bombay community, the Government deserve our best thanks. But we must say that in one important respect the resolution has disappointed the expectations of the public. The origin of the organisation, the place of its birth and development, and the real authors of it—these points are enveloped in as dark a mystery as they were before. Mr. Vincent, the Commissioner of Police, has spent his whole energy in making out what he thinks a strong case against the cow-protection societies. He has described the Muhammadan meeting in Bombay in terms of approval, thus by implication at least throwing discredit on the Hindu meeting which was attended by men as respectable as, if not more respectable than, the Muhammadans. This partizan spirit shown by a man in high authority is a factor not to be wholly rejected in seeking for the causes of the movement. The attempt to lay the whole blame at the door of the cow-protection movement has thus far failed with the Government. This theory as well as that put forward by the Hindus, the Government pronounce incomplete and unconvincing. In the opinion of Government the anti-kine-killing movement is not only not the sole cause of the riots, but is not even a principal cause. What is the cause then? The answer of Government to this query is not, however, satisfactory. In our opinion, the primary cause must be sought for in the successful attempts of the Muhammadans in the northern parts of India. Those disturbances created an unrest in the lower ranks of the Muhammadans, and the comparative impunity enjoyed by them hitherto gave them a sort of assurance. The general partiality shown to them by Government has been construed by the lower ranks into fear on the part of Government. In most instances of dispute between the Muhammadans and Hindus, the former have been able to carry their objects by show of brute force. Had the Government made some conspicuous examples and convinced these unruly people that disobedience of law was not to be tolerated, we should not have heard so much of Muhammadan fanaticism. The police and the military deserve all the praise bestowed on them for the tact, patience and endurance they displayed under the most annoying circumstances. But while congratulating them on their reward, we cannot but find fault with the boasted detective force of this great city. Had they carefully watched the movements of the emissaries from Prabhás Pátan, whose presence in Bombay was known to them, the danger might have been averted or its dimensions reduced. A good deal has been said against the cow-protection movement in this connection. That the movement has of late put forth greater vigour is beyond question. But has it exceeded the bounds of lawful agitation? Has it resorted to means which can reasonably be termed objectionable? We want the Government to make full enquiry into the working of the organization. If there be anything illegal or reasonably objectionable, let the Government put it down at once. But if there be nothing of the sort in it, it is the duty of Government to leave it free, and to see that it is not made the pretext for riots and for venting pent-up religious frenzy. The Government must do its duty. No shrinking from it or shirking it will avail. It is the want of firmness in their attitude towards the Muhammadans, it is the want of confidence in their own strength which the rulers at times manifest, and, above all, it is the evident partiality with which one section of the community is treated, that is at the root of these disturbances. As an instance in point we may draw attention to the recent cowardly behaviour of the authorities at Yeola in the Násik District who allowed themselves to be cowed down by the Muhammadans. Their action in precipitately withdrawing their own order was partial, unjust and vexatious in the extreme to the Hindus whose rights were snatched from them, not for any default on their part, but from a sense of fear of the rival faction. One such concrete example is more eloquent with the ignorant masses than a thousand declarations of strength and impartiality. With such a premium on unjust clamour and resistance, the wonder is not that there are so many, but that there are so few disturbances. Let both the sections be made to feel that they must respect each other's rights in the interests of both, and that if they do not do so they will be made to respect them whether they will or no; that the days of religious fanaticism are past and that they must accommodate themselves to the new environments; that the Government has nothing to fear from a people 'whose passions are subject to no intellectual control' and that they will not be allowed 'to translate into physical energy the most platonic controversies of the classes above them.' That is the stand the Government should take. If the Hindus be at fault, let them suffer. If the Muhammadans, let not their greater ignorance and fanaticism be their shield.

12. The *Indian Spectator* (3), in its issue of the 14th January, writes:—The resolution recently issued by the Bombay Government on the riots in Bombay of August last begins with a comparison of the present riot with that in 1874. Both the one and the other were the outcome of excited religious feelings. In each case, again, the Muhammadans began the affray. In the present one, however, the Governor in Council notices an important point of difference. It is that the Hindu mill-hands retaliated in "large and apparently organized gangs." The resolution lays great stress on the fact, and draws from it the inference that a greater police force is necessary in consequence. We are of opinion that, if the police department requires to be improved and strengthened, which is not to be denied, it is on grounds independent of such outbreaks. The police is for the ordinary exigencies of the city, and not for an abnormal state of things. Extraordinary occurrences, which may happen once in twenty or thirty years, cannot form the basis of calculation of this kind. The Government makes too much, we believe, of the attacks by mill-hands and of the organization especially, for a set purpose of its own. As to organization, the mill-hands showed no more of it than the Muhammadans. Ordinary motives are quite enough to explain what they did. Religious or race feelings, excited by the first acts of violence, were, perhaps, put in motion by somebody. The rest is quite easy to understand. The police force, however large, cannot cope with large crowds intent on committing murderous assaults on rival factions; and when the area covered by the fight is wide, as it was during the recent events, the task becomes positively impossible. The aid of the military is in all such cases indispensable from an early stage. The Government resolution states that the Police Commissioner promptly called in military assistance. We are of opinion that, prompt as the action was, and highly praiseworthy, it would have been better still if the rioters had been anticipated and their designs nipped in the bud by a show of military force on the morning of the 11th August. Mr. Vincent's report shows that he feared, with good reason, that an outbreak was imminent. It is certain that it was in contemplation. If he believed that he would be able to suppress it with the assistance of the men under him, he was perhaps a little overconfident. Even if he believed that his men would be equal to the occasion, there was everything to be gained and nothing lost by the patrolling along certain streets of a few Native soldiers. The mere sight of them would have alarmed those who were bent on mischief and convinced them that their proceedings were narrowly watched. It is likely that there was somebody to egg Hindus on in the act of retaliation. It is equally likely, if not more, that the first acts of violence to the opposite faction were owing to the machinations of some one behind the scenes. The Governor in Council speaks of the organization among the mill-hands. But the organization on this side is much more in evidence. Even the day, and most probably the hour, too, roughly was fixed for the attack. That Mr. Vincent, and Hindus, and others besides, knew the day beforehand is a proof that among Muhammadans the intelligence had spread far and wide. The sticks with which the latter came out of the Jumma Masjid on the fatal Friday confirm the conclusion that the attack was premeditated, involving, of course, an organization, and the time for it fixed too. We cannot understand how the detectives saw nothing to alarm them in the much larger numbers, and how they could not in one single instance out of so many suspect the presence of the sticks. To our mind, this was the critical time, and if any stringent precautionary measures were to be taken, they should have been taken now at least. But this golden opportunity was allowed to pass, we regret to say. During the interval that elapsed between the commencement of the prayers and the issuing of the excited crowd of worshippers out of the Masjid, the troops could have been kept ready on the spot. This may be the wisdom which comes *after* the event. Yet we entertain the opinion that those who have to transact administrative business should take in all the consequences at a glance and adopt the safest course. The Police Commissioner would at the worst have been blamed by some short-sighted men,

for having been panic-stricken, if he had paraded a few companies of the Native troops in dangerous quarters, and succeeded thereby in upsetting the plans of the mischief-makers. But he would have had the consolation to know that he had averted a catastrophe, and men of judgment, who know the value of being prepared for the worst, would have praised his action. In Surat, several years ago, during the *tábut* holidays, it was feared that there would be a rising. The Collector of the time being, Mr. Hope (now Sir T. Hope), took in the situation at once, and arranged with the military authorities to have a few soldiers immediately they were wanted. There was no rising, and whether one had been intended in all seriousness, or it was only a panic, remained an unsolved problem, It may remain unsolved for ever. We, however, cannot but applaud the prompt action for effectually suppressing a riot as soon as it should arise.

13. The *Mahrátta* (5), in its issue of the 14th January, says:—The resolution of the local Government on the subject of the last riots in Bombay is more liberal than it was expected to be. But when we say this we believe we have said all that could be said in its favour. In a document of this kind one expects to find some decisive opinion expressed on the various points involved in the question, but unfortunately we find that the resolution of the Government of Lord Harris is silent upon the very points on which it was expected to be eloquent, while it speaks about matters upon which political prudence required that Government should keep quiet. We give full credit to the local Government for their desire not to hurt the feelings of any community; but we are sorry to find that in its endeavours to do so, it has not only not pleased any of them, but has sacrificed the interests of truth and administrative justice to short-sighted expediency. With that part of the resolution which gives praise to the officers, as also that which gives an account of the riots, we are not much concerned, and we dismiss these parts with the simple observation that, though the authorities are entitled to praise, they would have been entitled to better praise if by good management they could have prevented these riots altogether. We agree with Mr. Vincent in thinking that on the 11th of August it was impossible to prevent the riots, but the question is whether it was impossible three or four weeks before to organize measures by which these riots could have been prevented. It is, we fear, a confession of weakness in an executive officer to say that, though he had information that something was brewing, he did not know that the riots, when they occurred, would assume that gigantic shape which they did on the 11th August last, and we say this in spite of the remark of a Bombay contemporary that it is a cheap warning and advice that comes *after* the event. It ought to be news to nobody that riots are always the outburst of angry feelings growing and grown long before they make themselves visible, and unless the officers are closely in touch with the people it is impossible that they could ever be acquainted with the undercurrents of social feelings of this kind. Indian communities, as they are at present constituted, are not in touch with the officers, nor with those whom Government looks upon as their leaders, and neither their officers nor the so-called leaders will, in the present state of things, be ever useful to Government in knowing how the lower strata of society are feeling. The very system of administration is weak in this respect, and it is no wonder that such riots should come upon us all by surprise. In the resolution itself there are admissions which clearly prove that something is essentially wrong in the system of protecting our lives and property. On the authority of the Police Commissioner of Bombay the Government admits that "there were persons from Junágadh in Bombay previous to the riots seeking to arouse their co-religionists to enthusiasm," but the resolution is silent as to who those persons were and how they were dealt with. In a serious document like a Government resolution such statements are much more mischievous than those in a Police officer's report. Further on, in the same paragraph of the resolution, the Governor in Council says: "The suddenness with which the conflagration lit up in many parts of the city at almost the same time, and the ready supply of sticks, are sufficient to justify the belief that the outbreak was organised and was premeditated." If such a belief is justifiable, the public can reasonably ask what Government did to find out the organizers. To the two incidents referred to by the Governor in Council we have, on the authority of the

Indu Prakash, to add a third, viz., the whistle from the top of the Masjid. These three incidents, joined with the rumours of a riot which the Police Commissioner received and the note of warning which some Hindus at the Madhav Bag meeting conveyed, fully show that the theory of an attack on the Hindus having been organized is completely reliable, and the question naturally arises as to why the police was not forearmed if it was forewarned. A resolution of Government may dispose of the matter finally, but the deaths of so many of Her Majesty's subjects will always cry aloud for enquiry, and if Parliament, in the exercise of its controlling powers, do not compel the local Government here to institute such an enquiry, the long death-roll will always remain a black spot on the administration. Without such an enquiry it is impossible to say what theory is and what theory is not correct. The resolution dismisses the theory of predatory instincts with the simple remark that such a conclusion is directly contrary to the facts. What these facts are the resolution does not refer to. The Police Commissioner refers to several acts of burglary committed by the *badmashes* and says that the mob had other objects in view. Was it not necessary to enquire if the riots had any religious bearing at all? If they had, the riots would have occurred about the Bakri Id. But they did not, and this fact in itself is enough to show that the religious element was altogether wanting; and we therefore totally disapprove that part of the resolution wherein His Excellency in Council, after referring to the prejudices of the Muhammadans that they are being gradually, but surely, edged out of the position they had held in their country, and observing that such an impression may easily develop into a suspicion that their religion needed special protection, expresses his belief that the impression has been at least a predisposing cause of the religious riots of 11th August last. If Government was careful not to express any opinion on the other alleged causes of the riots, we fail to understand why a definite opinion should have been given on this point alone, unless it be the precursor of some special favours to be shown to the Muhammadans at the expense of the Hindus. We have already observed that the resolution in its present form would not please any community. It wounds the feelings of the Muhammadans by proving them to be the aggressors. It wounds the feelings of the Hindus by bringing the cow-protection movement a little into discredit; for, however glad we may be to notice that Mr. Vincent's opinion did not prevail, we are still sorry to notice that Government looks upon the cow-protection movement as a contributory cause. We believed that Lord Lansdowne's noble words at Agra would produce a salutary effect upon the minds of Anglo-Indian officials, but we are undeceived. Government, it appears, is inclined to make a confidential enquiry into the causes of the riots. Such an enquiry will naturally end in receiving information from prominent members of both the communities, the reliability of whose information would be similar to that referred to in paragraph 11 of the resolution. Thus while the advanced member of the Muhammadan community would hold fast to the prejudices of their co-religionists and would press the anti-kine-killing agitation as the primary cause, and while short-sighted Hindu members of the kind spoken of by Doctor Leitner would knock a blow on the cow-protection movement, there would be others who may unwittingly lead Government to entertain unfriendly feelings towards an important Muhammadan State. The folly of both these views is so patent that both the communities will, we feel sure, reject the opinion of Government confidential witnesses as wholly unsound and unworthy of the confidence reposed in them. Under these circumstances Government would, we think, have been well advised if they had treated this resolution as confidential and not published it. There is another part of the resolution which will bear much more mischievous fruit than the two parts we have reviewed above. It is that part which relates to the conduct of Hindu mill-hands. The Government fails adequately to protect its innocent subjects from the frantic attacks of a wild ignorant community. Insult, injury and cruel butcher's work is carried on for full 24 hours amongst the disarmed population of the first town in the Empire, and that too in full broad daylight, and when in self-defence the aggrieved community rises to defend its home and hearth, Government looks upon it as rather dangerous and thinks that it has become urgent to strengthen the police against a new development of this kind. We should rather say that it is this view, expressed in such a document, that is calculated to introduce a serious factor in the elements of administration, and it becomes an urgent necessity for strengthening Hindu public opinion against a Secretariat development most dangerous in its consequences both to the well-being of the people and the safety of the British Raj. The Bombay and the other riots ought to teach our rulers a lesson that their civil Government is wofully weak and that their military too cannot be too strong for emergencies like these. Muhammadans and Hindus live in amity and peace, not because of a strong police, but because they know that any other but peaceful condition of life is detrimental to their own interests, and we are obedient and loyal in our own interests and we do not take the law into our own hands so long as we have confidence in the impartiality of those who have it in their hands. But when they fail, the instinct of self-preservation will and does dictate to us the necessity of our exercising our own natural birthright of self-defence. The indirect reflection involved in the remark about the necessity of strengthening the police force of Bombay is therefore a direct slur upon the law-abiding nature of the work-people of Bombay, and we should be glad to see that it is soon removed. Had it not been for the mill-hands the riots would have assumed a more dangerous form, and, properly speaking, their action directly helped to stem the tide of Muhammadan fanaticism. But the Government, in its attempt to please all, sees nothing but danger in such combinations. No one should be surprised if, under these circumstances, the resolution disappoints all.

14. The *Kaiser-e-Hind* (105) of the 14th January, in its English columns, writes:—It was, of course, inevitable that the history of the Bombay riots should be officially written and reviewed by the Government, although one could almost have wished that the unhappy subject had been allowed to drop into oblivion. That disastrous tale of frenzied violence and fanaticism is one which, in cold blood, can only be looked back on with shame by many and with regret by all; and there can be but little profit in discussing the vain recriminations hurled between sect and sect as to who was in fault in originating the disturbances. In the Government resolution just issued, the story of the riots is told according to the respective experiences of the civil and military powers—of Mr. Vincent, Commissioner of Police, and of General Budgen, Commanding the Bombay District. The latter's despatch is a plain and soldier-like record of the work done by his troops, while Mr. Vincent has given us a long summary of the stirring events of last August. But the chief point for regret is that the Commissioner of Police should have cared to commit himself so unreservedly to the charge that the disturbances arose wholly and solely from the tactics of cow-protection societies. It is neither necessary nor desirable for us here to examine what amount of blame ought to be apportioned out to the various participants in the quarrel. In a popular outbreak blazing up from the inflammable material of religious and racial antagonisms, there are always complex forces at work, which defy identification and analysis. Our only concern now is to deprecate the unqualified *ex cathedra* pronouncement which an official like Mr. Vincent has allowed himself to make in a matter which requires the most unimpeachable evidence. The police may, for want of any other explanation, take refuge under the miserable plea it has urged. We, for one, do not at all believe in the cow-protection theory, which we condemned as absurd from the very beginning. An officer placed as is the Commissioner of Police, having access to much confidential information, and possessing the ear of Government, has no right to formulate distinct specific accusations against any class of the community unless he substantiates them by the fullest and most indisputable evidence. Still less is he entitled to convert an official report into a mere echo of the outcry raised by a certain section of the Anglo-Indian press, and to endeavour, by his own *ipsi dixit*, to impress the seal of official confirmation on the views expressed in such quarters. If ever there was an occasion for the exercise of judicial impartiality and reserve in dealing with a vexed public question, it surely existed in connection with this matter which Mr. Vincent has so confidently settled to his own satisfaction. The Government itself has felt constrained to dissent from the one-sided and unproven allegation asserted by the Commissioner of Police. We have from the very outset refused to believe in that cock and bull story of the cow societies having been the cause

of the riots. As well talk that the moon was the cause of the disturbances! The Governor in Council hesitates to adopt the opinion that the cow-protection movement is the principal cause of these riots. In fact, so far as Lord Harris' extremely temperate resolution on the subject gives expression to any opinion at all, His Lordship's view is that the outbreak was largely ascribable to an undue sensitiveness on the part of the Muhammadan community. But in spite of the Government's expressed opinion that the precautions taken were as much as any reasonable anticipations of disturbance seemed to call for, we cannot resist the general conclusion of the public that if military aid could have been more promptly forthcoming, the moral effect so produced might have checked a large proportion of succeeding troubles. Neither can we say that the police has been able to give any satisfactory account at all of the sticks by thousands which were stocked away in the Masjid days before and armed with which the worshippers came forth on that eventful day. The resolution has not enlightened the public on this vital point. In fact, though an attempt is made to deal with it it is a failure, and that matter remains as mysterious as ever. Although, as we have before remarked, it would be scarcely politic to rake up the embers of the late disturbance, one is tempted to wish that Government had been more ready to institute a full and impartial enquiry into the actual causes originating the riots. Charges and counter-charges have been made, and so long as these can be repeated without contradiction, the smouldering fire of dissension is likely to be kept alive. Much of the story of the riots is still enshrouded in impenetrable mystery, which it would have been desirable, in the interests of all, to dispel by an impartial enquiry into the matter. There is some sense in the reason assigned for it in the resolution, but at the same time we cannot refrain from observing that the balance of advantages of an open enquiry outweigh all other considerations. The Government seem to feel ashamed of the riots and are anxious that a veil be hung on them for ever. For the rest, the resolution is a well-merited recognition of the excellent work done by the police and the military in suppressing the trouble when it had once begun. This, happily, is a point on which general unanimity prevails. The public defenders, not forgetting our soldier-citizens, discharged their duties creditably and have deserved the encomiums passed on them. The lessons which have been learnt from experience during the late struggle will, no doubt, be stored up for use in future emergencies, especially as to the necessity of locating the military in anticipation of any possible outbreak. It is a pity that on that point the resolution is incomplete. The faint attempt made to justify the preliminary inaction shows plainly enough that so far the police erred, and erred most grievously, especially bearing in mind those injunctions on the matter in the Secretary of State's despatch of 1874. But let that pass. It is the devout prayer of all that there may never more arise occasion to use them, and that the streets of Bombay never again re-echo to the tramp of fighting soldiery, to the rattle of death-dealing rifles, and to the groans of murdered citizens. With this fervent aspiration, let us hope that we have said the last word about the Bombay riots of 1893. The same paper, in its vernacular columns, observes:—We are sure that if an impartial enquiry is made into the Bombay riots, the improper conduct of certain officers in connection with the riots between the Hindus and Muhammadans at Yeola in the Násik District and in certain parts of Sind is sure to be exposed.

15. The *Gujaráti* (103) to the 14th January, in its English columns, writes:—The resolution of the Bombay Government on the riots of August last is, on the whole, more satisfactory than the one-sided report which they had to consider along with other materials. It is due to Lord Harris' Government to acknowledge that, though they could have spoken in regard to some matters with greater candour, they have approached the whole question before them with a tolerably open mind. We cannot admit that the cow-protection societies had anything to do with the riots, nor can we subscribe to the view that they were due to the action of the alleged emissaries of the Junágadh State. That a disturbance was apprehended three weeks before the 11th August is admitted. It is also an incontrovertible fact that at Rangoon, Azimgarh and Ballia the military had to be requisitioned. We are therefore unable to accept the contention that the riots could not have been averted by timely and vigorous measures. The lessons of the past were not sufficiently borne in mind this time in dealing with the

situation. Perhaps, if an officer like Sir Frank Souter, who had ample experience of the riots of 1874, had been on the spot, he might have estimated the gravity of the crisis with greater accuracy. Government admit that the facility with which sticks were procured and the almost simultaneous character of the outbreak point to a preconcerted plot. If so, the question arises whether the police had information on this point and whether adequate measures were taken to cope with the impending situation. Government do not deal with this aspect of the question to the satisfaction of the public, nor do they say why the organisers of the pre-arranged plot have not yet been tracked out. The resolution is, therefore, unsatisfactory also in this respect. While we still firmly adhere to our conviction that a little more foresight, vigilance, caution and promptitude on the part of the executive would have prevented the first symptoms of disturbance from developing into an inter-racial war, we cordially endorse the view of Government that the police and military officers, both Native and European, behaved with conspicuous courage and ability in quelling the riots.

16. A contributor to the *Mahrátta* (5), in its issue of the 14th January, says:—The resolution, significantly enough, lays down in particular terms that during the last riot there was a peculiar circumstance not observed during similar occurrences of times past. Government say that henceforward the police authorities must reckon with a new factor on such occasions, viz., the power of the mill-hands to combine together in large numbers for evil as well as good. From the way the matter is put, it is quite obvious that this is altogether a new circumstance in the eyes of the authorities. If that be so, it shows how little Government is in touch with the masses. Another circumstance also is noteworthy; it is on the leaders of the Hindu and Muhammadan communities that the authorities have mainly to depend for discovering the causes of the outbreak. It is itself almost helpless in the matter. In fact, the resolution contains little that had not been already known to the intelligent public. The only thing new is that there is no attempt at dogmatizing; and this is, indeed, a welcome sign. For this, we suspect, the public ought to thank His Excellency Lord Lansdowne rather than His Excellency Lord Harris. By the bye, it is noteworthy that the resolution has not a word of recognition of the "invaluable" services of the Municipal Commissioner of Bombay. How is that to be explained? Do Government consider them officious? Though the public cannot, of course, be prepared to accept the one-sided theory of Mr. Vincent as to the causes of the outbreak, it will readily join with Government in praising his personal bravery, readiness of resource, and untiring energy during the continuance of the riots. Government is also right in believing that the Commissioner cannot be considered to have erred in his judgment in not asking the military authorities to be in readiness against any contingency. It is easy to be wise *after* the event. It is, of course, true that a man of genius might have taken such a step. But Government cannot expect its officers to be men of genius, nor can it blame them for not being such. The only thing for which the public will be disposed to feel regret is the fact that the Bombay police, which is considered so especially competent in its detective branch, should not yet be able to find out the culprit or culprits who were instrumental in providing the Muhammadan worshippers in the Jumma Masjid with weapons of offence after the prayer, and thus to make the attack organised. We hope the police will yet be able to wipe off that disgrace.

17. The *Gujarát Mitrá* (104) of the 14th January, in its English columns, writes:—The resolution of the Bombay Government on the Bombay riots of August last claims an appreciative notice from those who are capable of giving the powers that be their due at proper times. That the present resolution tends to throw no perceptible light on the origin of the sad events of Friday and Saturday, the 11th and 12th of August, is apparent enough, but the spirit with which the Government have dealt with the untoward event is none the less satisfactory than the courage and boldness with which they faced the situation against immense odds on both the sides of the malcontents. It is now admitted on all hands that the riots could only be the result of a well organized and preconcerted arrangement, but the reports of the Police and the Municipal Commissioners and the Government resolution based thereon make us no wiser for the four or five months that have since elapsed. We are as ignorant of the incendiaries and their designs to-day as we were during those stormy times, and it is a pity that a

Government, with the best resources at its disposal, should have failed in tracing what may be called the first cause of the affray. However this may be, it is gratifying to note that the Government have discredited the wild theory of the cow-protection movement being solely accountable for the riots, since the movement is neither new nor unconstitutional. It is also absurd to attach any importance to another theory that some responsible men of position in the Junágadh State excited the Bombay Muhammadans to rise against their Hindu neighbours. That the Government are reluctant to institute a public investigation into the origin of the riots is welcome news to those who think that it is unwise to fan the flame of burning embers. The best course now left to us after the event is to forget the sad past and to try to promote friendly feelings between the two dominant communities. To attain this end the Government have done no little. But there is one object-lesson taught no less effectively by an episode than by the main currents of the riots themselves. It is the wonderful power of organization which the mill-hands of Bombay have shown for the protection of their common religion against what is generally known as a fanatic community. Given a definite cause, they will display the capacity of standing to a man against very powerful antagonists. This is evidently a sign of the times, and no insignificant factor in the consideration of many important problems in the future.

18. The *Rást Goftár* (149), in its issue of the 14th January, observes :—The resolution has been drafted with care in an impartial tone, evidently with a view to pacify the Hindus and Muhammadans, and reveals the absence of the hand of any former advisers of Government. The present Secretaries and Councillors have afforded many opportunities to the people to be satisfied with the administration, and it is a matter of pleasure to the public that His Excellency Lord Harris has got the benefit of the advice of the Honourable Messrs. Birdwood and Trevor, who are wise, experienced, and far-sighted Councillors. Government rightly exculpates the police from the blame thrown on it by some people that it did not call the military in time to prevent the riots as it did not know that they would extend to the outlying districts, but we differ from Government when it says that in the riots of 1874 the mob was dispersed with comparative ease by the Police Commissioner as soon as it came out from the Jumma Masjid, for, as a matter of fact, it was not controlled until it had committed considerable havoc in the neighbouring localities; and if Mr. Vincent took a cue, on the present occasion, from that outbreak, he ought to have foreseen that these riots would also extend far from the Masjid to the neighbouring localities. We therefore think that Mr. Vincent was guilty of some negligence in that he did not foresee this and make necessary arrangements. We, however, agree with Government that the energetic Police Commissioner called the assistance of the military as soon as it was found necessary, and must give credit to both Lord Harris and Mr. Vincent for having shown greater tact than their predecessors did in the riots of 1874. We agree with Government as regards the general causes of the riots, but we do not think that there is much truth in attributing the disturbances to fears, if any, entertained by the Muhammadans about their backward condition as compared with that of the Hindus, who are becoming more and more influential under Government, for the former are scarcely conscious of their own interests. On the contrary, the Hindus justly assert that the Muhammadans have greater reason to be glad for the special favours that are shown by Government to the community because it is backward. The cow-protection movement has, perhaps, more to do with the recent riots in other parts of India than in Bombay. It is a good movement, but the fanatical manner in which it is said to be carried on should be discontinued for the preservation of peace and order. Government seem to have been somewhat misled into saying that the intrigues of Junágadh in connection with the Bombay riots are not established and is thus trying to please both the communities. The Hindus of Bombay who convened meetings for the relief of the Hindu sufferers at Prabhás Pátan were justified in their action; but the object of the Bombay Muhammadans who convened meetings was simply to screen their co-religionists at Pátan, who were the real aggressors in those riots, from the clutches of the law.

19. The *Dnyán Prakásh* (14), in its issue of the 15th January, says :—The resolution of the local Government on the Bombay riots of August last, containing,

as it does, much that is not required and throwing very little light on the causes of the riots, is very disappointing and could have been easily published soon after the riots without the delay of five months which has actually taken place. It is, in fact, like a mountain giving birth, after much labour, to a mouse. The necessity for additional reinforcements to the Bombay police which has been made out in the resolution on account of the spirit of union which the Hindu mill-hands showed for self-defence during the riots, and not on account of the aggressive part taken by the Musalman rioters, is surprising. If, as Government say, there is no reason to believe that emissaries from Junágadh made efforts to create the riots at Bombay, what grounds have Government to say that the belief of the generality of people that the lawful meeting which the Hindus held at Bombay in connection with the Junágadh riots irritated the Musalmans, without any proper reason, and led them to grow riotous, was wrong? The cause of the riots, which Government hold to be probable, and which is different from those alleged by Mr. Vincent and the leading Hindus, viz., the belief of the Musalman community that they are being neglected and superseded by the Hindu community under British administration, appears to have been devised by Government as a rejoinder to the frequent complaints of the press that Government are unfairly favourable and patronising to the Musalmans in matters in which the Musalmans and Hindus are concerned.

20. The *Kesari* (50) of the 16th January observes :—The principal merit of the recent resolution on the Bombay riots consists in its declaring that the cow-protection movement is not the main cause of the riots as alleged by Messrs. Vincent and Acworth. The reason why the Government of Bombay has set aside the allegations of the Police and Municipal Commissioners, plainly appears to be that the subject has been discussed at different places, and in his Agra speech His Excellency Lord Lansdowne spoke in favour of the movement. The thanks which the Government gives Mr. Vincent and the police, the military authorities, &c., for the suppression of the riots are well deserved, but we do not think that the Government has done the whole of its duty by suppressing the riots and gratefully acknowledging the services of the officers engaged in the work of suppression. The Government must find out the causes of the riots and take steps to prevent their recurrence, and if this is not done the Government cannot be said to have done its duty. Though the Hindu society is under obligations to Government for having shown their liberality of views in the matter of cow-protection, we cannot concur with Government in the view they have taken of the other things referred to in the resolution. We do not think that the police took all the precautions which they ought to have taken to prevent the occurrence of the riots, knowing as they previously did that the storm was impending. The thing which appears most surprising to us is that the police have not yet been able to trace out the instigators of the riots and that Government have not in their resolution in any way reprimanded them. The Native press has many a time written on this failure of duty on the part of the police, and it was expected that Government would advert to this subject in their resolution, but nothing of the sort has been done. Government seem to be in favour of a secret investigation into the causes of the riots, but we are of opinion that the people will not be satisfied unless a public enquiry is held to find out who were the real instigators of the riots and what motives they had in undertaking this tremendous task. The reference which has been made in the resolution to the mill-hands and their combination in meeting the Musalmans in self-defence is, in our opinion, quite inappropriate. Certainly the mill-hands cannot be said to have done anything wrong in rising and combining to defend the whole Hindu society against the Musalman *budmashes* when they clearly saw that the handful of police were quite inadequate to cope with the assailants. Evidently there is no cause to fear that the mill-hands will in future combine for doing evil. Lastly, we need only say that the statement made by the Governor in Council that the belief of the Musalmans that they are being edged out and losing their former importance under British administration has contributed to bring about the riots is mistaken, and is fraught with dangerous consequences to the Hindu community in future. In conclusion, we say that the resolution, though framed in such a way as to look impartial, is very defective as it omits many material points of importance and makes statements which have no foundation in fact.

21. The *Shri Shiváji* (82), in its issue of the 12th January, says:—The resolution is quite in accord with the usual policy of His Excellency Lord Harris, and if five or ten authorities like His Lordship come in succession to carry on the Indian administration it will not take long for British rule in India to come to an end. It was wise on the part of His Excellency to delay the resolution so long, otherwise the conflagration would not have taken much time to spread over the whole country. Lord Harris does not seem to have caused due enquiry to be made into the causes of the riots. His Lordship has bestowed high praise on the police and the militaries for their work during the riots, but His Excellency could not help doing so, as he had to screen his own neglect of duty in connection with the riots. We do not want at all to quarrel with Lord Harris for the praise bestowed on the police and the militaries, but His Excellency had no reason to set aside the real causes of the riots and to give undue prominence to imaginary causes which would prejudice the mind of his successors in office and lead to undesirable consequences. We regret that His Lordship could not wholly disconnect the cow-protection movement from the riots. The principal fault of the resolution is the foolish cause assigned to the riots by Government. That the tendency of the European system of administration is to increase the influence of the Hindus, and that the Muhammadans being annoyed at this committed the riots, is quite a mistaken idea, and if Government shape their future policy in accordance with it, it will soon result in very serious consequences. The Muhammadans are already of opinion that Government are afraid of them and that they can do anything with impunity with the tacit support of the Amir of Afghanistan and the Sultan of Turkey, and if they be favoured at the expense of the Hindus they will begin to oppress the latter openly. In such a case the proverbially meek Hindu will not sit quiet and the result will be bloodshed in the country. In short, the present resolution is likely to produce more riots. We therefore suggest Government the necessity of admitting their mistake and issuing another just and impartial resolution on the subject.

22. The *Shri Sayáji Vijay* (192) of the 13th January, in its English columns, writes:—We are at a loss to understand what Government is driving at, when in giving an impartial view of the matter they say that "any impression that the tendency of European system of administration is to increase the influence of the Hindus at their expense, would, in a community so deeply religious as the Muhammadan, easily develop into a suspicion that their religion needed special protection." Do the Government mean to insinuate that the present system of British administration favours more the Hindus, and thereby mean to suggest that the adoption of simultaneous examinations would add fuel to the fire?

23. The *Vikshipta* (95), in its issue of the 13th January, says it is very strange that the supposed feeling of the Muhammadans that they are suffering at the hands of the Hindus and that the influence of the Hindus is increasing at their expense, should be considered by Government as one of the main causes of the Bombay riots, when, really speaking, the partiality frequently shown by Anglo-Indians to Muhammadans at the expense of the Hindus makes the Muhammadans think too much of themselves and encourages them to such riots. [The *Belgaum Samáchár* (27), in its issue of the 15th January, expresses similar sentiments.]

24. The *Din Bandhu* (11), in its issue of the 14th January, says that the Police Commissioner's report on the recent Bombay riots is being commented upon throughout the city, and the people say openly that the Commissioner has shown cleverness in finding as many faults with the Hindus as was possible. Hindus consider the report partial to Muhammadans, as they think that if the riots were due to the cow-protection agitation as stated in the report, they should have taken place long ago, and the statement of the Commissioner about Hindus being given to unlawful acts more than the Muhammadans is not borne out by facts.

The report of the Commissioner of Police, Bombay, on the local riots and the *Gujaráti* newspaper.

25. The *Gujaráti* (103), in its issue of the 14th January, observes:—The accusation brought against this newspaper by Mr. Vincent, the Commissioner of Police, in his report on the Bombay riots is without foundation. We are sorry that the Commissioner should have censured us in connection with a contributed article that

appeared in our issue of the 23rd July. We are, however, glad that Government have not attached any value to his interpretations and passed over them. If the Police Commissioner had properly understood the article and had been aware of the usual policy of this newspaper, he would have found no fault with the article. He seems to have been misled by some interested person. His remarks seem to have been intended to lower us in the estimation of the Muhammadans, but he will be surprised to hear that none of our Muhammadan subscribers, whose number is not small, has complained against it or even expressed disapproval of it. It has been our firm conviction that all communities should act in unison with each other, as upon such conduct alone depends the regeneration of India. We have never criticised any religion, nor wounded anybody's feelings. We are confident that even a Muhammadan, with a smattering knowledge of Gujaráti, will unhesitatingly say that there is no allusion whatever to his religion in the article complained of. We make no difference between the Hindus and Muhammadans, and were considerably pained at the religious disturbances between the two communities. We wish the Muhammadans to advance in education and to heartily co-operate with their Hindu brethren in promoting the welfare of the country, and that they would not be misguided by selfish Anglo-Indians.

Consternation among the Hindus at Yeola on account of a feeling of insecurity of life and property.

26. The *Rághav Bhushan* (73), in its issue of the 15th January, says:—The Hindu residents of Yeola, who number thirteen thousand, having stopped dealing with their Musalman townsmen and having preserved the reputation of the town for its loom fabrics by employing Hindu weavers, the jealousy of the Musalmans has become uncontrollable. For some time the Musalman weavers earned their livelihood by sending their wares for sale to out stations; but now many of them being poor men and being instigated by the assertion made by the Collector to the effect that if business be not resumed with the Musalmans they will commit rioting and thefts in broad day-light, have now grown lawless and every Hindu of the place has become anxious about his safety. What are the Government officials doing if things have reached such a pass, is a natural question which suggests itself to one's mind and which it is unsafe to answer. The Mámlatdár and the Chief Constable are the principal authorities representing Government at the town. The Mámlatdár has lately been transferred here and his knowledge of the town and its people is necessarily very limited, and the Chief Constable also being a native of a distant district and having to look after the work of the town as well as of the rest of the táluka cannot be expected to have a thorough knowledge of the locality. Moreover, as is well-known, the subordinate officers must shape their conduct in conformity with that of their superiors. The officers of Government are of opinion that they will have done their duty if they succeed in removing the proscription against the Musalmans, and under this impression they are exerting themselves very hard in this behalf, but since their desire is to bring about the desired result without in any way hurting the feelings of the Musalmans, how far their efforts will be crowned with success is a matter of serious doubt. The Collector says that if the interdict be not removed the town will be saddled with a punitive police post, while the Mámlatdár, seeing that his advice to the Hindus on behalf of the Musalmans bears no fruit, is deaf to the complaints of the Hindus and spreads the report that the Hindus are inexorable. The complaint about the displacement of the idol of Raghuji by some Musalmans which was filed long since has not yet been disposed of, either through pressure of work or, perhaps, through the supposed inexpediency of deciding the case in the present state of division existing in the town. The police have preferred complaints against the wives of some rich Patni and Gujaráti gentlemen for committing nuisance by throwing water on the road, and since such complaints were never made before in the interests of the town sanitation, their object is said to be to reduce the people to the necessity of removing the interdict through fear of their women being taken to the Court. We do not, however, think that this report is correct, since the police do not seem to be so partial. The interdict not having been removed, the following incidents have occurred. The Musalmans being by nature intractable, are fond of rioting. Moreover,

their religious faith is firm, and this circumstance being combined with the cowardice of Government, their conduct is like that of a monkey inebriated by spirituous drink, and the Hindus naturally receive much annoyance at their hands. These people put their wares for sale in the market on the bazár day and press Hindus to purchase, and if the latter refuse to buy foul language is used towards them and recourse is had to assaults even. A Hindu cultivator is said to have been soundly beaten on Tuesday last by some Musalmans in this wise, and if such incidents occur in broad day-light the police should be on their watch in future at any rate. The Kirloskar dramatic troupe has come here, and while they were performing on the stage last Tuesday, the part of the theatre where the women were accommodated caught fire and the women jumped down from the galleries to save themselves and there was confusion and consternation in the whole house; but the dramatic company having a large supply of water put out the fire soon and pacified the people. Before the theatre was on fire some Musalman police constables were seeking admittance into it without tickets, and this having been refused, they were displeased and gave vent to their displeasure in a threatening manner, when in an instant the theatre was on fire. When the performance was resumed after the fire had been put out, stones were pelted on the theatre and the performance had to be stopped. The dramatic company telegraphed this occurrence to the District Collector and is said to have communicated that the fire was due to neglect of duty on the part of the police. Another occurrence was an assault committed by some Musalmans on a rich and respectable Gujaráti gentleman while he was going home *viâ* Lakdi Bazár on Wednesday last, and a third was a contemplated but frustrated attempt made by some Musalmans who had been lying in wait at the Patoda Masjid to assault Mr. Kallian Chand, a well-known merchant of the town, who was rescued from the intended assault by his brother with the assistance of about sixty persons. Two telegraphic messages were sent by the merchant about this occurrence, one to the Collector and the other to Government. On the same day a clerk of the Revenue Survey office was severely beaten at night while he was returning home from his office. The assault was committed near the house of a pleader named Mr. Hole. All these occurrences have struck terror in the minds of the Hindu residents, who are in great anxiety about the safety of their lives. After sunset there is no stir in the town, which seems as if it were quite benumbed. If any persons are out on business after nightfall they are much terrified. Every one seems to be under the impression that the Musalmans wander about in the town at night. During day time even care is taken that no women or children go out of the house. But how long will this care be taken? Something must be done to remove the scare, and accordingly it was suggested that the whole thing should be brought to the notice of the Collector, but this suggestion was rejected on the ground that the Collector would do nothing more than speak to them of a punitive police force. Then it was resolved that a deputation should wait on the Government in the matter and accordingly it was decided that the deputation should consist of thirty select persons. In the meanwhile as soon as day broke on Thursday it was rumoured on various authorities that the Musalmans were contemplating to plunder the town, and a few merchants and pleaders prepared a petition on the subject and presented it to the Mámlatdár, in consequence of which summonses were issued to about forty persons under Sections 252, 254 and 208 and the persons summoned were examined by the Mámlatdár with a view to charge the petitioners, in case they failed to prove their allegations, with giving false information to a Government officer. This proceeding has for the present come in the way of the deputation being sent and has involved the people in another trouble. While the petitioners were being examined by the Mámlatdár a large number of Musalmans gathered at the Aine Masjid near the Mámlatdár's Court and they had to be escorted to the town by the police. The Musalmans did not plunder the town on Friday last as was rumoured to have been their intention, and the signatories to the petition sent to the Mámlatdár are about to be proved to have given a false alarm, but the fact of no plunder having taken place on Friday is not in itself sufficient to incriminate the petitioners.

Feelings between Hindus and Muhammadans at Sholápur and the firm and impartial attitude of the District Collector.

27. The *Sholápur Samáchár* (81), in its issue of the 9th January, in its local columns, says:—The local Muhammadans had sent a petition to the District Magistrate praying for permission to keep open their Masjid on the day of the Sankránt holiday of the Hindus and not to allow their stick (?) procession of the day to pass by the Masjid accompanied by music; but the Collector refused to order any change in the old practice. The same paper, in its issue of the 16th instant, says:—The discretion and love of justice shown by the Collector on this occasion are such as should be imitated by district officers in other districts. Riots take place in many places because the Muhammadans take advantage of the slightest partiality shown to them and assume a perfectly defiant attitude. But when they meet with a strong-minded and justice-loving officer like the present Collector of Sholápur they remain perfectly quiet. The Collector has now been convinced of the obstinacy and wilfulness of the Muhammadans since they did not listen to his advice to amicably settle their dispute. The Superintendent of Police as well as Ráo Bahádur Nathu Bápuji, Police Inspector, and Mr. Popatsing Achalsing, the clever Faujdár of Pandharpur, who was specially brought here and posted at the Masjid where a disturbance was likely to take place, deserve thanks for the arrangements made for preserving the peace. In short, the procession passed off quietly simply because the Collector was just and the police efficient, and they did not commit mistakes like those committed by officers in other places where there was a conflict between the Musalmans and the Hindus.

Notification of the Sátára police in the matter of musical instruments.

28. The *Pratod* (72), in its issue of the 15th January, writes at great length on the notification alleged to have been issued by the Sátára Police Superintendent, prohibiting the beating of drums and playing on musical instruments in the public streets on festive and other occasions unless permission shall have been obtained to do so by making an application eight days previously, and attempts to show that the notification is absurd and impracticable unless the practice of having musical instruments played upon is altogether stopped and is grossly opposed to the spirit of the law under which it purports to have been issued.

A public meeting at Dhárwár in connection with the anniversary of the Snehaprasárak Mandali and its Gorakshan branch.

29. The *Rájahansa* (165) of the 17th January, in its English columns, writes:—Never before in Dhárwár was more perfect order kept at a public gathering than it was in the grand and enthusiastic meeting held here on the 12th instant in connection with the first anniversary of the *Snehaprasárak Mandali* and its far more important and useful offspring, the *Gorakshan* branch. More than 500 gentlemen, including six delegates, 1 from Sátára, 1 from Inchalkaranji, 2 from Hubli, and 2 from Navalgund, had graced the meeting with their presence, and it was highly commendable that every precautionary measure was adopted by the Mandali to check all kinds of disturbances that usually attend such largely attended gatherings. The presidential chair was rightly offered to and thankfully accepted by Mr. Pándurangráo A'thavale, a well-known member of the local bar, and the proceedings of the meeting were opened at 5 P.M. by the reading of the report of the Mandali by Mr. Guruji. This report contains an elaborate and detailed account of all the important items of work—social, political, and industrial—done by the Mandali during the last year, and we think it will prove both interesting and instructive to the mofussil readers. The Gorakshan branch of the Mandali commands our highest esteem. Fifty-two kine were saved from the butcher's knife in the course of the year, and the number is still being increased by slow degrees. The Mandali have collected Rs. 1,289 in all towards the Gorakshan Fund, nearly the whole of which has been expended on the feed and maintenance of the animals. It is a happy sign that people have now begun to feel the necessity and usefulness of cow-protection societies, and it is hoped that, as days pass, the object of the Mandali in establishing the Gorakshan branch will be greatly accomplished.

The circular of the Bombay Government in connection with the Village Sanitation Act.

30. The *Gujarát Darpan* (102), in its issue of the 14th January, observes:—The circular in connection with the Village Sanitation Act recently issued by the Bombay Government to the Divisional Commissioners shows their good intentions. Government do not wish to exert any pressure on villagers and desire that the latter should adopt the Act voluntarily. This can happen if the officers on whom the duty of ascertaining the wishes of the villagers will devolve give no cause to the latter for misconstruction of the objects of Government. We fear that the circular will not have the desired effect, as the Collectors will collect the information asked by Government through their immediate subordinate revenue officers, who, in their turn, will seek the help of the village headmen and report as they like without ascertaining the real opinion of the villagers. Government will thus get numerous reports asserting the willingness of villagers to submit to the provisions of the Act, but the real feelings of the poor people ought to be carefully ascertained. They must bring together the inhabitants of different villages for the purpose so as to get genuine and first-hand information without exerting any pressure, and should see that intriguing persons and flatterers of Government officers are kept aloof in doing this.

Forest conference at Sátára and its resolutions.

31. The *Pratod* (72), in its issue of the 15th January, says that the resolutions which the Forest conference recently held at Sátára has passed prohibiting cultivators' bullocks and milch cattle from grazing in Government pasture lands free of charge and charging them half the fees levied on other head of cattle, in contravention of the rules promulgated in 1891, are highly oppressive, unconformable to the original motives of Government forests, and indicative of British cunning.

Expected revision survey of the Jávli Táluka of the Sátára District and request to the District Collector and Survey Commissioner.

32. In view of the revision survey which is shortly to take place in the Jávli Táluka of the Sátára District, "a well-wisher of the people," in a letter published in the *Bodh Sudhákar* (10), dated 17th January, describes the lands of the táluka to be mostly barren or yielding very poor crops on account of its rocky and rugged character and of the difficulty of getting sufficient capital and labour, requests Mr. Candy, the District Collector, and the Survey Commissioner to hear patiently the objections of the poor rayats of the táluka against the raising of the existing revenue assessment, though on account of delay on the part of village officers in publishing to them the notification in the matter the objections may not have been tendered within the time specified in the said notification, and to assess the lands at the revision survey in consultation with the Panch or representatives of the people whom they may be asked to appoint, and states on behalf of the Jávli people that they are not willing to pay the assessment which may not be fixed with such consultation. The well-wisher adds that if Government are always strict in collecting the sanctioned assessment independently of the special circumstances which may have injuriously affected the produce of the land in any year, and if they are averse to giving remissions of revenue, it is but fair that Government should introduce a moderate fixed assessment, which should be determined by a committee consisting of representatives of Government and the rayats or cultivators.

Alleged misconduct of Mr. Chunilál Chhotálál, Sarkárkun at the Bulsár Custom House, and a request to Government in the matter.

33. The *Gujarát Darpan* (102) of the 18th January, in its English columns, writes:—It is a matter of regret that an officer like Mr. Jenkins, Collector of the Salt Revenue Department, should have made light of a grave matter in the conduct of Mr. Chunilál Chhotálál, Sarkárkun at the Bulsár Custom House, and let the matter pass over without due investigation. The allegations made against Mr. Chunilál are of a serious nature. He is suspected to have tampered with the evidence of Khalási Náran in a case brought before him by the Coast Guard Inspector, Mr. Erachshaw. Mr. Butler, the Assistant Collector, had

grounds to doubt the honesty of the Sarkárkun from an enquiry made by him at the representation of Mr. Erachshaw. He found from the enquiry that there was no storm as was stated in the evidence of Náran before Mr. Chunilál, and he also learnt that the statements of Náran were not attested in the presence of the witness at the request of the witness, but the attestation was obtained in the absence of the witness by Mr. Chunilál on considerable pressure. The papers containing the evidence of Sakrulla Hussen were also abstracted from the file. All these circumstances and the suspicions they raised about Mr. Chunilál were reported by Mr. Butler to Mr. Jenkins, and yet Mr. Jenkins sees no reason to look into the matter because the Sarkárkun is now transferred from Bulsár, and secondly because he saw no motive in Mr. Chunilál's trifling with the official papers. Mr. Jenkins forgets that want of proof or the absence of a motive does not mitigate the enormity of an offence, and if this state of things is allowed to pass by unnoticed, there is surely little chance of bringing offences and malpractices to light. The transfer of the Sarkárkun is no sufficient guarantee that such tricks will not be repeated in future, and it behoves Government to look more closely into the conduct of the Sarkárkun.

Supply of provisions to European officers in Berár.

34. A correspondent, writing from Akola in Berár to the *Rámdás* (74) in its issue of the 3rd January, complains of the annoyance a Tahsildár is put to in supplying provisions to European officers when they assemble to pass their Christmas merrily. A special market is provided near the camp of these officers and the rates of provisions are also fixed, but these are at times set aside, and the Tahsildár, with a view to preserve his post and that he may not incur the displeasure of the butlers and through them that of the officials, has to arrange for the supply of provisions. The correspondent trusts that the present Commissioner in Berár will attend to this injustice and try to remove it.

PART II.—*Legislation.*

Suggestions to the Cantonment Code Revision Committee.

35. The *Indian Spectator* (3), in its issue of the 14th January, writes:—Now that the Cantonment Code Revision Committee has been formed and will shortly commence work, we would like to make one or two suggestions to it, in the hope that they may be considered. First of all we would ask the Committee to consider whether it is not practicable to introduce the elective principle in the cantonments for municipal government. We make this suggestion, because we believe that the time has now come for it. It was not perhaps called for when the cantonment system was in its primary condition. The system is naturally developing. Cantonments like Poona and Mhow are assuming large proportions, and the people thereof are advancing in intelligence and material prosperity. The present system is autocratic. The people have no direct representation, although the burdens on them are by no means light; and yet they are denied the privileges which their neighbours, for example, the citizens of Poona, enjoy. One or two leading men are, no doubt, called upon to serve on the committees, but there is all the difference between nomination and election. The second suggestion is that the Cantonment Magistrates should not be Secretaries to the Committees. This reform is urgently called for, because it is radically wrong to make the Judge the prosecutor. We may return to the subject again in detail, commending these two points meanwhile to the notice of the Committee, especially to the Bombay member, the Honourable Mr. Lee-Warner.

PART III.—*Education.*

Policy of Government with regard to commercial education.

36. The *Subodh Patrika* (21), in its issue of the 14th January, says:—Government and their officers advise people not to look for service under Government, and to take to trading; but the letter recently addressed by Government to the Industrial Association of Western

India shows that the authorities are not willing to impart commercial education to the people. Several people say that Government will not encourage Native industry as it will lessen the importation of English goods into India, and in support of this they point to the attempts that are made under the name of reform to throw as many obstacles as possible in the way of the cotton industry of this country by enacting the Indian Factories Act and abolishing the import duty on cotton goods. In short, the people should know that it is quite useless to depend on Government in such matters.

Approval of the order for increasing the salaries of teachers in primary schools in the Bombay Presidency.

37. The *Native Opinion* (17) of the 14th January, in its English columns, writes:—We are much gratified to learn that the starvation salaries that are at present paid to teachers in primary schools in the Southern and Northern Divisions and to which the Honourable Mr. Chimanlál H. Setalwad drew the attention of Government in September last by his interpellation on the subject, have been ordered to be done away with. We understand that orders have been issued fixing the minimum salary at Rs. 7 per mensem. We congratulate the honourable member of the Northern Division on his interpellation bearing such good fruit. We, however, congratulate His Excellency the Governor in Council and the Director of Public Instruction still more for having, after all, come to the conclusion that these salaries have not to be regulated simply by the law of supply and demand. To go by the rule of supply and demand in the case of primary school teachers, while altogether ignoring that rule in determining the question of exchange compensation to the highly paid Government officials, was an altogether indefensible position, and we are very glad that Government have seen the wisdom of abandoning it. Although the minimum of Rs. 7 per mensem for the Educational Department does not compare well with the minimum salaries paid in the other departments, still it is, indeed, gratifying that the scandalous salaries of Rs. 3 and 4 per mensem have been condemned. [The *Gujaráti* (103) of the 14th January, in its English columns, makes similar remarks.]

PART IV.—*Municipalities.*

Absence of several European Councillors and the Municipal Commissioner from the meeting held to present a congratulatory address to Mr. Dádábhái Navroji, M.P., on behalf of the Bombay Corporation.

38. The *Kaiser-e-Hind* (105), in its issue of the 14th January, observes:—The ceremony of presenting a congratulatory address by the Bombay Municipal Corporation to Mr. Dádábhái Navroji, M.P., passed off successfully last Thursday, but the gathering was attended by only three European Councillors—an occurrence similar to the one witnessed at the municipal meeting at which a motion to present him an address was brought forward. Mr. Acworth, whose presence, as the Commissioner of the Municipality, was specially required on this occasion, was also absent! He could scarcely plead indisposition in excuse of his absence as he was present at a fire at Chinch Bandar the same evening. The conduct of the absent European gentlemen shows that they did not approve of the address presented to Mr. Dádábhái Navroji.

Mr. Acworth, the Municipal Commissioner, Bombay, represented in a cartoon.

39. The *Hindi Punch* (130), in its issue of the 14th January, gives a cartoon entitled, "The Municipal (Hanuman) Monkey of Bombay," in which Mr. Acworth is represented by a furious monkey holding torches—"Grain Amendment" and "Firewood Amendment"—in his hands, its tail representing "Pedagogic Lecture, Abuse and Insult." The letter-press runs as under:—*Monkey*—By Jove! I'll set the Corporation house on fire! The editor gives the following explanation of the cartoon:—Mr. Acworth, the Municipal Commissioner of Bombay, frothed and foamed and fumed on account of his utter failure to undo the resolution of the Standing Committee to reduce the town duties on grain and firewood. He lectured the Corporation in his best pedagogic style, and his speech, about two columns in length, was fully admonitory and atrabilious. The Corporation, by an overwhelming majority, sanctioned the reduction of town duties as recommended by the Standing Committee.

PART V.—*Native States.*

A request to Government to interfere in the administration of the Baroda State.

40. The *Ahmedabad Times* (108), in its issue of the 14th January, observes :—The administration of the Baroda State has, in the absence of His Highness the Gáikwád, been carried on unsatisfactorily, and it is high time for Government to interfere in it in the interests of the Gáikwád's subjects. The Diwán has not given proof of strength of character and is well-known for his habit of pleasing his subordinates. The opening of several new departments and the enactment of special laws have led to much waste of money, and we are afraid that if timely steps are not taken in this matter the State treasury will be emptied. Favouritism plays an important part in the disposal of appointments. We request the Resident to make a careful enquiry into the entire administration.

G. M. SA'THE',
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 23rd January 1894.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 20TH JANUARY 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Mr. Vishnu Moreshvar Mahájani, M. A., recommended for the Directorship of Public Instruction in Berár after the retirement of Ráo Bahádur Jatár.

A correspondent, writing to the *Vaidarbha* (2) in its issue of the 13th January, says :—Mr. Vishnu Moreshvar Mahájani, M. A., possesses all the qualifications that a Director of Public Instruction should have. He holds the highest degree in Arts that an Indian University can bestow. Coupled with that he possesses intimate knowledge of the department. In short, a better man than Mr. Mahájani can hardly be found either in the province of Berár or outside of it to ably succeed Ráo Bahádur Jatár, the present Director. If you but refer to previous educational reports you will find in them that both the Commissioner and the Resident are unanimous in testifying to the best manner in which Mr. Mahájani has been assisting the Director in the management of the department, in addition to the performance of his own legitimate duties. In selecting Mr. Mahájani for the Directorship when it falls vacant, the Government will not only reward merit and recognise claim, but also gratify the wish of the people.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 23rd January 1894.

[CONFIDENTIAL.] No. 4 of 1894.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 27th January 1894.

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	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Critic	Rájkot	Monthly	373
3	„ Indian Spectator	Bombay	Weekly	650
4	„ Káthiáwár Times	Rájkot	Daily	300
5	„ Mahrátta	Poona	Weekly	375
6	„ Phœnix	Karáchi	Bi-weekly	400
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
8	„ Sind Times	Karáchi	Bi-weekly	250
9	„ Young India	Baroda	Weekly	150
	ANGLO-MARÁTHI.			
10	The Bodh Sudhákar	Sátára	Weekly	250
11	„ Din Bandhu	Bombay	Do.	1,550
12	„ Dnyán Chakshu	Poona	Do.	1,000
13	„ Dnyánodayá	Bombay	Do.	375
14	„ Dnyán Prakásh	Poona	Bi-Weekly	425
15	„ Hitopadeshak	Bombay	Weekly	1,000
16	„ Indu Prakásh	Do.	Do.	900
17	„ Native Opinion	Do.	Bi-Weekly	600
18	„ Prabhákar	Do.	Daily	350
19	„ Rámdás	Bijápur	Weekly	600
20	„ Shetkaryáncha Kaivári	Bombay	Do.	500
21	„ Subodh Patrika	Do.	Do.	950
22	„ Sudhárak	Poona	Do.	3,009
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI,			
24	The Arunodayá	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitrá	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	150
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	...
41	„ Hindu Punch	Thána	Do.	700
42	„ Hitechchhu	Bijápur	Do.	60
43	„ Holkar Sarkár Gazette	Indore	Do.	455
44	„ Jagadádarsh	Ahmednagar	Do.	352
45	„ Jagad-hitechchhu	Poona	Do.	4,500
46	„ Kalpataru	Sholápur	Do.	250
47	„ Kannada Punch	Bágalkot	Do.	50
48	„ Karmanuk	Poona	Do.	1,500
49	„ Keral Kokil	Bombay	Monthly	1,500
50	„ Kesari	Poona	Weekly	4,300
51	„ Khándesh Chitragupta	Dhulia	Do.	230
52	„ Khándesh Vaibhav	Do.	Do.	200
53	„ Khara Prakár	Bombay	Monthly	1,000
54	„ Kumtha Vritt	Kumta	Weekly	200
55	„ Maháráshtra Kokil	Bombay	Monthly	2,000
56	„ Maháráshtra Mitra	Sátára	Weekly	250
57	„ Maháráshtra Vritt	Do.	Do.	...
58	„ Mantri	Poona	Do.	...
59	„ Másik Vrittamála	Bombay	Monthly	...
60	„ Moda Vritt	Wái	Weekly	325
61	„ Mumbai Vaibhav	Bombay	Daily	500
62	„ Nagar Samáchár	Ahmednagar	Weekly	150
63	„ Násik Vritt	Násik	Do.	275
64	„ Nipáni Vaibhav	Nipáni	Do.	...
65	„ Nyáyá Sindhu	Ahmednagar	Do.	175
66	„ Pandhari Mitrá	Pandharpur	Do.	260
67	„ Pen Samáchár	Pen	Do.	...
68	„ Poona Vaibhav	Poona	Do.	3,200
69	„ Prabodh Chandrika	Jalgaon	Do.	100
70	„ Prabodh Ratná	Bársi	Do.	235
71	„ Prántik Samáhár	Poona	Do.	...
72	„ Pratod	Islámpur	Do.	300
73	„ Rághav Bhushan	Yeola	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
74	The Rámdás	Bijápur	Weekly	...
75	" Ratnákar	Kaládgi	Do.	50
76	" Saddharmadip	Alibág	Monthly	...
77	" Sarvadaman	Poona	Do.	...
78	" Satyă Prakásh	Do.	Weekly	...
79	" Satyă Shodhak	Ratnágiri	Do.	400
80	" Satyă Sadan	Alibág	Do.	200
81	" Sholápur Samáchár	Sholápur	Do.	260
82	" Shri Shiváji	Poona	Do.	300
83	" Shubh Suchak	Sátára	Do.	260
84	" Sudhákar	Pen	Do.	300
85	" Sumant and Satyă Sudha	Kárwár	Do.	300
86	" Tukárám	Ahmednagar	Do.	250
87	" Vanapriya	Chikodi	Fortnightly	100
88	" Vártáhar	Bombay	Tri-weekly	700
89	" Vengurla Vritt	Vengurla	Weekly	175
90	" Vichár	Dhárwár	Monthly	500
91	" Vichár Ságar	Baroda	Weekly	650
92	" Vidushak	Karád	Do.	300
93	" Vidya Vilás	Kolhápur	Do.	275
94	" Vijay	Sháhápur	Do.	250
95	" Vikshipta	Bombay	Do.	600
96	" Vividh Dnyán Vistár	Do.	Monthly	500
97	" Vrittadhára	Dhár	Weekly	150
98	" Vrittasár	Wái	Do.	285
99	" Vritt Sudha	Sátára	Do.	200
100	" Vyápári	Sholápur	Do.	...
101	" Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
102	The Gujarát Darpan	Surat	Bi-weekly	700
103	" Gujaráti	Bombay	Weekly	2,450
104	" Gujarát Mitră	Surat	Do.	800
105	" Kaiser-e-Hind	Bombay	Do.	2,500
106	" Káthiáwár News	Rájkot	Bi-weekly	..
107	" Suryă Prakásh	Surat	Weekly	375
	GUJARA'TI.			
108	The Ahmedabad Times	Ahmedabad	Weekly	250
109	" Ajab	Surat	Monthly	700
110	" Akhbáre Islám	Bombay	Tri-weekly	...
111	" Akhbáre Sodágar	Do.	Daily	800
112	" A'ryă Dharm Prakásh	Do.	Monthly	400
113	" Bhim Sen	Do.	Weekly	...
114	" Bombay Samáchár	Do.	Daily	2,200
115	" Broach Mitră	Broach	Weekly	350
116	" Broach Samáchár	Do.	Do.	700
117	" Buddhi Prakásh	Ahmedabad	Monthly	580
118	" The Cambay Gazette	Cambay	Fortnightly	...
119	" Chának	Surat	Monthly	500
120	" Chandra	Do.	Do.	600
121	" Darbár Patrika	Ahmedabad	Weekly	...
122	" Deshi Mitră	Surat	Do.	1,250
123	" Din Mani	Broach	Do.	...
124	" Dnyán Darshan	Do.	Monthly	...
125	" Dnyán Sudha	Ahmedabad	Do.	250
126	" Dnyán Vardhak	Bombay	Do.	600
127	" Fursad	Do.	Do.	400
128	" Gap Sap	Do.	Fortnightly	300
129	" Gul Afshán	Do.	Monthly	1,200
130	" Hindi Punch	Do.	Weekly	450
131	" Hindusthán	Ahmedabad	Do.	716
132	" Hitechchhu	Do.	Do.	500
133	" Jain Patrika	Surat	Fortnightly	...
134	" Jám-e-Jamshed	Bombay	Daily	2,200
135	" Kachha Samáchár	Do.	Weekly	...
136	" Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	" Kaira Vartamán	Kaira	Weekly	100
138	" Kám Dhenu	Bombay	Monthly	...
139	" Kasid-e-Mumbai	Do.	Tri-weekly	...
140	" Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	" Kelavni	Baroda	Monthly	500
142	" Madhur Vachan	Bombay	Do.	500
143	" Nure Elam	Do.	Do.	320
144	" Nyáyadarshak	Ahmedabad	Fortnightly	...
145	" Praja Mitra	Karáchi	Weekly	200
146	" Prája Pokár	Surat	Do.	800
147	" Rájyabhaktă	Bombay	Do.	1,300
148	" Ranashingadun	Surat	Do.	750
149	" Rást Goftár	Bombay	Do.	1,697
150	" Samsher Báhádur	Ahmedabad	Do.	300
151	" Satyă Mitră	Bombay	Do.	500
152	" Satyă Sodhak	Surat	Fortnightly	500
153	" Satyodaya	Dohad	Weekly	68

No	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
154	The Sneha Sindhu	Kaira	Weekly	275
155	„ Stri Bodh	Bombay	Monthly	560
156	„ Stri Mitră	Do.	Do.	697
157	„ Surat Akhbár	Surat	Weekly	600
158	„ Svadesh Bandhu	Mahudha	Do.	210
159	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
160	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
161	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
162	The Hubli Patră	Hubli	Weekly	...
163	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
164	The Karnátak Patră	Dhárwár	Weekly	400
165	„ Rájahansa	Do.	Do.	510
	KA'NARESE.			
166	The Chandrodayă	Dhárwár	Weekly	200
167	„ Karnátak Vaibhav	Bijápur	Do.	400
168	„ Karnátak Vritt	Dhárwár	Do.	...
169	„ Lokă Bandhu	Do.	Do.	190
170	„ Rasik Ranjini	Gadag	Do.	300
171	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
172	The Chandrika	Bágalkot	Weekly	...
173	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
174	The Bhárată Bhráta	Rewáh	Fortnightly	375
175	„ Bhásha Bhushan	Bombay	Monthly	...
176	„ Bombay Baipar Sindhu	Do.	Weekly	...
177	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	ENGLISH AND URDU			
178	The Muslim Herald	Bombay	Weekly	300
	URDU.			
179	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
180	„ Alam Aphroz Bambai	Bombay	Tri-monthly	...
181	„ Charkhári Akhbár	Rewáh	Fortnightly	23
182	„ Dhár State Gazette	Dhár	Weekly	280
183	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
184	„ Gwalior Gazette	Gwalior	Do.	850
185	„ India Gazette	Bombay	Do.	...
186	„ Kushful Akhbár	Do.	Do.	150
187	„ Vakil Islam	Do.	Dily	...
	PERSIAN.			
188	The Iklil	Karáchi	Weekly	...
189	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
190	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
191	The Baroda Vatsal	Baroda	Weekly	1,000
192	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
193	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
194	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
195	„ Muin-ul-Islám	Do.	Do.	300
196	„ Prabhát	Hyderabad (Sind)	Do.	400
197	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
198	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
199	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* आ or á) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

His Excellency Lord Elgin's appointment as Viceroy of India and the hopes entertained by the people about His Lordship's administration.

1. The *Gujaráti* (103) of the 21st January, in its English columns, writes:—The advent of a new Viceroy summons a host of thoughts in the mind of a reflective Indian about the past and the future of his country, about the mysterious concourse of events which have made India a part of the glorious British Empire and the brightest jewel in Her Majesty's Crown, and about the part the new-comer is likely to play in the great drama of Indian and British history. Lord Elgin's appointment has been received throughout the country with feelings of utmost cordiality, and His Lordship, in consequence, enters upon the arduous duties of Viceroyalty under the happiest auspices. The most illustrious leader of the Liberal party is not more admired and revered in England than in India, and a selection by him carries its own recommendation. There is now security abroad and Lord Elgin may confidently count upon the good-will, sympathy and loyalty of perhaps the gentlest and most law-abiding people on earth. At the same time India has begun to feel the impulse of a new life and fresh aspirations, and it will require all the tact, sympathy and statesmanlike wisdom that a noble-minded and justice-loving Viceroy can command to direct aright the newly awakened energy that is manifesting itself in social and political activity. India is a *congeries* of nations and races governed by an alien power, and nothing but a very high standard of political justice and morality will enable a Viceroy to reconcile the varied and conflicting interests that have been confided to him. Lord Elgin's historical name is a guarantee that he will continue the policy of the statesman who is still remembered with gratitude for his over-ruling sense of justice and his enlightened sympathy. We will hazard no prophecies regarding the career of the new Viceroy, who would rather prefer to be judged by his actions than by his antecedents. As the representative of Her Majesty, we offer His Lordship a most hearty welcome, and wish him a successful and brilliant Indian career and continued health and happiness to His Lordship and to Lady Elgin. [The *Rást Goftár* (149) of the same date expresses similar sentiments.]

2. The *Gujarát Darpan* (102) of the 25th January, in its English columns, writes:—Lord Elgin would not have landed on the Indian shore at a more opportune moment. The currency experiment, the compensation allowance, bankruptcy of the Indian exchequer when the needs of the masses are taken into consideration, the increased subsidy to the Afghans, Government's inability to meet the requirements of primary and advanced education, the failing trade, the falling rupee—all these have plunged the country into a chaos and India hopefully looks up to him with confidence for salvation. Lord Ripon leaves a bright name behind him, which shines brighter still by being placed between Lord Lytton and Lord Dufferin. The same is the case with India even now. Lord Lansdowne and Lord Elgin! Lord Lytton and Lord Ripon! Where is the contrast stronger and more marked? It is premature to say at present with any certainty, but the words and expressions which His Lordship has dropped on various occasions at home as well as here, inspire every hope in the heart of the Indians that better times wait for them in the immediate future.

His Excellency Lord Elgin's reply to the address of the Bombay Municipal Corporation.

3. The *Native Opinion* (17) of the 25th January, in its English columns, observes:—In the Viceroy-elect's reply to the address presented by the Bombay Municipal Corporation there is the portraiture of a person conscious of his heavy responsibilities and a ready willingness to do justice to them. To face official cliquism points to the possession of a strong will and devotion to duty, and though all may not be blessed with that divine gift, a steady perseverence in the right course and in a right cause does not fail to crown individual efforts with success. Undoubtedly the difficulties of the situation are great, but if the way to their removal is studied in all their ramifications, even superhuman difficulties, though they may not be entirely removed, may yet be considerably diminished.

Comments on the address presented by the Bombay Chamber of Commerce to Lord Elgin.

4. With reference to the address presented by the Bombay Chamber of Commerce to Lord Elgin, the *Jám-e-Jamshed* (134), in its issue of the 24th January, observes:—The address did not make any allusion to the important questions of the extravagant administrative expenditure, the causelessly incurred frontier responsibilities, the desirability of encouraging the indigenous arts and industries and some others, while it drew the attention of His Lordship to the subjects of the extension of railways and lowering of telegraphic tariff. The address alluded to the changes introduced into the currency of the country by His Excellency Lord Lansdowne's administration, but did not point out the evil effects produced by them on the export trade of the country and did not recommend relief to the mill industry of the land. These shortcomings of the address sufficiently prove that the Chamber, being composed of European mercantile houses alone, is not competent to give a sound opinion on the industries and commerce of the country. Lord Elgin's reply to the address was in general terms and was quite appropriate to the occasion. The Chamber's recommendation for the cheapening of telegraphic communication is quite appropriate, and Government would be justified by the financial results of the present telegraph charges to make further reductions. In the case of railway extension Government will do well to consult the interests of the country before sanctioning extensions that will only facilitate the conveyance of merchantable goods from one place to another.

Approval of the address presented by the Mill-owners' Association of Bombay to Lord Elgin.

5. The same newspaper heartily approves of the address presented by the Mill-owners' Association of Bombay, remarking that the subjects placed before His Lordship are of vital importance to the country and the demands made by the Association are quite appropriate, and expresses a hope that His Lordship will be able to introduce some of the measures recommended by the Association.

Disapproval of the administration of His Excellency Lord Lonsdowne as Viceroy of India.

6. The *Mahrátta* (5), in its issue of the 21st January, writes:—Whatever difference of opinion may exist as to the success of His Excellency Lord Lansdowne's discharge of the multitudinous responsibilities that the exalted office of Viceroy imposed upon him, it will be candidly and ungrudgingly admitted by all lovers of truth that his engaging manners, his unmistakable sincerity of purpose, and his unsullied private life cannot fail to command our respect and admiration. This tribute of homage having been paid to the character of His Lordship as a citizen, one may proceed to examine the wisdom, the expediency, and the consequences of the principal measures which he adopted for the promotion of the weal of Her Majesty's Indian and Anglo-Indian subjects and for the maintenance of the prestige and honour of Great Britain in this part of the empire. One may ask with pardonable curiosity, whether the noble Lord that will soon part from us has kept intact, if not improved, the rich heritage which Lord Dufferin said he had left for him. Are the princes and the people of India contented at the close of Lord Lansdowne's Viceroyalty? Are her finances in a state of equilibrium? Are there no difficult questions of internal policy pressing for immediate solution? It will be an injustice to his statesmanship and his extensive experience of the world, were one to suppose that Lord Lansdowne cannot have formed an adequate estimate of the rude shock given to the loyalty and good will of Her Majesty's great Indian feudatories by the impolitic and unjust treatment meted out by His Lordship's Government to his "*trusted and valued friend*," the unfortunate Maharaja of Kashmere. It is true that it has now been discovered—and Lord Lansdowne ought, in common fairness and gratitude, to thank the *Amrit Bazar Patrika* for the discovery—that the mine against the present ruler of the Happy Valley had been almost completely laid by Lord Dufferin, and that his gullible successor had only to spring it. But for the disclosure by the *Patrika* of the secret correspondence and the ever memorable "*very well Dufferin*," Lord Lansdowne would have been saddled by public opinion with the entire responsibility and the full odium of the Kashmere embroglio. In view of the important evidence in favour of His Lordship, only a portion of the blame ought to be adjudged to him. The ill-advised and

abortive attempt to apprehend the unfortunate Tikendrajit of Manipur in a friendly Darbár, the direful consequences that ensued to some of the very valuable Anglo-Indian lives, and the judicial murders of the Jubráj and the extremely old and decrepit Tongal General, are also events little calculated to inspire the Indian chiefs and potentates with confidence and to raise in their estimation the sense of honour and political morality of the Paramount Power. These are all matters for regret. Turning from the princes to the people of India, one's attention is naturally riveted on the regrettable effect on the public mind of the Official Secrets Act—a measure that was carried through the Viceregal Council with something like electric rapidity,—the Age of Consent Act—a law that was enacted in the teeth of the most strenuous and universal opposition on the part of those whom it affects, the circular to practically gag the press in the territories of the Native Princes by making it dependent upon the will and pleasure of Political Agents, the odious notification withdrawing the important privilege of trial by jury, the only safeguard against the maladministration of criminal justice in India, the Mámlatdárs' Indemnity Act, the high-handed dispersal of the Hardwár Mela, the Currency Act of doubtful utility, the halting and grudging spirit in which effect was given to the Indian Councils Act of 1892, and last, but by no means the least, the exchange compensation to the services. Hasty and inconsiderate measures such as those catalogued above would have sapped the very foundations of loyalty to constituted authority in any other part of Her Majesty's dominions than India. It is because the Indian people firmly believe in the noble instincts of the great British nation and are confident—and they are warranted in their belief and confidence from their experience of the past—that these and others of their grievances will be redressed in the near future by their beloved Sovereign and their fellow subjects in the United Kingdom, provided they are laid before them in a respectful and constitutional manner, that they resolutely set their faces against any violent and unlawful means of securing political privileges from their rulers. It is an open secret now that Lord Lansdowne, himself an honest, open-hearted and well-meaning gentleman, anxious to do justice, has been made a cat's-paw by some of his less scrupulous advisers to subserve their own sinister purposes. The verdict which the people of India have already pronounced on the *régime* of Lord Lansdowne as Viceroy of their country through their spokesmen and their press will receive the *imprimatur* of impartial history. The place sheweth the man, says a Greek proverb, and the exalted office of Indian Viceroy has shown the capabilities of Lord Lansdowne. It is difficult to resist the temptation to wish that His Lordship had not assumed, for the sake of himself and for that of India, the responsible office the reins of which he will shortly lay down. For if he had not ruled, to quote what Tacitus says of Galba, all would have considered him fit for rule. As a ruler of India Lord Lansdowne proved a signal failure. But that is no reason why we should not respect the innate goodness of his kindly heart and wish him a hearty god-speed. Let us not forget that kindness is nobler than revenge. [The *Gujaráti* (103), the *Rájyabhakta* (147), the *Hitechchhu* (132) of Ahmedabad, the *Bombay Samáchár* (114), the *Jám-e-Jamshed* (134), the *Akhbáre Sodágar* (111) and several other papers of this week review His Excellency Lord Lansdowne's Indian administration more or less minutely and severely condemn it.]

7. The *Bhárat Bhráta* (174), in its issue of the 16th January observes:—His Excellency Lord Lansdowne's retirement from office has closely approached. The announcement of His Lordship's appointment to the Indian Viceroyalty had raised hopes in the people that they would be considerably benefited under his rule, but the subsequent experience has been quite the reverse. Under His Excellency's administration, border warfare was made with the Chin, Lushais, Hunzas, Nagas and other border tribes, Kashmere received a slap, Manipur was destroyed creating uneasiness among Native Chiefs and Princes, serious disturbances occurred at Benares in connection with an attempt to pull down the temple of Ráma, numerous Hindu pilgrims were prevented from performing religious ceremonies at the Hardwár fair, great agitations about cow-slaughter were made, numerous disturbances between Hindus and Muhammadans occurred and many people of India were killed or imprisoned for long periods, the Age of Consent Act was passed in disregard of a solemn promise, a cadastral survey was

made in Behar that would completely impoverish its people, and gold currency introduced into the country leading thereby to the insolvency of many persons and threatening further mischief. The only salutary feature of His Lordship's administration was the reformation of the Legislative Councils, which, though it has not yet been very fruitful, holds out the promise of much future good.

8. The *Dnyán Prakásh* (14) of the 22nd January, in its English columns, writes:—"A man is known by the company he keeps." So says an old adage, but we might change it a little and say, "a Viceroy is known by the men who raise a memorial in his honour when he leaves India." We understand that the Anglo-Indian gentlemen at Calcutta held a meeting at the Royal Exchange to collect funds by subscription for raising a bronze statue of Lord Lansdowne. The statue would cost Rs. 80,000, out of which Rs. 30,000 are already promised. This little piece of news itself shows what Lord Lansdowne did and for whose benefit he did it. While the Municipal Corporation at Calcutta did not readily make up its mind to present even a formal farewell address to the retiring Viceroy, while the public are almost rejoicing in the fact of his career having at last ended—the Anglo-Indians whom he benefited even at the expense of the already over-burdened and half-starved Indian tax-payer have resolved upon raising as the memorial of Lord Lansdowne a bronze statue. This little fact itself, we say, shows that the retiring Viceroy ruled India for six years with the dictum "India for England and not for the Indians" ever present in his mind. With the single exception of the Age of Consent Act there is no other measure which can even be properly described as one having anything to do with public good; while if we count the measures that directly or indirectly led to the good of the English officers, the number of such measures will certainly stagger us. In fact, Lord Lansdowne may be said to have come here especially for the purpose of over-fattening the English officers by over-weakening the Indian rayat with debts; of over-feeding his countrymen by half-starving the Indians.

9. The *Native Opinion* (17) of the 21st January, in its English columns, writes:—Whatever the judgment history may pronounce upon the personal merits of Lord Lansdowne as our Governor-General, there is not much doubt that his administration will be marked in future as one remarkable for more than one event of more than ordinary importance. But it is one thing to have been at the head of an administration of more than passing importance, and quite another to be distinguished for a special will and character, for a distinct individual stamp which really great men have impressed upon the times in which they have lived and upon the events they have brought about. Even the most enthusiastic admirer of His Lordship will not, we are inclined to think, ask the public to give Lord Lansdowne the credit of possessing a marked individuality. He himself has not initiated any such far-reaching projects as have made the memory of Lord Ripon so dear to us and so bitter to the Anglo-Indian bureaucrat. No one will admit that Lord Dufferin, even though we leave out of account the *coup de main* which brought King Theebaw's dominions under the British rule, was a statesman whose individuality rose above those colleagues who formed the Government of India. Nothing of this kind can, without a stretch of imagination, be predicated of the second Liberal Unionist who was sent to guide the destinies of British India. And no one probably was more conscious of this than the noble Lord himself. Lord Lansdowne has drifted with the current, and the highest praise that we can bestow upon him is that he has not, on the whole, taken us back, at least so far as he could. He has proved himself to be a thorough gentleman, and his utterances in places where he was far away from the influences of the Simla *coterie* give reason to think that he would not have, had he been left to himself, furnished us with any cause for discontent. Nobody knew better than Lord Lansdowne that the Indian revenues stood direly in need of retrenchment and that it was wholly unjust to think of paying more to a well-paid service before the finances had recovered equilibrium. And yet, seeing that the Currency Act had failed to raise exchange as soon as expected, His Lordship yielded to the clamours of his countrymen and saddled our impoverished treasury with a kror of additional expenditure per year. We doubt very much whether this one measure will not more than outweigh all the good that His Lordship has done to India during the five years of his administration; even

though we add to the achievements of the Viceroyalty now come to end the re-establishment of friendly relations with the Amir and the success of the Imperial Corps movement.

Remarks in connection with the farewell address presented to His Excellency Lord Lansdowne by the Calcutta Municipal Corporation.

10. The *Indu Prakásh* (16) of the 22nd January, in its English columns, writes:—The members of the Municipal Corporation of Calcutta have decided to give a farewell address to Lord Lansdowne. The rule of the departing Viceroy has not been particularly sympathetic towards the children of the soil, and they owe no debt of gratitude to the Viceroy who has been all along unmindful of their interests. It cannot be said with any semblance of truth that he has fostered commerce. The currency legislation, on the contrary, has given a severe shock to Indian commerce, from which it will take long to recover. The people of this land have very little cause to be thankful to the departing Viceroy, except for the fact that he has not done more injury to them than what he has actually done. Besides, how far the drafted address that has been voted would be acceptable to Lord Lansdowne is a serious question. The address is an insult to His Excellency, for nothing is so damning as faint praise. It states simply that Lord Lansdowne was Viceroy of India for five years, and that he had many difficulties to encounter: it is significantly silent as to what success crowned His Excellency's efforts to cope with those difficulties. We are glad that the prominent Native members of the Corporation raised a strong protest against the adoption of the address and made it clear to the world that the voted address was not the address of the people's representatives, but of Government nominees and imbecile *jo-hukumwallas*. The classes that have most benefited by His Lordship's administration have already set on foot a movement to show their gratitude to Lord Lansdowne by collecting a sum of Rs. 30,000 to erect a statue in his honour. The Anglo-Indian community, especially the official portion of it, has reason to be thankful to the departing Viceroy, but the memorial that they may erect will be a monument of injustice and unfair treatment to the people of this land. [The *Rást Goftár* (149), in its issue of the 21st January, expresses somewhat similar sentiments.]

11. The *Shri Shiváji* (82) of the 19th, the *Subodh Patrika* (21) of the 21st January and several other papers of the week approve of the opposition of the Native members of the Calcutta Municipal Corporation to the proposal of the European members to present a farewell address to Lord Lansdowne on the occasion of his departure from India, and enumerate the measures of His Lordship's Government which are considered to be prejudicial to the interests of the country. The *Shiváji* adds that the Bombay people should show the same spirit of independence and opposition if a farewell address to His Excellency Lord Harris is proposed a year hence, as has been displayed by the Native members of the Calcutta Municipality.

His Highness Amir Abdul Rahman's proposed visit to England and the question of its cost.

12. The *Dnyán Prakásh* (14) of the 22nd January, in its English columns, writes:—Some of the English papers are rejoicing in the fact, or rather in the rumour, that Abdul Rahman is thinking of paying a visit to England. Sir Mortimer Durand's mission has resulted in two things. The first is that the annual subsidy of the Amir is increased by one-half. We leave it to our readers to think whether this result of the mission ought to make us glad or sad. The second result is that the Amir has begun to think about paying a visit to England. Here, too, we do not see what there is in the rumour to make us rejoice. What will be the benefit to us, even if the Amir resolves upon paying a visit to England and does carry out his resolution? In the first place, the Amir knows between what two fires he is; and uneasy as the head that wears a crown lies generally, the Amir's head is far more uneasy. The Northern Bear is, of course, ready to pounce upon Afghanistan, and Abdul Rahman is well aware of this readiness on the part of his gruesome neighbour on the other side. So he will think twice before he leaves his country and goes to Europe. The one reason why the English want the Amir to go to England is that he should have a look at the vast and powerful navy and army of England, and may be overawed by the sight and come to know for himself

how powerful the English nation is. We certainly have no objection if the Amir goes to England. Let him go to England and let England entertain and welcome him in a gorgeous fashion, but not at the expense of the poor Indian tax-payer. Many years ago the Shah of Persia paid a visit to England, and India was burdened with the expense of even the balls that were given in his honour, on the foolish plea that the Shah was received in England as the ally of England and that alliance was maintained for the benefit of India. The late Mr. Fawcett was the only man who raised his voice against the injustice at that time. The Amir is an ally of England and the alliance is maintained, of course, for the benefit of India, so the Anglo-Indians always say. The natural inference, therefore, will be that the cost of entertaining him in England should be taken from India. If England is to take from us the cost of entertaining the Amir, we hope most ardently that the Amir may not go to England.

Power given to the Secretary of State for India to raise a fresh sterling loan in England.

13. The same newspaper writes :—The Commons and the Lords of Great Britain have at last quite coolly permitted the Secretary of State for India to borrow to the extravagant amount of £10,000,000. This news, we are sure, will be read by the millions of India with groans. How long is this to continue ? Is it to continue till the last straw breaks the camel's back ? £10,000,000 to be borrowed in gold ! The whole of the nation from year's end to year's end is crying for a decrease in the ignominiously heavy English expenditure, while Britain, instead of listening to that cry, has the coolness to go and increase the ever-increasing burden. The only thing that we can do at such sights is to sigh deeply and cry loudly.

Famine Insurance Fund and the exigencies of the financial position of India.

14. The *Indian Spectator* (3), in its issue of the 21st January, writes :— We hope the rumour that the Famine Insurance grant for the current year is, in all probability, to be sacrificed to the exigencies of the financial year may prove false. The result of any such step, however tempting for the moment, cannot but exercise a baneful influence upon much-needed public works. The grant has been deliberately created for a specific purpose, and it must be devoted to that purpose. Its diversion to other purposes, and its non-existence for a time, too, justly called forth the severest criticism from the press and the public organizations. The rumoured action cannot fail to evoke equally strong protests. It is wrong policy and ought never even be thought of, for the starving of public works of the kind originally resolved upon is fraught with grave perils to famine-stricken tracts. Government are pledged to do something for the end in view every year, and they cannot, in fairness, recede now.

Reply of Government to the representation of the Poona Sárvajanik Sabha *anent* the exchange compensation allowance.

15. The same newspaper, in its issue of the 24th January, writes :—The reply of the Government to the representation of the Poona Sárvajanik Sabha *anent* the exchange compensation allowance is far from satisfactory. The fact that the grantees of the allowance had no legal claim upon the Government has been admitted, and yet it is contended that the action was "absolutely necessary," that "the distress was so widespread and severe that it was absolutely necessary in the interests of the public service, and as a matter of policy, to grant some relief." While regret is expressed at this, it is urged that the compensation is "no more than sufficient to alleviate the distress which prevailed." The Sabha is told that its arguments did not satisfy the Government of India that "the concession could have been avoided, or that a less costly measure of relief would have met the circumstances of the case." In this connection we would ask the Government of India whether they are equally prepared to satisfy all the moral—and many of them legal, too—claims of the people of the country upon them ? The tax-payer has been himself an equal, if not a greater sufferer from the fluctuations in exchange, and a special consideration for one party alone is not a commendable policy. In times of distress and scarcity other servants of Government are obliged to curtail their expenses without any extraneous help, and the European and Eurasian servants thus favoured must do the same.

Disestablishment of the Christian Church in India desired.

16. With reference to the notice given by Mr. W. S. Caine in the House of Commons that he would soon make a motion that the charges of the Ecclesiastical Department of the Government of India are an unjust and unnecessary burden upon the revenues of the Indian Empire, the *Jám-e-Jamshed* (134), in its issue of the 23rd January, says:—We do not contend that the charges of giving religious instruction to the British soldiers in India should not fall upon the Indian treasury, but what we do contend is that a similar charge for conveying Christian instruction to several Christian servants of Government, Christian merchants and traders and other Christian subjects should not fall on the impoverished Indian treasury. It is evidently an exorbitant charge that an army of thirty thousand British soldiers should cost annually 16 lakhs of rupees for its religious instruction. It is also striking that while 14 lakhs are apportioned to Protestant ecclesiastical establishments, only 2 lakhs are given to Catholic establishments, when the number of Catholics in India is said to be far larger than that of the Protestants. Moreover, the Christian and particularly the Protestant population is better off pecuniarily than the Natives and ought to pay for its own religious instruction. It is to be hoped that non-official members of the Supreme Legislative Council will, by interpellation, elicit information as to the number of Christian Churches in India, the strength of the ecclesiastical establishment, the expenditure incurred, and whether the labours of the ecclesiastical establishment of Government are confined to military cantonments or are extended to public Christian Churches. [The *Rájyabhakta* (147) of the same date expresses similar sentiments.]

The Opium Commission and the evidence so far placed before it.

17. The *Kaiser-e-Hind* (105) of the 21st January, in its English columns, writes:—The Opium Commission, which has contrived to drag along its slow length for nearly three months past, is most likely to terminate its ephemeral existence very soon. Its proceedings have been of a most dreary and wearisome character, not to say aught of their unprofitableness. Its failure was discounted from the very outset of its existence, and none can deny that the forecast made about its labours has been more than realised. Of course, the Commission proclaimed from the housetops that it was open to hear all and sundry, advocates and opponents. But it knew well how the plans were laid by the authorities and what, therefore, would be the character of the bulk of the evidence. All the resources, diplomacy and influence at the command of the Government of India have been employed, we make bold to say, to overwhelm, so to say, the Commission with pure official evidence tending to a foregone conclusion. It was determined to discredit the anti-opiumists, and discredited it has most assuredly. Whether it is a circumstance on which it can sing songs of triumph, we leave it to the conscience of the authorities to say. We leave it to them to question their inmost hearts and declare whether the variety of means they have employed to tout evidence favouring their views has been of a character which can bear the fierce light of searching and honest criticism. The extent of their influence may be imagined when a body of clergy calling themselves Christians, an established clergy dependent for the maintenance of their order on their good will, come forward, too, to join the parrot cry of those who advocate the opium traffic! But wonders never cease, and we need therefore wonder not if those Christian clergy also take sides in this "war to the knife" with the officialised opiumists. But whatever the secret official and other kindred influences may be, we are firmly of belief that like murder truth will be out. Despite these influences truth will assert itself as it asserted in the matter of the House of Commons resolution regarding the Contagious Diseases Acts in military cantonments. Already we see the hand of Providence against the officialised Opium Commission. Nemesis in the persons of the poor rayats of Bankipur has already made itself heard. And what a sorry tale, indeed, did these give out before the Commissioners! It redounds to the credit of the Indian Association of Calcutta that it sent forth one of its trusty emissaries to learn the truth regarding the cultivation of opium from the rayats themselves. We are sorry to have to observe that the policy at present in vogue is hardly of a character to elicit the truth regarding opium and the proper

means which should be taken to prevent poppy cultivation save for utilising opium for medicinal purposes. We purposely refrain from going into the *financial* aspect of the opium question. Our views are well-known, but there will be time enough to reiterate them with greater emphasis a little later on. All that we should prefer saying on this occasion is that the revenue aspect of it as presented by the authorities is a huge bugbear. Opium revenue is *destined* to dwindle whether anti-opiumists cry aloud against it and gain their day or not. The revenue is declining for years past at an average of 30 lakhs net per annum, and will continue to decline at the same rate or even a greater rate. Meanwhile this annual deficiency is more than made up by other sources of revenue. The uninitiated in Indian finance do not see it, but the initiated discern it as clearly as the noon-day sun. These refuse to believe in the bugbear which the Government is raising. But for the huge burden of military expenditure we should have never witnessed the Herculean efforts the Government is now making to keep up the revenue. Are the public aware that the *drink* revenue has increased fourfold in the last twenty years? *Pari passu* with the decline in opium receipts the revenue from liquor has risen even in a higher proportion! Why is the Government thus misleading the public?

Despatch of the Government of India *anent* the simultaneous Indian Civil Service Examinations.

18. The *Indu Prakásh* (16) of the 22nd January, in its English columns, writes:—Lord Lansdowne this week hands over the reins of his office to his successor. The last official act of goodness that he has done to the people of this land is his despatch on the simultaneous examination question. The despatch is not yet before the public; but the London correspondent of the *Bombay Gazette* wires that the despatch, while pointing out insuperable difficulties to the satisfactory working of such a scheme, states that the Government of India could not, even if the scheme were technically workable, approve of its introduction in view of the grave objections to such a measure which are set forth, and therefore the Government recommend that such an innovation should not be hazarded. We await with interest the publication of the despatch, so that we can judge of the grave objections to the measure which are insuperable in official eyes. The despatch, however, will surprise no one. Lord Lansdowne by his various acts has abundantly proved that he lacks true statesmanship and is a weak tool in the hands of the mighty services. He may be personally good intentioned, but we feel bound to say that he is too weak and powerless to resist the Anglo-Indian bureaucracy. It now remains to be seen what view of the matter recommends itself to the Secretary of State. Of course the final word will lie with the Imperial Parliament, and we have no doubt that our redoubtable Indian Member of Parliament and his co-adjutors will not give up the chase without a hard and deadly fight.

19. The *Mahrátta* (5), in its issue of the 21st January, writes:—We have no reason to apprehend that Lord Kimberley will simply adopt the opinion of Lord Lansdowne's Government as expressed in their despatch on the simultaneous examinations question. He is more directly concerned to carry out the wishes of the House of Commons than they. Moreover, he cannot afford to forget that, at the best, the authorities out here are in the position of an advocate or a witness, rather than that of a judge in this particular question. By prejudice and temperament they are naturally disposed to find reasons on the negative side rather than on the positive one. If at the head of the Government there had been a statesman of independent and liberal views, some other opinion than that at which the Government of India have arrived might perhaps have been expected. But no one has yet succeeded in discovering such qualities in the departing Viceroy, whatever else he may be endowed with. Lord Kimberley, if he is a shrewd statesman, cannot fail to make proper allowance for this fact also, and if he does it,—and we have no reason to fear that he will not,—he will do something positive in the matter. Some *modus vivendi*, he is, we think, morally bound to find, and cannot easily assume the attitude of *non possumus* that the Indian Government have found it so convenient to adopt under the domination of bureaucratic sentiments.

20. The *Dnyán Prakásh* (14) of the 22nd January, in its English columns, writes :—A telegram in the *Bombay Gazette* for Thursday last announces that the Government of India, with all the Provincial Governments, is quite opposed to holding examinations for the Indian Civil Service simultaneously in India and in England. We really were more or less prepared for this thing. It is not possible, humanly speaking, for selfish bureaucrats to agree readily to lose the advantages which they and their kith and kin at home are enjoying—and to lose for whom? For the conquered Indians. Let the microscopic minority of the philanthropists in England cry themselves hoarse if they want, but the white officers here in India will have, or rather will do their utmost to have, their own way. "Is India for the Indians or for England?" This may be a "puzzling question" to that inexperienced and impractical set of men in England who have not the least idea of how England's prestige is to be kept up in India, but it has never been and is no more a puzzling question to the white despots in this country. "India is for England and not for India." That is the plain and unequivocal answer which they give, if not by words at least by their actions. India is the pasture-land specially reserved for the white race of England, and no black man should be allowed to step in even for a single moment—nay, not even for one mouthful of grass. The whole report of the Government of India is not yet before us and consequently we cannot yet say anything definitely about the arguments on which the Government of India and also the Provincial Governments have based their opinion. Lord Lansdowne throughout the whole of his career has done nothing for the good of the country; whatever he did, he did for the good of his kith and kin, and this new piece is of course in keeping with his policy. On the eve of his departure he is leaving this legacy behind for his fellow-countrymen, and they will, no doubt, be deeply grateful to him.

Publication of the draft rules regarding the Provincial Service demanded.

21. The *Kaiser-i-Hind* (105) of the 21st January, in its English columns, writes :—In Bombay, it seems, judging from the tenor of the article which appeared in the columns of the *Times of India* on Friday last, the ruling authorities are determined to bring down the standard of examination for appointments to the Provincial Service to the level of the Matriculation or the University School Final! This, it seems, would signify that the Government here is still as deadly opposed to the maimed reform as it was at the date of the publication of the report of the Public Service Commission. Nay more. Judging from the spirit in which it is sought to recruit the two important branches of the service, namely, the revenue and the judicial, it is clear that the authorities aim at giving another blow to higher education. At present the Mámlatdárs and Subordinate Judges, for whose training and ability there have been nothing but the highest praise from all quarters, are recruited from the ranks of the University arts and law graduates. But it appears that in the future the severe ordeal through which a B.A. or an LL.B. passes will be no passport whatever to qualify him for a revenue or judicial post! This is, indeed, a reform in our new-fangled Provincial Service with a vengeance! Then, if the general test is simply a School Final Examination test, what will be the *intellectual* status of the service? Our readers should endeavour to recall at this stage the *genesis* of this new Provincial Service. It was because the authorities had *by their own acts* brought the Statutory Civil Service into general ill-odour that we wished it to be reformed and reconstructed on the basis of open competition. It was, in brief, to be a substitute for simultaneous examinations. *That* was the *genesis* of the present Provincial Service. So that it will be clear to all that if the Government of Bombay at present contemplates providing such absurd and ridiculous intellectual tests as are mentioned in the article of our contemporary to which we have already referred, the sooner there is a strong and emphatic protest against them the better. In a matter of this kind *the presidency should not wait to agitate until the rules are promulgated*. We have found to our bitter cost and disappointment how we were treated in the matter of the rules regarding the enlarged Legislative Councils. Because we gave credit to the authorities for acting in a liberal spirit and *waited* for the rules, we found that they had treated us in a spirit which was almost wholly opposed to the spirit in which the House of Commons enjoined the Councils Act should be practically carried out. Those rules and the action of the Gov-

ernment of Bombay in reference thereto have inspired the greatest distrust among our enlightened community. We must therefore no longer wait, but set at once agitating about the absurdity of the rules said to be in contemplation for degrading the Provincial Service to the level of the service of superior clerks. Let our organized public bodies lose no time in taking action in the matter lest it be too late. We may take it for granted that our contemporary speaks on authentic information—information of which we ourselves have had some inkling. Our contemporary thinks that the ultimate decision rests with the Secretary of State. True, but he may not be aware that the Secretary of State will simply say ditto to what the Government of India may recommend. And unless the rules have failed to meet the sanction of that Government, we do not see what remedy this presidency may have if it turn out too true, as we have no doubt about it ourselves, that the rules are in essence to govern the recruitment of the Provincial Service in future. Under the circumstances, it is to be devoutly hoped that the Government of Bombay will for its own reputation pause and consider before it publishes the rules. It would do well were it to elicit public criticism thereon before finally obtaining the sanction of the Government of India. It is the only statesmanlike step it could take. As the *Times of India* has pertinently observed, "with whomsoever the decision of the question may rest, we trust that the advantage of inviting suggestions on the scheme before it becomes an accomplished fact will not be lost sight of." The Government of Bombay has learned a severe lesson by the criticism passed on it in the matter of the rules regarding the Legislative Council. Let us hope that it has profited by that lesson and is willing to respond to enlightened public opinion before taking another rash step which may overwhelm it with just criticism of a more vigorous and decisive character than the one in reference to the rules aforesaid.

22. The *Gujaráti* (103) of the 21st January, in its English columns, observes :—The local Government are said to have already formulated the Provincial Service scheme under the time-honoured veil of secrecy. If the general outline as sketched by the *Times of India* be correct in the main, we must say that it would be difficult to conceive an arrangement more calculated to accentuate and intensify racial differences, to exercise a deteriorating influence upon the judicial and revenue service, to discourage the cause of higher education and to lower the tone and efficiency of administration in what is known as the most advanced presidency in India. The whole scheme appears to be of a decidedly retrograde character. If rumours are to be believed, the Bombay Government have actually proposed to place Matriculates in the place of the present LL.B. Subordinate Judges after two years' probation in the revenue line and after passing the higher departmental examination. We doubt if the High Court Judges will consent to such a degradation of the judicial service, which, with its present constitution, has given the highest satisfaction to everybody. The local Government seems to have endeavoured to assimilate the Provincial Service scheme to the Imperial Service scheme. There also civilians have to pass the higher departmental examination before entering the judicial line. But this test, as compared with the LL.B. test, is decidedly of an inferior character and would be most delusive under the new scheme. The revenue line is being gradually recruited by graduates, and if no University distinction or status is a necessary qualification for entrance into the Revenue and Judicial Departments, none would care to aspire for academic honours when even matriculates can hope to jump to the bench at once. Nowhere has the principle of distributing places according to race been followed. The introduction of this retrograde principle for the first time in this enlightened province would engender undesirable feelings and encourage inconvenient demands where none now exist. For the sake of the reputation of Lord Harris' administration we are willing to believe that the scheme is a myth, pure and simple. But if it has any substantial foundation, we must say it is an attempt to go half a century backwards, which is destined to be resented even with greater indignation than any other measure of Lord Harris' Government. We hope Government will not arrive at a final decision without submitting their proposals to non-official criticism, and we are glad our contemporary of the *Times* has already sounded a note of warning in time.

23. The *Indu Prakásh* (16) of the 22nd January, in its English columns, writes:—Professor G. K. Gokhale, the Honorary Secretary of the Poona Sárvajanik Sabha, has addressed the Secretary to the Government of Bombay a letter requesting the Government to supply to the Sabha a copy of the rules regulating first admissions to the new Provincial Service. The *Times of India* has given the details of a scheme which, it learns, is confidently rumoured to have been drawn up by Government. If the rumour be well founded, the public shall have cause to be entirely dissatisfied with the proposed scheme. It is objectionable on more grounds than one. It is therefore very necessary that the scheme drawn up by Government should be made public and an opportunity given to the public to judge of the justice and fairness of the scheme and offer any suggestions that they may think fit to do. Experience is said to be the best teacher, and if the experience that the Government have got in connection with the rules under the new Councils Act does not teach them to take the right course and avoid the rock, they shall have to thank themselves. Meanwhile people must thank the energetic Secretary of the Poona Sárvajanik Sabha and the *Times of India* for their timely suggestions to the Bombay Government.

Working of the Indian Factories Act.

24. The *Din Bandhu* (11), in its issue of the 21st January, complains that the provisions of the Indian Factories Act are not properly enforced, saying that every mill-hand does not get leave on every Sunday or any other day of the week as required by the Act, and several of them are made to work for months together without a day's rest, and that the hours of work of female labourers, instead of being diminished, have been increased by the present arrangements.

The Registration Department and the agriculturists.

25. The *Chandánshu* (28), in its issue of the 21st January, says that although the Registration Department was originally created by Government with the good object of protecting the agriculturists from their grasping creditors, it seems that Government now look upon it as a source of income and the department has consequently become like the Forest, the Salt and the Survey Departments an instrument of oppression. Whenever the agriculturists, remarks the paper, think of their miseries in connection with these departments, they must be holding Government responsible for their ruined condition.

A suggestion in regard to loans to agriculturists for works of improvement.

26. With reference to the statement that during the ten years ending 1890-91 no less a sum than Rs. 1,07,68,700 has been advanced by the Government of India in loans for works of improvement or the purchase of seed and cattle in times of distress, the *Jám-e-Jamshed* (134), in its issue of the 27th January, says:—This policy of Government is really creditable and it is to be hoped that the new Viceroy will continue and extend it. We are afraid the agricultural classes are not sufficiently aware of the readiness of Government to advance loans for improvements, and they ought to be informed that a loan from Government carrying a small interest is more advantageous to them than the loans obtained from money-lenders who charge interest from 30 to 40 per cent. and ruin their debtors hopelessly. This information can be best conveyed by the vernacular press, whose help ought to be sought in the matter. The loans for works of improvement should be advanced, not through Talátis and other lower subordinates of the Revenue Department, but through the subordinates of the Agricultural Department. In the latter department University graduates who have received a diploma for agriculture may be usefully employed, entrusting them with the work of seeing that the loans are not wasted by the agriculturists and requiring them to give due advice to farmers in the prosecution of their agricultural pursuits. If such an arrangement be made, the agricultural loans will be put to better purpose than at present.

A request to Government in connection with the increase in the price of salt at Bombay.

27. The *Gujaráti* (103), in its issue of the 21st January, observes:—The price of salt has been raised at Bombay within the last six months from about annas 2¼ to about annas 4 per *páyli*, and this has given rise to loud complaints against Government amongst the people, who were already dissatisfied with Government for the heavy

duty levied on this condiment. It is difficult to account for the enhancement in the price. Do Government intend to raise the duty shortly or has the production been less this year? Government ought to promptly enquire into the matter, lay before the public the causes which have led to the rise in price, and have the price brought down to annas 2¼ per *páyli.*

A complaint that no Native has been appointed on the committee to consider the telegraph tariffs prevailing on the B. B. & C. I. and East India Railways.

28. The *Jám-e-Jamshed* (134), in its issue of the 27th January, says:—The *Jám-e-Jamshed* has already noticed that in many instances little care is taken by Government to ascertain the sentiments or feelings of the Natives, and here is one more instance. A committee has been appointed to meet at Calcutta to consider the telegraph tariffs prevailing on the B. B. & C. I and the East India Railway lines and this committee consists entirely of European officers. Have the Natives no concern whatever with these tariffs? And if they have, why was no Native nominated to it to ascertain the wishes of the Natives?

Sir Dennis FitzPatrick's circular as regards the system of procuring supplies for officials on tour approved.

29. The *Indian Spectator* (3), in its issue of the 21st January, writes:—Whatever offence Sir Dennis FitzPatrick may have given to the ultra-radical party by his circular disapproving of school-boys taking part in political movements, he is sure to merit its commendation for the manner in which he has issued orders for putting down the objectionable system of procuring supplies for officials on tour. When the people come to see clearly that they are under no obligation whatsoever to furnish supplies *gratis* to officials, they may become less ready to submit to such exactions. We hope Sir Dennis's expectations will be realised, now that he has ordered that copies of the above proclamation should be printed "on some bright coloured paper of foolscap size with the Royal arms at the head to attract attention," and posted up at some conspicuous central place in every village and at all public offices and police stations. This is as it should be. We should be glad to see other Provincial Governments adopting similar measures in their own territories. If they are needed in the Panjáb, they are not less called for elsewhere, for the evil is all but common over the country. It is not, therefore, too much to expect that something of the kind will soon be done everywhere. Some credit for this must be given to the Honourable the Rája of Bhinga, for it was he who interpellated the Government of India on the subject. That interpellation was the very first in exercise of the new right. It is, therefore, a matter of no small satisfaction that what was thus sought to be done is being realised in so short a time, at least in one province of the country. We are not without hopes that similar orders will be issued everywhere. But the duty of Government will hardly end there. The orders will have to be strictly enforced.

Supply of provisions to European officers on tour in Berár.

30. A correspondent, writing from Khámgaon in Berár to the *Rámdás* (74) of the 20th January, says:—The supply of provisions to officers on tour is the most oppressive of the evils the people here suffer from, as can be seen from the following account of what occurred when all the European officers assembled here (Khámgaon) during last Christmas. In order to secure the favour of their superiors the táluka officers forcibly obtained supplies from the people. Grass and firewood were not paid for at all, while the other articles were purchased at half their market prices. Besides this thousands of plantain-trees were forcibly taken away from their owners for preparing a temporary garden for the comfort of the white demigods! If any one protests against this he is told in reply that he would be considered disloyal if he did not allow himself to be plundered five or ten times a year, while he had had to put up with frequent plunders under the Mogal rule. The grievances of the Mahárs and other low-caste people are indescribable. Hundreds of them are forced into service a week before the arrival of European officers to do the work of sweeping the roads by which the officers are to pass and the ground on which their tents are to be pitched. These men are not paid a single pie for this work and have to support themselves by begging during these days. At Bálápur and some other places assaults were committed and suits have been filed in connection with the supply of provisions. Poor Tahsildárs and other táluka officers!

They are obliged to obtain supplies anyhow in order to show that they are fit for the work they are entrusted with; for if they fail to get supplies, they are considered unfit!

Appointment of a successor to Ráo Bahádur S. B. Jathár, Director of Public Instruction in Berár.

31. The *Dnyán Prakásh* (14) of the 22nd January, in its English columns, writes:—A rumour is in the air that on the retirement of Ráo Bahádur Shrirám Bhikáji Jathár from his office as Director of Public Instruction, Berár, Professor Barrett, of the Deccan College, who once acted for him, is to succeed him. Now, we certainly do not know how much truth there is in this rumour. What claim has Professor Barrett to that appointment? That he was once quite unjustly appointed to act in that place is no reason why the injustice should be repeated by giving him that appointment permanently. But then injustice, like wonders, never ceases under British rule, especially when the conflict is between an Indian and an Englishman. Ráo Bahádur Vishnu Moreshwar Mahájani, M.A., who has been serving as Educational Inspector for so many years, is an able and energetic officer. He is a scholar of the first water and is very popular not only in Berár, but even in this part of the country. If there is any man who ought to succeed Ráo Bahádur Shrirám Bhikáji to his high post, he is Mr. Mahájani. Government may certainly be said to be contemplating an act of wanton injustice, if they are thinking of depriving Mr. Mahájani of his due by appointing Mr. Barrett as Director of Public Instruction after Ráo Bahádur Shrirám Bhikáji Jathár's retirement. The public men of Akola, Amráoti and other districts in Berár ought to rouse themselves up and be on the look-out now. The present century is a century of three P's—Petition, Platform, and Press. We would therefore ask our brethren in Berár to agitate timely by petitions, by speeches, and by the newspaper press.

The Muhammadan Anglo-Oriental Defence Association of Upper India and remarks thereon.

32. The *Gujarát Mitră* (104) of the 21st January, in its English columns, writes:—Mr. Theodore Beck is an Englishman and a Christian of Christians, but his anti-Congress proclivities are likely to make him a much greater favourite of the followers of the Arabian Prophet than even Mr. Alex. Webb, who is now busy propagating the Moslem faith in America. He has got together a few Muhammadan heads in conjunction with the old Sayad of Alighar, to form what is called the Muhammadan Anglo-Oriental Defence Association of Upper India. His address to his patient and admiring listeners breathes all the venom of Anglo-Indian creed, which alone would induce that fallacious belief that the National Congress and the cow-protection movements are responsible for the scenes of inter-communal risings that recently enacted themselves in Bombay and elsewhere. A national libel of a more damaging character it is difficult to conjecture. [Several other papers of the week express similar sentiments. The *Kaiser-e-Hind* (105), in its issue of the 21st January, styles the movement a miracle of 30th December, and Mr. Beck a new prophet and saviour of the Anglo-Indians and Muhammadans.]

33. The *Káside Mumbai* (139), in its issue of the 26th January, says:—It is to be regretted that the *Kaiser-e-Hind* (105) and several other Gujaráti newspapers conducted by Pársis should have made, in their issues of last week, undesirable remarks in connection with the Muhammadan Anglo-Indian Defence Association started at Alighar. Whenever a new question in the interest of the Pársis crops up they try to give much importance to it without caring in the least whether it will do them good or otherwise; but the Pársi newspapers cry down a movement started by any other community for its own benefit, by calling it selfish, fanatic, disloyal and so forth, and make strange recommendations to Government against it. We are sorry the *Kaiser-e-Hind*, which is scarcely acquainted with the technicalities of our religion, should have gone so far as to have used the words "prophet," "miracle," "saviour," &c., in commenting upon the movement set on foot by the Muhammadans of Alighar. If the Pársi writers think that by joking one community and thereby pleasing another they can create ill-feeling between the two and can do good to their own community, they are sure to be deceived, because the blessings of education have

more or less spread to all the communities and have made them understand their own good.

Approval of the circular issued by the Bengal Government in connection with the slaughter of cows, and a request to other Governments to follow suit.

34. The *Gujaráti* (103), in its issue of the 21st January, approves of the circular issued by the Bengal Government in connection with the slaughter of cows, remarking that as the old Muhammadan rulers always respected the religious feelings of the Hindus, Government ought also to do the same, and that if other Governments issue circulars similar to that of the Bengal Government there will be no more disturbances in the country hereafter in connection with the cow question. [Several other papers of the week express similar sentiments.]

A suggestion to the Gaorakshan Sabha at Nágpur.

35. The *Bhárat Bhráta* (174), in its issue of the 16th January, says:—A meeting of the Gaorakshan Sabha at Nágpur is to be shortly held and all the Gaorakshan Sabhas and the advocates of cow-protection in the country should send their representatives to that meeting, so that a representative meeting for the whole of India may be held and rules for the protection of the cow to be followed by the Sabhas and advocates of cow-protection may be passed by it. Cow-protection is the best and necessary work, but it has become very difficult, and the work of making rules on the subject is not easy. The Gaorakshan Sabha of Nágpur will not by itself be able to accomplish the work, which requires the aid of Hindus, Muhammadans, Pársis, Christians and other well-wishers of India. To protect the cow is the highest religious work of the Hindus, and their feelings are hurt by the slaughter or torture of the cow. Agriculture is the main stay of India and its prosperity solely depends on cattle, and hence all people should join in the work of cow-protection. Some persons imagine that cow-protection gives rise to opposition on the part of the Muhammadans and Christians and makes enemies of them, and therefore, we say, the help of all people is indispensable. Such rules as would effectually accomplish the work of cow-protection, removing all differences that may exist, ought therefore to be passed with the consent of all. We therefore request the Nágpur Gaorakshan Sabha and the suggested representative meeting to admit into the Sabha educated Muhammadans, Christians or other classes as representatives of their respective communities, to listen attentively to their representations, and explain to them the advantages of cow-protection; to pass such rules as would not hurt the feelings of any people in India; to explain to all that cow-protection is not to be resorted to because cow-slaughter hurts the feelings of the Hindus, but because it is beneficial to the country, and to obtain their consent to it; not to admit into cow-protection societies persons who would foment quarrels and dissensions; and to submit rules to public comments and adopt them after they have been for some time before the public.

Comments on the Government resolution on the Bombay riots.

36. The *Subodh Patrika* (21), in its issue of the 21st January, makes the following comments on the Bombay Government's resolution on the Bombay riots:—It is satisfactory to note that Government have thanked all those officers who took part in the suppression of the riots and have refused to believe that the cow-protection societies are mainly responsible for the riots as alleged by Mr. Vincent and the *Times of India*. On the whole, the resolution appears to aim at pleasing all, but we cannot say how far this aim has been attained. Like the general public Government are also in the dark as to the causes of the riots. While, on one hand, they deny in weak language that the riots were due to the cow-protection movement, they assert, on the other, to our great astonishment, that the Musalmans commit riots on account of being backward in education and Government service and on account of apprehensions of their religion being in danger. By making such an assertion Government seem to side with the Musalmans and to admit the correctness of their apprehensions. It would have been better if Government had not dived so deep into the question. The mill-hands and Kámáthis should have been praised like the volunteers for having brought the riots to an early end, but instead of that they are censured. This means that incendiaries, murderers and robbers should not be obstructed in their course, but should be allowed to

perpetrate heinous acts. One cannot say how far this principle will commend itself to the public. The arrangements made by the police to meet the rioters were certainly not adequate, especially as the police had been apprised of the time and place of the commencement of the riots, and if a sufficient military force had been ordered and stationed at the first scene of the riot much of its violence would have been prevented. We cannot concur with Government in the opinion that it is inexpedient to hold a public enquiry into the matter by a commission. In conclusion, we are glad to say that neither the Musalmans nor the Hindus raised their hands against Government servants, and both remained loyal to the Government. [Several other papers of the week make similar comments on the Government resolution.]

37. The *Mahrátta* (5), in its issue of the 21st January, says:—We referred last time to the new factor in the administration, and especially police administration, which the Bombay Government have discovered, viz., the power of combination on the part of mill-hands for evil as well as good. But, as we said last time, this part of the resolution is so vaguely worded that it is difficult to make out what the authorities precisely mean. From the way the matter is put, it may not unreasonably be inferred that Government have both praise and blame for what the mill-hands did on the occasion. So far as they acted strictly in self-defence, Government might fairly be understood to praise them, inasmuch as thereby not only did they act within the well-known provisions of the law, but in a manner assisted the authorities in checking the rising flood of the Muhammadan fury. So far, however, as they exceeded the right of self-defence, as it is conceivable they may have done, Government perhaps intended to blame them, and so far we should think rightly. If such a construction can be fairly put, as we think it might, then the public will not have much reason to complain against this part of the resolution. But the wording is so vague, and the reference so brief, that it is difficult to say with certainty what the authorities are really driving at. If they mean, however, as they have been understood to mean in some quarters, that they class the action of the mill-hands on that occasion under pure evil, then they must be considered to have been regrettably ill-considered in their judgment. There is another portion of the document in question with which also the public has just reason to find fault, and for the same reason, viz., its vagueness and incompleteness. Government assuming for the nonce a philosophical attitude, refer to a feeling on the part of the Muhammadans of being everywhere edged out by the Hindus. Here the least that they could have done was to say whether they regarded this feeling as well-founded or ill-founded. We ourselves are inclined to believe that the Government mean the former, but it was certainly due to the public and to the Hindu public especially, and the enlightened portion of the Muhammadan public also, that such an incomplete and therefore possibly misleading statement should not have been made in a document that is issued by the highest authority in the presidency and that seems to be final on the momentous question at issue. We might even say, it was due to themselves to add such an explanatory and qualifying cause, because the authorities are never weary of declaring, and with perfect wisdom, that they always try to hold an even balance between the two communities. Such are some of the imperfections and shortcomings of the document in question. Now that they have appeared, through whosoever's carelessness, the least that the public can ask Government to do is to see that they are removed in a supplementary resolution, if necessary, or in any other way the authorities might think fit. Government might also condescend to assure the anxious public that their confidential enquiries as to the immediate outbreak and as to the way in which it assumed an organised form are still continued, and that as soon as they are complete their result will be made public, whatever be its nature.

38. The *Din Bandhu* (11), in its issue of the 21st January, says:—We are greatly surprised at the allusion made to mill-hands in the report of the Police Commissioner and the Government resolution. The mill-hands are ignorant but law-abiding people and there is no fear of their becoming aggressive at any time. It is unjust to deprecate their conduct in uniting and rendering good assistance to the police in checking the Muhammadan rioters. They ought to have been thanked for their services. We do not find fault with

the police or any other authority for getting punished those Hindus who attacked and plundered Muhammadans. But who can say that the people are not right in considering as undeserved the accusations brought against those Hindu labourers who, being excited at the insult given by the Muhammadans to their religion, retaliated by attacking the latter? That ignorant people may not do such things again, arrangements should be made to give them free education. At present agitations for acquiring political rights are being carried on throughout the country and Government will sooner or later be compelled to pay some attention to them. If ignorance becomes more powerful, Government will find it considerably difficult to enforce their authority, as was clearly seen at the time of the recent riots, and it is necessary first of all to give education to those that are ignorant.

The state of affairs at Yeola in the Násik District.

39. The *Rághav Bhushan* (73), in its issue of the 22nd January, while writing on the subject of the squabbles between the Hindus and Musalmans at Yeola, states that attempts were lately made at effecting a reconciliation between the two sections of the community by submitting the matters in dispute to arbitration by a Panch, but without success, as the Musalmans would not have arbitrators from places other than the towns of Dhulia, Málegaon and Násik, while the Hindus contended that there should be no restriction as to the places from which the arbitrators were selected; mentions some cases of assault on Hindus by Musalmans, saying that great panic is prevalent among the Hindus on account of the Musalmans freely roaming about in the streets with sticks in their hands day and night and the local police not venturing to arrest them, while they freely make arrests of Hindus in the streets carrying sticks in their hands, that on account of the present disturbance several respectable men of both the communities are said to have left the town, that additional police force has arrived to keep order in the town and that a large meeting of Hindus was held on Saturday evening at the temple of Chandeshvari to concert measures to alleviate the present distress, at which the following resolutions were adopted:—(1) That a deputation should wait on the Bombay Government, (2) that the decision of the Panch or arbitration should be accepted by the Hindus, (3) that if by day or night a Hindu is found to be in an unpleasant position on public thoroughfares all should render him assistance, (4) that the rule suspending dealings with Musalmans should not be broken before the differences are settled by arbitration, and (5) that Government being unable to protect the Hindus some of the latter should be engaged to do that work.

40. On the same subject the *Sudhárak* (22) of the 22nd January says:—Yeola seems to be in a state of partial anarchy. In broad daylight and in public thoroughfares Musalmans are found to be assaulting Hindus; before sunset silence prevails everywhere, and no Hindu ventures to go out during night time. The local theatre caught fire a few days ago while the Kirloskar dramatic company was performing on the stage. The people appear to be strongly of opinion that the Musalmans are instigated by Government. We do not know why Government do not take due notice of this state of things. [The *Násik Vritt* (63) of the 20th idem writes to the same effect. The *Kesari* (50) of the 23rd idem hears from "one who knows" that peace has not yet been restored in the town, and not a day passes without witnessing a Hindu waylaid and beaten by a Musalman.]

Remarks on the sentences passed on the rioters at the last criminal sessions of the Bombay High Court.

41. In alluding to the riot cases tried at the last criminal sessions at Bombay, the *Gujaráti* (103), in its issue of the 21st January, observes:—The Honourable Mr. Justice Bayley, who presided at the sessions, has been very strict in passing sentences on the Hindu and Muhammadan rioters. It is desirable that exemplary sentences should be passed on the ringleaders for the safety of the lives and property of the people, and this object could have been easily achieved if the Honourable Judge had, instead of passing the maximum sentences allowed by law, inflicted less severe sentences on them. The riots were produced by the folly of some persons, and many of those arrested by the police for taking part in them were frenzied by the occasion or in self-defence, and the

Honourable Judge ought to have combined clemency with justice. The cases of the Hindu rioters who have been sentenced in the Jangli Pir Dargah affair and the Muhammadan rioters who have been punished for setting fire to a municipal stable have excited great public sympathy. As a result of the former case an old Hindu has been deprived of the only support he had from his three sons, as one of them has been sentenced to transportation for life and the remaining two to a term of imprisonment for 10 years each. The charge of rioting brought against two Purbhayas who were tried twice and were acquitted at the second trial has caused great surprise, as one of them could have hardly taken part in the riots owing to his inability to use his right hand and the other was absent from Bombay on the day on which he was alleged to have committed the offence. Their case shows how costly it is to obtain justice. Such of the accused rioters as have been fortunately acquitted would not have escaped punishment if the leaders of their respective communities had not raised funds for giving them legal assistance. We request His Excellency Lord Harris to exercise the prerogative of mercy in the case of the unfortunate rioters after some time.

PART II.—*Education.*

Approval of the partial cancellation by Government of the order passed by the Acting Director of Public Instruction in connection with Mr. Bhánushankar Náranshankar Dave, Assistant Master, Government High School, Surat.

42. The *Gujarát Darpan* (102), in its issue of the 21st January, observes:—Mr. Bhánushankar Náranshankar Dave, Third Assistant Master, Government High School, Surat, was some time ago transferred to Nadiád on reduced salary for taking part in political agitations by the Honourable Mr. Oxenham, Acting Director of Public Instruction. He sent a memorial to Government protesting against the order of the Acting Director and has now been restored to his former pay and awarded the difference for the period he served at Nadiád, and is transferred to Ahmedabad. If the allegation brought against Mr. Dave has not been proved in the eyes of Government, it would have been better if they had cancelled the order of the Acting Director totally.

PART III.—*Railways.*

Inconvenience suffered by passengers at the Shikárpur station.

43. The *Phœnix* (6), in its issue of the 20th January, writes:—The practice of issuing tickets to passengers at the last moment of the arrival of trains at Shikárpur is very objectionable and is much deprecated by the public. A few passengers only get a chance to buy their tickets, while a number, and in some instances a larger proportion, of them intending to go by a particular train are in consequence left behind, to await the arrival of the next train. The railway authorities should see that the rules regarding the maximum time allowed to passengers to purchase their tickets and to have their luggage weighed are strictly attended to.

PART IV.—*Municipalities.*

Request to the Bombay Municipality to increase the fire brigade.

44. The *Vikshipta* (95), in its issue of the 20th January, refers to two recent fires in Bombay, one at Chinch Bandar and the other near the Crawford Markets, and the enormous destruction of property caused thereby, observes that in order to ensure adequate protection of life and property the Municipal Corporation should be more liberal with respect to the Fire Brigade Department than it has been, instead of thinking of providing a good zoological garden for the amusement of the citizens, and requests the Corporation to increase the number of fire engines in the city, as the present engines being very small and being located at long distances, cannot be got to work soon after an alarm of fire is raised.

G. M. SATHE',
Reporter on the Native Press,

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 30th January 1894.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 27TH JANUARY 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ..	300
2	„ Vaidarbha...	Akola	Do. ..	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ..	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

The Muhammadan Anglo-Oriental Association of Upper India.

1. The *Pramod Sindhu* (1) of the 19th January, in its English columns, writes:—Our readers will not be a little surprised to learn that under the appellation, "*The Muhammadan Anglo-Oriental Association of Upper India*" a new and mischievous Anglo-Muhammadan movement has been started in Upper India under the auspices of Sir Sayad Ahmed and Mr. T. Beck. Having regard to the calibre and views of some of the principal actors,—Sir Sayad Ahmed, Nawáb Moshin-ul-mulk and the Honourable Ismail Khán, in particular—and considering also the tone of the speeches delivered at the meeting and the anti-Hindu sentiments expressed therein, it may be prophesied that the urchin of the Association threatens to prove as troublesome and mischievous as the parents themselves. Mr. Beck describes the National Congress movement as mainly aiming at the transfer of political power from the English Government to certain sections of the Hindus, and at weakening the army and the frontier by curtailment of military expenditure to achieve the overthrow of the British Empire. Mr. Beck also fears that the demands of the Congress, if satisfied, would introduce the Hindu element into the administration to the entire exclusion of the Muhammadans. A falser representation of the aims of the Congress can scarcely be made, and a more perverse and defective vision than this, which sees nothing but disloyalty and sedition in the Congress, can hardly be imagined. Reading between the lines of Mr. Beck's speech, it is easy to discover that Mr. Beck's principal object is not so much to offer a sincere helping hand to the Muhammadans. Mr. Beck seems to be one of those who imagine that the safety and stability of the British Empire is better ensured by following the policy of "divide and rule." The wonder is how our Muhammadan friends were not able to see that the speech was intended to incite the feelings of the Muhammadans against the Hindus and put one race against the other. The birth of this Association is to be deplored the more, coming as it does so soon after the religious riots and disturbances. It is a pity that the sober advice given by the Viceroy and also by Lord Harris, Governor of Bombay, to the popular leaders to try to conciliate the two communities, is not followed and the sound wisdom and prudence contained therein not appreciated.

Appointment of Mr. V. M. Mahájani, M.A., or any other Native gentleman as Director of Public Instruction in Berár after the retirement of Ráo Bahádur S. B. Jathár, recommended.

2. The same newspaper writes:—The careers of Ráo Bahádur Náráyan Bhái Dándekar and Ráo Bahádur Shrirám Bhikáji Jathár have demonstrated that the Natives of India are capable of managing in the most efficient manner the Educational Department of Berár. If the promises held out from time to time by Her Most Gracious Majesty and her representatives are not to go for nothing, there is absolutely no reason why the post should be taken away from Natives and given to a European. In our view there is in the Educational Department of Berár a Native gentleman who in scholarly attainments, academic distinction, intellectual capacity and moral worth will stand comparison with the best European and Native officers in Government service. His worth and his devotion to duty are admitted by all his official superiors, and it would be nothing but an act of graceful justice on the part of Government to appoint him in the place of Ráo Bahádur Jathár. The lieutenant and right-hand man of the Director, the present Educational Inspector, has every claim to get the place now that it is about to become vacant. But we go further. If for any mysterious reason Mr. Mahájani's claims are to be ignored, if injustice is to be done to him, then let the place be given to some other fit Native gentleman. Let there not be two acts of injustice, one to a deserving officer and another to a whole nation, involving breach of faith and violation of promises solemnly given.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 30th January 1894.

[CONFIDENTIAL.] No. 5 of 1894.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 3rd February 1894.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Critic	Rájkot	Monthly	373
3	„ Indian Spectator	Bombay	Weekly	650
4	„ Káthiáwár Times	Rájkot	Daily	300
5	„ Mahrátta	Poona	Weekly	375
6	„ Phœnix	Karáchi	Bi-weekly	400
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
8	„ Sind Times	Karáchi	Bi-weekly	250
9	„ Young India	Baroda	Weekly	150
	ANGLO-MARÁTHI.			
10	The Bodh Sudhákar	Sátára	Weekly	250
11	„ Din Bandhu	Bombay	Do.	1,550
12	„ Dnyán Chakshu	Poona	Do.	1,000
13	„ Dnyánodayă	Bombay	Do.	375
14	„ Dnyán Prakásh	Poona	Bi-Weekly	425
15	„ Hitopadeshak	Bombay	Weekly	1,000
16	„ Indu Prakásh	Do.	Do.	900
17	„ Native Opinion	Do.	Bi-Weekly	600
18	„ Prabhákar	Do.	Daily	350
19	„ Rámdás	Bijápur	Weekly	600
20	„ Shetkaryáncha Kaivári	Bombay	Do.	500
21	„ Subodh Patrika	Do.	Do.	950
22	„ Sudhárak	Poona	Do.	3,009
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodayă	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	150
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	...
41	„ Hindu Punch	Thána	Do.	700
42	„ Hitechchhu	Bijápur	Do.	60
43	„ Holkar Sarkár Gazette	Indore	Do.	458
44	„ Jagadádarsh	Ahmednagar	Do.	352
45	„ Jagad-hitechchhu	Poona	Do.	4,500
46	„ Kalpataru	Sholápur	Do.	250
47	„ Kannada Punch	Bágalkot	Do.	50
48	„ Karmanuk	Poona	Do.	1,500
49	„ Keral Kokil	Bombay	Monthly	1,500
50	„ Kesari	Poona	Weekly	4,300
51	„ Khándesh Chitragupta	Dhulia	Do.	230
52	„ Khándesh Vaibhav	Do.	Do.	200
53	„ Khara Prakár	Bombay	Monthly	1,000
54	„ Kumtha Vritt	Kumta	Weekly	200
55	„ Maháráshtra Kokil	Sátára	Monthly	2,000
56	„ Maháráshtra Mitra	Do.	Weekly	250
57	„ Maháráshtra Vritt	Do.	Do.	...
58	„ Mantri	Poona	Do.	...
59	„ Másik Vrittamála	Bombay	Monthly	...
60	„ Moda Vritt	Wái	Weekly	325
61	„ Mumbai Vaibhav	Bombay	Daily	500
62	„ Nagar Samáchár	Ahmednagar	Weekly	150
63	„ Násik Vritt	Násik	Do.	275
64	„ Nipáni Vaibhav	Nipáni	Do.	...
65	„ Nyáyă Sindhu	Ahmednagar	Do.	175
66	„ Pandhari Mitră	Pandharpur	Do.	260
67	„ Pen Samáchár	Pen	Do.	...
68	„ Poona Vaibhav	Poona	Do.	3,200
69	„ Prabodh Chandrika	Jalgaon	Do.	100
70	„ Prabodh Ratnă	Bársi	Do.	225
71	„ Prántik Samáhár	Poona	Do.	...
72	„ Pratod	Islámpur	Do.	300
73	„ Rághav Bhushan	Yeola	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number o Copies issued.
	MARA'THI—*continued.*			
74	The Rámdás	Bijápur	Weekly	...
75	„ Ratnákar	Kaládgi	Do.	50
76	„ Saddharmadip	Alibág	Monthly	...
77	„ Sarvadaman	Poona	Do.	...
78	„ Satyă Prakásh	Do.	Weekly	...
79	„ Satyă Shodhak	Ratnágiri	Do.	400
80	„ Satyă Sadan	Alibág	Do.	200
81	„ Sholápur Samáchár	Sholápur	Do.	260
82	„ Shri Shiváji	Poona	Do.	300
83	„ Shubh Suchak	Sátára	Do.	260
84	„ Sudhákar	Pen	Do.	300
85	„ Sumant and Satyă Sudha	Kárwár	Do.	300
86	„ Tukárám	Ahmednagar	Do.	250
87	„ Vanapriya	Chikodi	Fortnightly	100
88	„ Vártáhar	Bombay	Tri-weekly	700
89	„ Vengurla Vritt	Vengurla	Weekly	175
90	„ Vichár	Dhárwár	Monthly	500
91	„ Vichár Ságar	Baroda	Weekly	650
92	„ Vidushak	Karád	Do.	300
93	„ Vidya Vilás	Kolhápur	Do.	275
94	„ Vijay	Sháhápur	Do.	250
95	„ Vikshipta	Bombay	Do.	600
96	„ Vividh Dnyán Vistár	Do.	Monthly	500
97	„ Vrittadhára	Dhár	Weekly	150
98	„ Vrittasár	Wái	Do.	285
99	„ Vritt Sudha	Sátára	Do.	200
100	„ Vyápári	Sholápur	Do.	...
101	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
102	The Gujarát Darpan	Surat	Bi-weekly	700
103	„ Gujaráti	Bombay	Weekly	2,450
104	„ Gujarát Mitră	Surat	Do.	800
105	„ Kaiser-e-Hind	Bombay	Do.	2,500
106	„ Káthiáwár News	Rájkot	Bi-weekly	..
107	„ Suryă Prakásh	Surat	Weekly	375
	GUJARA'TI.			
108	The Ahmedabad Times	Ahmedabad	Weekly	250
109	„ Ajab	Surat	Monthly	700
110	„ Akhbáre Islám	Bombay	Tri-weekly	...
111	„ Akhbáre Sodágar	Do.	Daily	800
112	„ A'ryă Dharm Prakásh	Do.	Monthly	400
113	„ Bhim Sen	Do.	Weekly	...
114	„ Bombay Samáchár	Do.	Daily	2,200
115	„ Broach Mitră	Broach	Weekly	350
116	„ Broach Samáchár	Do.	Do.	700
117	„ Buddhi Prakásh	Ahmedabad	Monthly	580
118	„ The Cambay Gazette	Cambay	Fortnightly	...
119	„ Chának	Surat	Monthly	500
120	„ Chandra	Do.	Do.	600
121	„ Darbár Patrika	Ahmedabad	Weekly	...
122	„ Deshi Mitră	Surat	Do.	1,200
123	„ Din Mani	Broach	Do.	...
124	„ Dnyán Darshan	Do.	Monthly	...
125	„ Dnyán Sudha	Ahmedabad	Do.	250
126	„ Dnyán Vardhak	Bombay	Do.	600
127	„ Fursad	Do.	Do.	400
128	„ Gap Sap	Do.	Fortnightly	300
129	„ Gul Afshán	Do.	Monthly	1,200
130	„ Hindi Punch	Do.	Weekly	450
131	„ Hindusthán	Ahmedabad	Do.	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly	...
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	...
136	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Monthly	...
139	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
140	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	„ Kelavni	Baroda	Monthly	500
142	„ Madhur Vachan	Bombay	Do.	500
143	„ Nure Elam	Do.	Do.	320
144	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
145	„ Praja Mitra	Karáchi	Weekly	200
146	„ Praja Pokár	Surat	Do.	800
147	„ Rájyabhaktă	Bombay	Do.	1,300
148	„ Ranashingadun	Surat	Do.	750
149	„ Rást Goftár	Bombay	Do.	1,697
150	„ Samsher Báhádur	Ahmedabad	Do.	300
151	„ Satyă Mitră	Bombay	Do.	500
152	„ Satyă Sodhak	Surat	Fortnightly	500
153	„ Satyodaya	Dohad	Weekly	68

No	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
154	The Sneha Sindhu	Kaira	Weekly	275
155	„ Stri Bodh	Bombay	Monthly	560
156	„ Stri Mitră	Do.	Do.	697
157	„ Surat Akhbár	Surat	Weekly	600
158	„ Svadesh Bandhu	Mahudha	Do.	210
159	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
160	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
161	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
162	The Hubli Patră	Hubli	Weekly	...
163	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
164	The Karnátak Patră	Dhárwár	Weekly	400
165	„ Rájahansa	Do.	Do.	510
	KA'NARESE.			
166	The Chandrodayă	Dhárwár	Weekly	200
167	„ Karnátak Vaibhav	Bijápur	Do.	400
168	„ Karnátak Vritt	Dhárwár	Do.	...
169	„ Lokă Bandhu	Do.	Do.	190
170	„ Rasik Ranjini	Gadag	Do.	300
171	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
172	The Chandrika	Bágalkot	Weekly	...
173	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
174	The Bhárată Bhráta	Rewáh	Fortnightly	375
175	„ Bhásha Bhushan	Bombay	Monthly	...
176	„ Bombay Baipar Sindhu	Do.	Weekly	...
177	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	ENGLISH AND URDU			
178	The Muslim Herald	Bombay	Weekly	300
	URDU.			
179	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
180	„ Alam Aphroz Bambai	Bombay	Tri-monthly	...
181	„ Charkhári Akhbár	Rewáh	Fortnightly	23
182	„ Dhár State Gazette	Dhár	Weekly	280
183	„ Eh-tí-shamul Akhbár Jhowra	Jhowra	Do.	31
184	„ Gwalior Gazette	Gwalior	Do.	850
185	„ India Gazette	Bombay	Do.	...
186	„ Kushful Akhbár	Do.	Do.	150
187	„ Vakil Islam	Do.	Dily	...
	PERSIAN.			
188	The Iklil	Karáchi	Weekly	...
189	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
190	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
191	The Baroda Vatsal	Baroda	Weekly	1,000
192	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
193	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
194	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
195	„ Muin-ul-Islám	Do.	Do.	300
196	„ Prabhát	Hyderabad (Sind)	Do.	400
197	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
198	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
199	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

PART I.—*Politics and the Public Administration.*

His Excellency Lord Elgin's replies to addresses presented to His Lordship in Bombay.

1. The *Kaiser-e-Hind* (105) of the 28th January, in its English columns, writes:—The Earl of Elgin and Kincardine seems to have begun well, so far as we can judge from the tenor of his three public utterances since first setting his foot on the soil of India. The reply which His Lordship made to the address presented to him on his landing on Saturday week by the Bombay Municipal Corporation was not only well-conceived and judicious, but bore the genuine ring of the sincerity of the man who was keenly alive to the heavy and arduous responsibilities which would befall his lot during the coming five years. It is satisfactory to note that he appreciated the good work of the Bombay Municipality. The appreciation is to be valued the more, coming as it does from a person who declares that he has had himself considerable experience of management of local affairs in his own country. But the most weighty utterance of His Lordship was the one in which he observed that he would take care to follow in the footsteps of his illustrious father. The thoughts which inspired and the sincerity of the heart which prompted such an expression as the following, during the very first hour of his landing on these shores, indicate the line on which the Earl of Elgin is determined to rule the people of this great country whose loyalty is beyond doubt. "I venture to hope that no act of mine will do aught to depose the name I bear from the honourable position it holds in the memory of India." The replies to the two other addresses, namely, from the Chamber of Commerce and the Mill-owners' Association, were all that could be desired. Never was a Viceroy designate in a more delicate situation than the Earl of Elgin on Monday last when speaking to the deputations from the two most influential and enlightened commercial bodies in Bombay. Still His Lordship was able to acquit himself with great tact and judgment, while satisfying the deputations.

2. The *Gujaráti* (103) of the 28th January, in its English columns, writes:—Lord Elgin's reply to the cordial address presented by the Bombay Municipal Corporation will be read throughout the country with the utmost satisfaction. At the very outset he gave expression to his feelings of regard for municipal institutions. The occasion, recalling as it did the words of encouragement His Excellency has received from the ancient municipalities of his own country, seems to have impressed him deeply in presence of the demonstrations of good will he met with on all sides, and of the onerous responsibilities awaiting him in future. His Lordship properly declined to commit himself to any view or decision, but promised to do everything in his power, not only to advance the material prosperity of the Indian community, but to secure and conserve the rights of all classes and sections of Her Majesty's subjects. [The *Satyá Mitrá* (151), in its issue of the same date, expresses similar sentiments.]

3. The *Shri Sayáji Vijay* (192) of the 27th January, in its English columns, observes:—We beg to assure our new Viceroy that the people of India have never been, and will never be, wanting in their support to the Government of their beloved Sovereign. We are aware that the new Viceroy has been elected to the high post which he will presently occupy, for being the son of his father, and he was proud to acknowledge that he was the first in the now lengthening roll of Viceroys who might advance hereditary claims to the regard of the people, and he ventured to hope that no act of his would do aught to depose the name he bore from the honourable position it held in the memory of India. This is really a great promise, and if carried out to the letter it will perpetuate the name of the family in this country. [Several other papers of the week express similar sentiments.]

Lord Lansdowne's career as Viceroy of India.

4. The *Kesari* (50), in its issue of the 30th January, while taking a retrospect of Lord Lansdowne's career as Viceroy of India, says that His Lordship will now repent that during the period of five years that he held authority in India he did not do a single act for the benefit of the Natives with whose money he enjoyed himself for full five years, but did everything that he could to

promote the interests of Anglo-Indians, and that he thus lost a splendid opportunity presented to him of earning a permanent good name in the history of India. The paper is of opinion that being devoid of energy, capability and statesmanship, Lord Lansdowne could neither be a good Viceroy like Lord Ripon nor a bad one like Lord Lytton, and that all that has been done for good or for evil during his tenure of office has been done, not by Lord Lansdowne, but by the irresponsible officers in whose hands His Lordship was a mere puppet and whose acts he owned and confirmed for want of individuality and capability. What has dissatisfied the paper most is the speech made by the ex-Viceroy at the banquet given in His Lordship's honour by the Calcutta Chamber of Commerce on the eve of his departure from the country, in which His Lordship found fault with Parliament for passing resolutions like the one about the simultaneous Civil Service Examinations restricting the authority of the Indian Government, and the paper is of opinion that Lord Lansdowne has been guilty of an act of great insubordination and has given insult to Parliament by questioning its authority to determine and regulate the character of the administration of the country by the Viceroy and Anglo-Indian officers. [Several papers of this week review Lord Lansdowne's Indian administration more or less minutely and severely condemn it. The *Gujaráti* (103), in its issue of the 28th January, under the heading of 'black list,' enumerates the principal measures of his *régime.*]

5. The *Indian Spectator* (3), in its issue of the 28th January, writes:—It is a difficult thing to perceive the light about our feet in stepping forward to wish good-bye to Lord Lansdowne, the retired Viceroy. Opinion is violently divided as to whether some of the measures which it was the lot of His Lordship's Government to initiate are measures calculated to do good to the people at large. It is too early yet to pronounce on some of them, and it is unnecessary to do so in the case of others. But, on behalf of the lightless and voiceless womanhood of India, let this be said of Lord Lansdowne, that he showed remarkable courage and humanity when, in the face of clamorous opposition, he persisted in doing a bare act of long-demanded justice, and thus put an end for ever—so far as legislation can put an end to any evil thing—to crimes such as Hari Mohun Moitee's and to martyrdoms such as Phulmani Dasi's. For this single act of his administration, Lord Lansdowne deserves to be, and will be, remembered with gratitude by after-generations of our people, and will obtain the well-merited "Well done" of his and our Heavenly Master when he meets Him face to face.

6. The *Gujarát Darpan* (102) of the 1st February, in its English columns, writes:—It was well that Lord Lansdowne was tempted to see and admire the scenery of the Indian coast line from a distance and gave up his idea of passing through Bombay. The unpleasantness produced in the Calcutta Municipal Corporation in the matter of presenting an address to him was sufficiently disappointing to His Lordship on the eve of his departure, and he was perhaps anxious to avoid a similar scene in the Bombay Corporation. Be that as it may, his departure from Calcutta has saved him an amount of trouble, worry and disappointment, and the Bombay Corporation much unpleasantness. The Bombay Municipality must be sufficiently thankful to him for not putting them into an awkward predicament. Historians and journalists have sat to examine the reign of the departing Viceroy. His administration has been certainly remarkable in many ways, and it was characterised throughout by weakness. Nothing derogatory can be said of Lord Lansdowne as a gentleman. His urbane manners, exquisite sense of delicacy, and refined civility have ever been a prominent feature in his character. His kind words to the citizens of Bombay sent through Lord Harris, his conciliatory reply to the address of the Agra Municipality *anent* the much perplexed cow question, and his polite answer to the address of the Simla Municipality, all these bear ample testimony to the fact. But in no action of his he proved himself the Viceroy, the leader of the vast Indian Empire. He was more led than the leader. No action of his was marked by a stern individuality. In the much confounded currency legislation of the 26th June we see the hand of Mr. Mackay of the Calcutta Chamber of Commerce, Sir David Barbour, and Lord Herschell and his committee. In the compensation

allowance made to the highest paid service in the world one sees the ever active and agitating hand of Sir Roper Lethbridge and his party. The Age of Consent Act owes its enactment not to the Viceroy, but to Sir Andrew Scoble and his supporters. The retrenchment of the jury system was more the work of Sir Charles Elliott than the Viceroy, and its cancelment the result of active agitation in England. In fact, it is hard to find the individuality of the Viceroy in any of the measures taken during his administration.

Lord Lansdowne's recent speech at the Calcutta Royal Exchange strongly condemned.

7. The *Kaiser-e-Hind* (105) of the 28th January, in its English columns, writes :—It is, indeed, a most amusing spectacle, though not at all a dignified one, to see our retiring Viceroy giving vent to his pent up wrath on the eve of his departure. The extraordinary splenetic speech he made at the banquet given in his honour by that interested clique of Bengal merchants, known as the Chamber of Commerce, shows to what pitch his indignation had boiled. The dinner gave him the needed opportunity to give full vent to that indignation. The Viceregal gas was fully charged ! It only needed a spark to discharge and explode itself. And exploded and discharged it has, thanks to the generous banquet and the still more generous wines provided for the guest by the flattering hospitality of Viceregal friends and admirers. Who can deny that with this wonderful explosion India has become aware of the fact that the retiring Viceroy is an exploded myth, a mere shadow, an ephemeral name ever to be forgotten, and, if remembered at all, to be remembered only for the inexcusable sins of omission and commission with which it is inseparably associated ? Enlightened India pronounced its verdict that the administration of Lord Lansdowne was a dismal failure, whether viewed from the point of external or internal politics. There is barely an act of his Viceroyalty which could be fairly met with faint praise, save perchance the Age of Consent Act. Enlightened India, under the circumstances, refused to regard him as a benefactor. It refused to do him honour. It held aloof from presenting him with addresses, though it is notorious that a variety of influence was brought at certain capital centres for the purpose. Whatever "honour" he has been able to get has been given him by those whom he favoured—we mean, by that microscopic section of his own countrymen who flattered and admired him and extolled every act of his to the seventh heaven as if he were a prodigy of a statesman who deserved an apotheosis. All the gas about Native aspirations and all the tall talk about the mischief of Parliamentary interference fall on deaf ears. The walls of St. Stephen will not topple down because of that post-prandial harangue which, ephemeral as it was, is already forgotten. Parliament will survive it and be stronger for it. Did Lord Lansdowne ever care to enquire *why* Parliament now-a-days interferes more with Indian affairs than it did ten years ago ? If he has not, he would have shown better wisdom by holding silence. We can inform him in a word of the *true* reason of the interference. It is because of the burning wrongs and injustice which Indians suffer at the hands of the high-handed and all-powerful bureaucracy that the interference of Parliament is evoked. The task it had years before consigned to Providence has been resumed by that august body. As the just and final arbiter of our destinies, we rejoice at the interference as the only means by which to check the excesses, conceits, prejudices and high-handedness of that bureaucracy. The interference is destined to grow greater as time advances, unless the bureaucracy abates its pretensions and takes to heart the great and imperishable lesson that it is only by a rule of righteousness that this empire can be governed and maintained. It is the mischievous and ill-advised policy which has been in vogue for some years past that has evoked the Parliamentary interference which it so much dreads and tries to denounce, but denounces in vain. But we need not further pursue the subject. The speech of Lord Lansdowne has sealed his fate as a statesman. For no administrator who cared aught for his reputation would have given vent to so ill-conceived and ill-considered a speech as the one he made. It is certain to recoil on his own head and it has certainly missed its object if it aimed at blasting Indians and their legitimate ambition and aspirations. The speech has only lowered him in their eyes as an Englishman. If Lord Lansdowne is really anxious to learn *the* plain and honest truth about his Viceregal career, let him learn it from the

columns of the *Statesman* of January 23rd. He will there see himself mirrored to the life as no Viceroy was ever mirrored before. It reflects the real voice of the people of India, and as such should be treasured up longer than the dozen hollow-sounding and artificial addresses presented to him by the small *coterie* of his flatterers. This is Lord Lansdowne—a mechanical microphone to echo the voice of the heaven-born services on whom he showered the gift of a kror of rupees per annum at the expense of the helpless millions.

8. The *Gujaráti* (103) of the 28th January, in its English columns, writes:—Lord Lansdowne's speech delivered at the Royal Exchange banquet shows symptoms of irritation and resentment at the intervention of Parliament and at the increased independence of Indian public opinion. That the Indian bureaucracy, accustomed to slavish submission all round, should resent criticism from educated India is but natural. But this is trying to roll back the waters of the Ganges. The retiring Viceroy's views on education are a condemnation of the educational system in this country. But the pity is that he did nothing to deepen and broaden its foundations. They also explain the present hostile attitude of Government towards collegiate education. It is lamentable that an English statesman who has lived in the atmosphere of English party politics should speak of public opinion in India in the way he has done. We doubt not that after his return to England he will find time to revise his judgment in many particulars. His resentment at the intervention of Parliament admits of easy explanation, because in his time it was his blunders which necessitated frequent interference. If he and his advisers had not endeavoured to treat Indian public opinion with contempt, the House of Commons would have probably never interfered. The people of India are thoroughly convinced that it is not possible to obtain justice by appealing to the Indian authorities. The bugbear of prestige carries everything before it, and even his Parthian shot will not deter friends of India in Parliament from doing what is deemed necessary in the interests of the voiceless millions. His fling at Mr. Paul and Mr. Dádábhái may be passed over in silence. Individual Viceroys may try to thwart the aspirations of the people. But the voice of justice and reason shall make itself heard with increasing persistency. Lord Lansdowne declared that there was a good deal of indebtedness amongst the cultivators, with its accompaniments of discomfort and discontent. This is precisely what Mr. Hume and exponents of Indian opinion have often said. But even such expression of opinion was resented some time ago. We are glad to find that the Viceroy has once more asserted that both Hindus and Muhammadans will be allowed to observe their customary religious practices. Lord Harris' Government will have to say shortly whether their action at Yeola in the Násik District was in accordance with the declarations of the retiring Viceroy.

9. The *Indu Prakásh* (16) of the 29th January, in its English columns, writes:—If the picture of the internal condition of the country drawn by Lord Lansdowne, the retiring Viceroy, in his speech at Calcutta on the eve of his departure from this land, be faithful and accurate, there is no doubt it presents a serious and alarming aspect and demands careful examination at the hands of all persons interested in the well-being of the country. We feel bound to say at the outset that the strictures passed on the educated classes are, to say the least, unjust and unwarranted. Education has undoubtedly brought with it restlessness, as it was inevitable that it should; but the restlessness is not the product of superficial and imperfect knowledge. It is only an undiscerning onlooker who has but superficial and imperfect knowledge of the Indian society that can think so. That India has undergone a great change everyone sees; but those alone who are intimately conversant with Indian life can realise the magnitude and significance of the change and the unseen forces that have been instrumental in bringing about this change. Education is, no doubt, one of these, and it is not the least important. The eyes of the Indian nation having been opened by the introduction of Western learning, it was inevitable that the educated portion of the society should clearly see the iniquities and injustice that the Indian nation has been subjected to, and if they bring into operation and use those constitutional methods of seeking redress which have been the pride and valued possession of the Briton, the rulers have no cause to be alarmed. But it seems from the utterances of Lord Lansdowne that he, in his heart of

hearts, is not quite satisfied with the result—the inevitable and legitimate result that has been brought about by the introduction of Western education in this country. It has made things hot and uncomfortable, not to a great degree, for the bureaucratic rulers of this country, and who knows that the late policy of withdrawing from higher education is not the outcome of this suspicious attitude of mind of the rulers of Lord Lansdowne's type? That was surely not the attitude of mind of those noble souls like Macaulay and others who first decided to give more light to the Indians. It must be a very narrow mind and short sight that fails to see that the educated classes, with all their defects and shortcomings, are the best guarantee of the permanence of British rule in this land. Now let us look closely into another of Lord Lansdowne's observations, viz., that regarding the indebtedness of the cultivating classes of the country. So far as the fact of indebtedness is concerned there is no difference of opinion. Lord Lansdowne admits that the cultivating classes are, as it were, the basis and foundation of our whole social system, and that they are to a great degree sunk in debt. This is exactly what Mr. Dádábhái and his following have been insisting upon and bringing to the notice of the rulers. The cause as assigned by Lord Lansdowne for this unhappy condition is, however, not the true one. He thinks that the increasing indebtedness is due to the increased security of tenure. We do not know on what facts he has based this conclusion. Increased security of tenure is known everywhere to be followed by prosperity and contentment among the cultivators, all other things being favourable. It is a matter of everyday experience that the love of the Indian for his patch of soil is peculiarly strong, and it is the last thing that he will consent to part with in times of difficulty. As long as he thinks that his enjoyment of it is secure he generally makes every effort to improve it as his resources permit. Indeed, this had been the avowed principle on which revised settlements are made by Government in these parts. We therefore fail to see how the increase of indebtedness can be attributed to the feeling of security. To our mind, the cause lies another way and is not far to seek. It is chiefly over-taxation—taxation to a degree insufferably high. Another danger—and that perhaps the greatest of all—seems, in Lord Lansdowne's opinion, to lie in the tendency to transfer the power from the Government of India to Parliament, and he protests very emphatically against this growing tendency, which he thinks to be a serious evil. In fact, His Lordship seems to believe that everything that comes in the way of the exercise of unlimited authority of the rulers here is an unmitigated evil, and that they must be given a free choice and a free hand in all matters concerning the well-being of the country. It is not quite difficult to conceive what an amount of injustice and high-handedness will be the share of the down-trodden Indian rayat if this principle were put into practice. The check that Parliamentary interference has of late begun to exercise on the administration of the country has been generally wholesome, though not so in all cases; and we hope that Mr. Dádábhái and his party will not fail to keep a constant and careful vigilance on the doings of high-handed Anglo-Indian Sultans. We are conscious of the possibility of evil in this method if Parliament gets into the habit of interfering without sufficient and reliable information. The responsibility of our public men and associations, therefore, is all the more heavy.

10. The *Sudhárak* (22) of the 29th January, in its English columns, writes:—What we are concerned with most in Lord Lansdowne's post-prandial speech at the Royal Exchange, Calcutta, on the 23rd January, is His Lordship's view of the internal politics. Few acts of his *régime* were undertaken for the welfare of the 300 millions of the subjects committed to his charge, and he had rarely, if ever, pronounced an opinion on the needs and duties of the Natives. His attitude towards them had therefore to be inferred from his apathy towards them and sympathy for the ruling classes, and its unfavourableness has now been confirmed. Touching the material condition of the country His Lordship would ignore the cry of those who have suffered in their trade with the Eastern Peninsula owing to the silver legislation, as he thinks, not they, but the "representatives of the commerce of this country," viz, the European merchants, must be content with the progress. He would see more capital flow into the country for rapid extension of railways, and to secure this the interests of the

capitalists must be watched and respected, otherwise the capital would seek other less sound financial enterprises in the other parts of the world. His Lordship assured his admirers that his attention to the external policy had not absorbed his thoughts so much as to make him indifferent to internal affairs. With a feeling of pride he said: "There never was a time when the internal condition of the country called more urgently for our watchful care," because "education is spreading and with it the restlessness engendered by superficial and imperfect knowledge; vague aspirations and ambitions are becoming more potent among the educated classes." So His Lordship does not view with favour the progress of higher education and the awakening brought by it among its recipients. He condemns the knowledge as superficial and imperfect, evidently because it does not chime in with his creed, and he does not define the vagueness of the aspirations and ambitions of the educated Natives. Neither has he a kind word to put in for the ignorant Kunbi, who, according to His Lordship's verdict, has taken advantage of the security of tenure to drift into indebtedness with its accompaniments of discomfort and discontent. With the facilities afforded by civilization, the wave of excitement rolls on rapidly, gathering volume as it goes. The good old days of the people looking up to every *Sáheb* and *Sarkár* as their *Má-báp* have gone, and "amongst all classes there is a growing tendency to question authority from that of the district officer to that of the Governor General in Council." To meet new difficulties and new problems thus presented, what His Lordship would do, when inordinately strong doses of western nostrums are poured down Indian throats, is to protest strongly and endeavour, if possible, to stay the tide. How this is to be done, whether by cutting at the very root or stopping the growth, is not clear. Towards the conclusion of his speech His Lordship admits that "in a country with a population of 300 millions living under external rule, it is idle to expect that grievances will not arise and that dissatisfaction will not be exhibited, and that the best way of meeting it is to afford it a legitimate opportunity of making itself heard." This should be in the extended Councils, which are the proper place for preferring complaints instead of through other channels, to wit, on the Congress platform, &c. Peace, security, lightness of taxation, a certain degree of self-government have been conferred on the people, and His Lordship would ask them to exercise their rights thus far and no further. India is a country eastern to the very marrow of its bones, and standards of treatment which are essentially western and European are quite inapplicable to it. The tendency that has been steadily growing of late of the British Parliament exercising a healthy check over the doings of the Indian Administrations, is held in high disfavour by His Lordship. He thinks that the tendency on the part of the Legislature is for usurping the power of the executive and thinks it is one of the most dangerous tendencies of the present age, as, being naturally deficient in expert knowledge, it thwarts and sets aside the policy of the Government of India. Having before him apparently the recent vote of the Commons on the simultaneous examinations, His Lordship detailed the slow and laborious process of red-tapeism here and the excessively rapid action of the Parliamentary machine. Said His Lordship: "An erratic member in a thin House may carry over the heads of the Secretary of State and the Government of India a resolution vitally affecting the welfare of this country as summarily and as light-heartedly as if the proceedings were those of a debating club of a college rather than the Senate of a great empire. In a couple of hours the work of years may be undone," &c. Parliament certainly knows its own duty and needs no advice from a proconsul of it. It will duly deal with his strictures. On behalf of the country and its inhabitants, however, we may freely say that under His Lordship's rule their interests have not advanced any way, and the way in which he has talked of their aspirations and ambitions on the eve of his departure shows that he lacked the will as well as the power to guide and promote them. To compare him with Lord Ripon is out of the question. Even the Earl of Dufferin, whom he has copied in making the speech under notice, was a better Viceroy.

11. The *Mahrátta* (5), in its issue of the 28th January, writes:—"Their taxation is light." Such are the words of Lord Lansdowne on the eve of his departure from India! Such is the parting benediction that he has thought fit to pronounce upon us, the most highly taxed people on the face of the earth!

Whether these words were uttered in honest sincerity or whether they were prompted by a spirit of banter at the expense of the wretched millions of this miserable country, we cannot presume exactly to tell. But this much we know, that these words are false. That the average income of a native of India is contemptibly low and that the load of taxation that he has to bear on his weak shoulders is, out of all proportion, the most heavy, are patent facts and acknowledged truths. We had until now taken it for granted that no honest man of even the most common information would stand forth to contradict us on this point. But then we are grieved to say that it was a mere hallucination that we were labouring under. We were scarcely aware that a new discovery was being made. We were simply dreaming when we believed that we were the poorest and most tax-laden people that were anywhere to be found! And who is the man who claims the honour of this new discovery? Who is the man who says that our taxation is light? It is Lord Lansdowne, our retiring Viceroy, and no other! He it is who has the hardihood to say that! The man who in dealing with the currency question tapped the blood of our very vitals in order to feed his own countrymen; the man who has well nigh killed the mill industry of Bombay in order to benefit, not, after all, the Manchester man, but perhaps the Japanese go-ahead merchant; the man who has thrown thousands of industrious women and children out of employment by his factory legislation; the man who has added the unprecedented sum of four krors of rupees to the already enormous amount of our ever-increasing debt; the man who has driven us to the last verge of bankruptcy—this is the man who has the effrontery to assure us that our taxation is light and that our affairs are prosperous! The wonder of it is that he has found people even to sing his praises! But in these days of blatant flattery and servile adulation, the manufacture of undeserved praise is very cheap. Bábu Surendranáth and his friends of the Calcutta Corporation are the avowed enemies of red tape and bureaucracy, and hence the bitter opposition they made to the gift of an address to Lord Lansdowne was looked upon as the result of hatred and contempt. But really, we ask, what has Lord Lansdowne done for us that we should be so very grateful to him? The expansion of the Legislative Councils may be advanced as a fair claim to our thankfulness. It was, however, a mutilated and disfigured remnant of the noble scheme drawn up by our departed friend, Mr. Bradlaugh! Of all the thousand Acts and regulations that were passed by the Government of Lord Lansdowne, there is not one which can be said to have advanced us either in moral or in material prosperity. Our readers perhaps remember the howl of indignation that was raised from one corner of the country to the other at the time of the passing of the Consent Act. The unanimous opinion of the people of this country was vilipended and the measure carried in direct opposition to the wishes of its inhabitants. The friends of Lord Lansdowne may extol him to the skies and the noble Lord himself may think it not unworthy his dignity to sing his own praises. But we opine that all that is utterly out of place, especially in these days of difficulty and embarrassment, and strangely savours of bad faith and egregious self-sufficiency. When the civilians were recompensed for the loss they suffered on account of adverse exchange, was the Government acting in the interest of the Natives? Was it not taxing the already over-taxed people of India? The well-wishers of India in England, as well as the few patriots who are in this country, are fully aware of this, but they know that for a long time to come officialdom will reign unopposed and public opinion will be contemptuously disregarded. Lord Lansdowne tells us that the currency measure is not a failure and that we must wait for some time and then pronounce our verdict upon it. We say we have waited long enough. We have seen the mills of Bombay working three days in the week, we have seen the China trade fast slipping from our hands, and hence we have, indeed, no patience left to wait for an indefinite period any more. Experimenting with nations is a very dangerous affair. It brings on unheard of calamities on the devoted country. The currency measure of last year was, in our opinion, from beginning to end a mistake and a failure. Such was our opinion when it was first promulgated and such it is even now, notwithstanding the pathetic advocacy of it by the noble Lord at the Calcutta Exchange. During the five years and odd months of the *régime* of the retiring Viceroy no question that sent the blood of the body politic a-cours ing through its length and breadth was brought forth and solved; no important grievances were adequately redressed, no heavy burden was removed, nor was there any sign of any being removed. Hence it is not at all surprising that the farewell of the Indian people to their retiring Viceroy is neither cordial nor unanimous. "Do as you would be done by," that is the motto applicable to all grades and stations in life in all parts of the world, and India is no exception to it. Deep gratitude is acquired by unequivocal sympathy. We conjure the retiring Viceroy, as well as those who succeed him, to lay this sentence to their heart and try their utmost to act in the real interest of this once fallen and now perhaps rising country.

12. A contributor to the same newspaper writes:—In the teeth of all evidence, official and non-official, it was very bold, indeed, not to say audacious, on the part of Lord Lansdowne, the departing Viceroy, to assert, as he did at Calcutta the other day, that taxation was light in this country. The fact that taxation has reached its extreme limit here had, we thought, become an acknowledged fact in practical politics; and, if we remember aright, it was publicly admitted and even deplored by the Secretary of State for India or his lieutenant not many months ago. But we are mistaken, it seems, along with the whole public. Lord Lansdowne must have been a politician of rare courage, indeed, to asseverate, in spite of overwhelming testimony to the contrary, that taxation in India was light; or, perhaps, His Lordship identifies reaching the extreme limit with lightness! Anyhow, the boldness of the assertion is striking, and is of a piece along with much else that that post-prandial utterance contained. The House of Commons must tremble, indeed, before the severe rebuke administered to it by a noble Lord even while in the trammels of office!

13. The *Dnyán Prakásh* (14) of the 29th January, in its English columns, writes:—Lord Lansdowne has at last ceased to be our Governor General, and the whole of India, of course except the Anglo-Indian officials, will be glad. The Calcutta Municipality showed him of what stuff at least some of its Commissioners were made, and Bombay would undoubtedly have repeated the scene if the retiring Viceroy had not wisely determined to go by the other route. Bombay never wanted, at least the Native population of Bombay never wanted, to honour a man who ruled India not for the Indians, but for his own kith and kin. In almost the very last speech that Lord Lansdowne made at Calcutta he had the audacity to state that India was a country in which taxation was very light! After sucking the blood of the half-starved rayat in order to fatten his own countrymen for six years, our retiring Viceroy has come forward to throw out this unwarranted assertion on the eve of his departure. Certainly if Indian history ever has a black period to look with disgust upon, it is the period of Lord Lansdowne's career. What has he done that would be looked upon as a measure calculated to do good to the country? We are sure the unanimous answer to this question will be, "nothing!" Of course those whom he has profited have begun to sing his praises and have been indulging in undeserved panegyrics, but the country as such is heartily glad that his *régime* has ended.

14. The same newspaper of the 1st February, in its English columns, writes:—"He who puts forth excuses accuses himself" says an old French adage, and it is most appropriately applicable to Lord Lansdowne. On the eve of his departure he defended his career in a long speech at a farewell dinner given by the Calcutta Chamber of Commerce. In that speech he has tried to defend every one of his actions during his *régime*. It would certainly have been far better for the retiring Viceroy to preserve silence on the eve of his departure. But he chose to speak, and he spoke so as to show himself in his real colours. In fact, he has unmasked himself. If there was anything wanting to convince us that we ought to rejoice in his departure, he himself has supplied that by this speech of his. He has tried to explain everything in his own way, and has furnished us with a clue to understand what a thorough bred prince of bureaucrats he was. He has spoken most slightingly about the effects of education, and has thus indirectly tried to besmirch the good work carried on by the National Congress and such other political bodies.

He has shown himself to be a true descendant of the peers of England by his pronounced abhorrence of the Lower House. He is sheerly impatient of Parliamentary interference.

15. Referring to the same speech the *Native Opinion* (17) of the 28th January, in its English columns, says:—We have had numerous illustrations of late of how the real danger to the British Indian administration is exactly in the opposite direction to that put forth by Lord Lansdowne, namely, in the Indian authorities being able too long to thwart and oppose clear mandates from Parliament, and to reduce them to mere nullity, when it becomes impossible to evade taking any action whatever. It is not a question of over-government, but one of under-government—one of too little government by that body which, in theory and practice, is the supreme ruler of the British Empire. From a statesman who resents even Parliamentary control and criticism of the doings of Indian officials, we cannot of course expect any sympathy for the new aspirations of young India. Lord Lansdowne sees nothing in them but "restlessness engendered by superficial knowledge and vague aspirations and ambitions," of which on account of improved communication, "the waves roll rapidly from place to place gathering volume." His Lordship condemns the tendency to question authority and protests emphatically against "inordinately strong doses of western nostrums being poured down into Indian throats." It is a pity, indeed, that a Viceroy holding such views should have been compelled to initiate the reform of our Councils and extension of their powers. It was a pity he was not allowed to save India from that noxious western system of trial by jury which perverts justice. But at least he has the satisfaction of having splendidly rewarded the European services for the great good they are disinterestedly doing and will do to India, and, lastly, he has crowned his career with a strong minute against the revolutionary proposal of simultaneous examinations which would have destroyed the lucrative monopoly of higher Indian appointments, which his countrymen enjoy. We wish His Lordship a long life and prosperity in spite of his being a proclaimed opponent of our aspirations, but we may assure him that in spite of statesmen of his views and of the Indian European services, the popular movement in India will go on gathering greater strength and influence and the wholesome interference of Parliament becoming more frequent, powerful and beneficial.

16. The *Gujarát Mitrá* (104) of the 28th January, in its English columns, writes:—The Royal Exchange banquet speech of Lord Lansdowne reminds us of the St. Andrews and Byculla Club dinner speeches of Lord Dufferin in various elements of similitude, with one notable exception, which is merely this, that while Lord Dufferin, having stamped his own powerful individuality on every act of his, had on those memorable occasions these five years ago to justify his own actions, Lord Lansdowne had last Tuesday to render an account of the mischievous proclivities of the officialdom surrounding him. The present speech bears upon three important branches of public affairs, viz., the currency policy, the transfrontier and railway extension policy, and last, but not least, the internal or domestic politics of India. In regard to the currency legislation His Lordship has tried hard to justify the position of his own Government, but he is obliged to admit, though with reservations natural to personal justification, that "the result has been disappointing, and the prospects of our currency legislation probably appear to many people more discouraging than ever." Coming down to transfrontier politics, His Lordship trusts that all heart-burnings and jealousies on the part of Abdul Rahman are now at an end, and assures Lord Elgin that the way has been made fairly smooth for him. We ardently wish it were so in stern practice. As for railways, we have now some 17,000 miles of line open, but all his anxiety for the extension of Indian railways seems to be centred in the profits of British capitalists in the sacred name of private enterprise. In his references to our internal affairs he takes credit—and we will not deny it to him—of having placed the Indian legislative machinery in harmony with popular sentiment in a great measure by a partial recognition of the principle of recommendation in place of wholesale nomination. But he views his Indian critics and our disinterested friends in Parliament with anything but favour, and he is disposed to think that the modern tendency to exercise Parliamentary

powers "at the instance of irresponsible persons, constitutes a grave menace to the safety of the Empire." Being so closely associated with executive administration, it is no wonder that he should speak out boldly in favour of colleagues and persuade us to believe that one of the fundamental tenets of political science is that the tendency of the legislature to usurp the functions of executive governments is one of the most dangerous tendencies of the present age.

Comments on the letter from Lord Lansdowne to His Excellency Lord Harris about the former's regret at not being able to visit Bombay on his way home.

17. With reference to Lord Lansdowne's letter to His Excellency Lord Harris, expressing regret at not being able to pass through Bombay on his way home and acknowledging gratitude for the kindness shown to him by the citizens of Bombay on more than one occasion, the *Bombay Samáchár* (114), in its issue of the 29th January, writes:—We are highly obliged to Lord Lansdowne for this letter, and are glad to say that had His Lordship visited Bombay, the people of this city would not have failed to do him once more the hospitalities due to a representative of the Queen-Empress as they are in duty bound to do. But Lord Lansdowne would have had, at the same time, to witness the great dislike that has arisen between them and him. When the news reached this city that His Lordship was to go to England direct from Calcutta, we observed, and we repeat here, that had His Lordship visited Bombay and if any zealous Europeans had expressed their intention to do great honours to him in the name of the people, the leaders of Native society would have had to perform the unpleasant duty of raising their voice against such a proposal. Natives ought not to object to Europeans presenting congratulatory addresses and giving dinners to the retiring Viceroy as was done last week by the Europeans of Calcutta; but had the Europeans of Bombay acted similarly their act would have been construed into a return made by them to Lord Lansdowne for the special favours done by His Lordship to Anglo-Indian society at the expense of the Natives. The Calcutta Europeans made a show, by admitting a few Natives into their company, that Native public opinion was in favour of doing honours to the departing Viceroy; but there was little probability of a similar attempt being successfully made by the Bombay Europeans.

18. The *Káside Mumbai* (139), in its issue of the 31st January, observes:—Our popular Governor, while presiding at the recent prize distribution ceremony of the Cathedral High Schools, read a kind and sympathetic message from Lord Lansdowne. The people of Bombay are sorry that Lord Lansdowne having given up the idea of visiting Bombay, they have missed the opportunity of presenting him a farewell address and thereby showing their admiration of him. It is to be regretted that some of the educated Natives cry down Viceroys and Governors who do not carry on the administration according to their wishes and do not grant the concessions they ask for, forgetting that these high officials have to work under instructions from higher authorities. The rulers best understand the interests of the ruled and the Natives should make suggestions to them only when they are absolutely necessary. We request such of our Bombay friends as have not been spoiled by political agitations to prove their loyalty by contributing to the fund started at Calcutta in honour of the retiring Viceroy.

Remarks on the alleged difference in the treatment accorded to Europeans and Natives by the Government of India.

19. The *Mahrátta* (5), in its issue of the 28th January, writes:—While money is found to spend on the Amir of Kabul or the civilians in India, or the European soldiers in this country, it is, strange to say, wanting when the would-be recipients of it are Natives. What a difference between the white skin and the black one! The European creates credit out of insolvency and the Native insolvency out of credit! That is what grieves the people. Justice is what the Government promises to distribute to the unhappy people of India, and when the actual time comes, it dispenses simply injustice. But then that is the generic fault of all foreign Governments. One law for Natives and another for Europeans! That is what strikes every one in India.

The new Currency Act and its working condemned.

20. The *Kaiser-e-Hind* (105) of the 28th January, in its English columns, writes:—It is of no use slaying the slain. Let us forget the quack panacea of Sir David Barbour, glibly swallowed by the microscopic minority of those selfish

agitators, known as the Currency Association (now gone to the bottom of the Hoogly), and most thoughtlessly gulped in by Lord Herschell's Committee. It is to be hoped that the Government has learnt a severe lesson in matters of currency which it is not likely to forget for many a year to come, unless it is determined to pile up a Pelion on the Ossa of errors already committed. It must have learnt that it is no easy task to set about tampering with the currency of a country peculiarly situated as India is, and that, too, with the light heart which was so painfully discernible on the eventful 26th June in the Council Chamber of the Empire on the misty heights of Simla. The volcano which has been burning since last week tells its own tale. As we write there seems to be no sign of its soon cooling down. The financial authorities at the two ends seem to be working see-saw like. It is impossible to fix the responsibility of the fresh errors on the one or the other. The only stable inference we can draw at present is as regards the unwisdom of those who, all of a sudden, announced just as the busy season of exports was dawning that Council Bills would be sold at whatever price they might fetch. Confusion follows confusion! Effect became cause, and cause effect, conspiring to make the confusion worse confounded, and set aside all the mechanism of practical banking and finance, with nothing but one loud litany of complaint by the interests concerned. Never was a Government so overwhelmed with currency embarrassments, and we deeply regret the present chaotic condition to which it has been reduced by its currency policy, which has never known what stability is for six weeks together. Panic and alarm are succeeded by hesitation and vacillation, which, in their turn, are again superseded by a fresh series of financial surprises leading to more thoughtless and precipitate remedies, which only aggravate the desire and make the last condition of affairs worse than the first.

Alleged injustice of paying exchange compensation allowance to Eurasians.

21. With reference to the decision of the Madras Government on the claims of some Pársi medical officers for exchange compensation allowance, that Pársis are natives of India and as such are not entitled to the benefit of compensation allowance, the *Jám-e-Jamshed* (134), in its issue of the 31st January, observes:—The decision of the Madras Government is quite correct and just. But if Pársis are considered natives of India, why are Eurasians, who are born in India and who in every probability will reside permanently in India, classed with Europeans? And if Eurasians, who do not remit any money to England, are granted the compensation allowance, why should not Pársi, Muhammadan or Hindu Government officers who have occasion to remit money to England for the education of their children get the same concession? The exchange compensation is based on a wrong principle and occupies a prominent place among the unjustifible acts of Lord Lansdowne's administration, and it ought to be abolished at the earliest opportunity. It ought also to be decided once for all whether Eurasians are to be considered natives of India. If they are not held to be Natives, they have no claims to the places in Government service reserved for the natives of India, and if they are considered Natives, they are not entitled to the benefit of exchange compensation allowance. An authoritative decision on this point is urgently needed.

Despatch of the Government of India *anent* the simultaneous Indian Civil Service Examinations.

22. The *Gujarát Darpan* (102) of the 1st February, in its English columns, writes:—The London correspondent of the *Bombay Gazette* says that the State Secretary has received a despatch from the Viceroy on the simultaneous Indian Civil Service Examinations question with the opinions of Provincial Governments. As was expected, this despatch is unfavourable to the Natives. Provincial Governments say that any scheme that may be devised for the institution of simultaneous examinations would be wholly unworkable and would weaken the administration. We do not understand how it will weaken the administration. On the contrary, if the resolution remain a dead letter in spite of the pledges from Mr. Gladstone and other responsible statesmen, it will tend to weaken the administration. There may be some technical difficulties, but these difficulties are not such as cannot be overcome. Our contemporary of the *Indian Spectator* (8) rightly says that the business of a wise Government is not to raise difficulties, but to try

to overcome them. At present the natives of India are materially debarred from having any share in the administration of this country, and in order to give them justice and to give effect to the pledges frequently given it is but fair that some scheme should be devised to enforce this resolution. We have no cause to be disheartened yet. Mr. Russel, the Under Secretary, has openly declared in Parliament that the resolution would be anyhow put in force, and the despatch may perhaps be returned for the opinion of the new Viceroy; and since the Congress has also passed a resolution we may hope to meet with success in the matter. [The *Svadesh Bandhu* (158) and the *Ahmedabad Times* (108), in their issues of the 24th and 28th January, respectively, express similar sentiments.]

Remarks in connection with the consumption of salt and a prayer to reduce the salt duties.

23. In quoting from the recent Government report on the salt revenue, figures showing the consumption of salt and the revenue realized from it in nine months of each of the years from 1889-90 to 1893-94, the *Jám-e-Jamshed* (134), in its issue of the 1st February, writes:—The statement shows that in the nine months of 1893-94 there was a consumption of only 314,000 (*s.o.*) maunds more than in a similar period of 1888-89, though there has evidently been a large increase in population, and this makes out the necessity for reduction in the salt duties at the earliest opportunity. After quoting from the *Asiatic Quarterly Review* the remarks made by Mr. J. B. Penington pointing to the necessity of a larger consumption of salt in India for the due preservation of public health and condemning the policy of Government in regard to salt duties, the *Jáme* observes:—Lord Cross, the late Secretary of State for India, had expressed in Parliament his regret at the increase in the salt duties and had promised to remove it at the earliest opportunity. But when that opportunity presented Lord Lansdowne imposed a new annual burden of a kror of rupees on the treasury in the shape of exchange compensation allowance, and it is to be hoped that His Excellency Lord Elgin, in the interests of the poor people, will see fit to remove the new burden and to reduce the salt duties. While poor people are denied a sufficient supply of salt, thousands of maunds of salt are said to have been thrown into the sea at Madras.

A request to Government to prohibit the sale of fraudulent wines in India.

24. The *Bombay Samáchár* (114), in its issue of the 2nd February, observes that the Austrian and Hungarian Governments have recently enacted a law making it penal to sell fraudulent preparations under the names of wines, for the reasons that the sale of such preparations is equivalent to cheating and is injurious to public health, that different kinds of wines are sold in India and there is a likelihood of fraudulent preparations being sold as wines, that it is rumoured that such fraudulent wines are actually sold in India, that in the interests of public health it is desirable to ascertain what sort of wines are those that are sold in the Bombay market for a rupee and quarter or a rupee and a half per quart bottle, that some persons of experience assert that it is impossible to sell pure wine at that low price, that the sale of such low-priced wines is cheating the public and injuring its health, and that it is the duty of Government to put a stop to such frauds if they are actually practised.

The new Provincial Service scheme as it is foreshadowed by the *Times of India* strongly disapproved and publication of the draft scheme desired.

25. The *Mahrátta* (5), in its issue of the 28th January, writes:—It is a fatal irony of the times that, while the people of India are being more and more qualified to be ruled on civilized principles and to exercise the rights and privileges of civilized people of the modern type, the authorities out here seem to be bent upon following a more and more retrograde policy. The results of the labours of the Civil Service Commission, whereby the Statutory Civil Service was knocked on the head, thus depriving the people of this country of the only fair opening to the higher appointments in the administration, have been known to all, and it is also known to not a few that, on the whole, we have been losers rather than gainers by that change, for which Lord Dufferin was praised by many of us to the skies. The public had, however, thought that it had had the worst and the whole of it that it could have as

the result of the recommendations of that historic body. But if what appears as a report in one of the Anglo-Indian papers is to be believed,—and there is little reason to doubt its reliability,—then the worst is still to come, is still brewing in the Bombay Secretariat, and the most deadly blow that our worst enemy could think of dealing to us and all our aspirations is going to be dealt by our paternal, liberalized, and enlightened local Government. We say this of course under the assumption that the scheme for filling up the appointments in the new Provincial Civil Service as sketched out in the *Times of India*, pretty accurately mirrors forth the intentions of our Government or the recommendations made to them. If there is any one principle, more than another, which forms, as it were, the essence of British rule in India, it is that of open competition everywhere in the civil service of the country. If there is anything which favourably distinguishes the British *régime* from that of the Native princes as it existed in past times, and as it exists even now to a great extent, it is this absence of all sorts of nepotism, favouritism, or backstairs influence in filling up any public appointment. For many of the admitted evils of alien rule, one of the main compensations has been this fair competition all round, and the efficiency that has thus been attained in every branch of administration. When the Haileybury institution was abolished and the competitive examination for the Civil Service established, this principle was deliberately and emphatically adopted in the highest branch of the administration, and ever since the policy of Government has been to extend the same wise and just principle to almost every branch of the public service from the highest to the lowest. But if what we are told is to be believed, concerning the intentions of the local Government in the constitution of the new Provincial Service, a serious and almost a fundamental departure is to be made in this respect. The principle of open competition is to be greatly restricted, if not to be wholly given the go-bye; and the standard of efficiency demanded hitherto in an increasing ratio is to be considerably lowered. Thus it is contemplated to give a serious blow to the interests of higher education as well as to those of an efficient discharge of public duties by Government officials. At this fag end of the Nineteenth Century we in India are to give up the principles of British rule and to adopt those of the Turkish rule! Have those who have conceived such a retrograde plan ever contemplated that, with the adoption of such a degrading policy, the very *raison d'être* of the British Ráj in India ceases? This is, however, only a part of the obnoxious scheme as it is said to have been hatched, and not perhaps the worst part. The other part, if the report is well founded, is even more subversive in its tendencies, if not in its deliberate aims. Besides departing from the principle of open competition and a high standard of efficiency, the scheme proposes another departure which, under all the circumstances of the country, and especially under present circumstances, must be considered extremely inopportune and cannot be too severely condemned. From the Queen's Proclamation downwards, every State document and every authoritative utterance has laid upon no other point more stress than upon that of strict neutrality and that of observing no distinction whatever between race, religion, caste, colour or creed in filling up any public appointment. This has been, as it were, the keystone of the safety and permanence of the British Empire in this country. It is also one of the main causes, if not the main cause, of the beneficent character of that rule, and it is certainly its chief title to the grateful adherence of all the people of this vast continent to a foreign yoke. No statesman, therefore, no administrator, if he is worth the name, ought to do anything, or ought to think of entering upon any departure, that may have the least tendency even to appear that it is a swerving from this path of wisdom and righteousness. Even the departing Viceroy's post-prandial speech at Calcutta on Tuesday last, which has been appositely compared to Lord Dufferin's unbosoming of his mind at St. Andrew's dinner, and betraying his real self, containing as it does many objectionable and indiscreet, if not positively disloyal, statements, does not fail to make reference to and emphasize this principle of strict neutrality. But the apportionment of the places in the Provincial Civil Service among the Muhammadans, Hindus, Pársis, Europeans, Jews, Eurasians, &c., besides making the service inefficient and unworkable, will give rise to jealousies and misunderstandings that must be the principal aim of every administration to avoid and minimise, that has no sympathy with the principle of "divide and rule." Even Lord Lansdowne, thoroughly saturated as his mind has become with bureaucratic prejudices and narrow-mindedness, indignantly disclaimed any such intention on his part or on that of his Government in his historical speech at Agra; and no local Government, therefore, ought to conceive any plan that will have the slightest appearance of being in conflict with this Viceregal protestation made only yesterday. Notwithstanding their recent experiences in the matter of distributing the elective seats in the Legislative Council, the local Government, if the report be well-founded, prefer to continue to work in the dark; and when everything is hatched and brewed and public criticism becomes belated, through no fault of the public, they want to promulgate it to the world at large. Government may not feel the inconvenience of such a thoroughly despotic course, but they may rest assured that the public feel, and feel very keenly, its injustice and its defiant and insulting implication. We hope the authorities, now that a formal request has been preferred to them by representatives of public opinion, will see the wisdom of coming out of their dark cell and permit the public to see what they intend to do before actually doing it. [Several other papers find fault with the scheme of the new Provincial Service as indicated by the *Times of India*, and express a hope that Government will reconsider it and frame it so as to keep clear of partiality and class distinctions.]

Appointment of a successor to Ráo Bahádur S. B. Jathár, Director of Public Instruction, Berár.

26. The *Sudhárak* (22) of the 29th January, in its English columns, writes:—For about twenty years past the post of Director of Public Instruction in Berár has been held by a Native. It was first held by our respected townsman Ráo Bahádur Náráyan Bhái Dánkekar, who was succeeded by the present incumbent, Ráo Bahádur S. B. Jathár. The administrations of both these gentlemen have been, we are glad and proud to say, unqualified successes, and Government itself has, year after year, borne willing testimony on the point in its resolutions on the work of the Educational Department. When Ráo Bahádur Dándekar was first appointed to this post by Lord Northbrook, His Lordship is said to have done so with the avowed object of trying whether a Native could succeed as a Director of Public Instruction. This, we venture to believe, amounted to a promise that if the experiment proved a success, no European would be appointed to the post if a capable Native was available. The intention, therefore, attributed to the authorities in Berár is hardly consistent with obligations of honour. The Berár Directorship is, again, the only Directorship of Public Instruction in British India held by a Native, and the least, therefore, that Government can do is to allow it to remain in their hands, unless, indeed, such a procedure is incompatible with the efficiency of the department. In these days, when Government so often professes to be anxious to give extended employment to the Natives in the higher branches of the public service, we do not understand how it can decently take away from us the only Directorship of Public Instruction which it has hitherto given us, and which is not, again, a scheduled appointment. There is another reason, and a very strong one, why a Native, and a Native alone, should be appointed to succeed Mr. Jathár. The Berár Director, in addition to his other work, has to inspect a number of vernacular schools, which means that he must have a very intimate knowledge of the vernacular of the province, especially as he has to examine small children in their studies. It is obviously impossible for a European to have any such knowledge, and his work, therefore, in this direction must be decidedly inferior to that of a Native Director. It is said that when, some time ago, Professor Barrett was appointed to act for Mr. Jathár for about a year, he used to take with him, whenever he went to inspect vernacular schools, the Deputy Educational Inspector of the district to conduct the examination of the children. We therefore trust the Berár authorities will, on second thought, abandon their present intention to appoint a European to succeed Mr. Jathár. If, however, they unfortunately persist in their object, we think it is the plain duty of the Government of India to overrule them, for this is a question in which, in our opinion, the honour of the Supreme Government is, to some extent, involved. [Many other papers of the week express similar sentiments.]

Approval of the circular issued by the Bengal Government in connection with the slaughter of cows, and remarks on the opposition offered to it by Muhammadans.

27. The *Mahratta* (5), in its issue of the 28th January, writes:—In his letter No. 5638-J., dated the 30th ultimo, Mr. H. J. S. Cotton, C. S. I., Chief Secretary to the Government of Bengal, has issued a circular letter on the question of the slaughter of cows for food. We are not aware of any other local Government having issued similar instructions. We are inclined to think that no person can take any reasonable objection to the instructions issued by the Bengal Government last month. We are not aware of any objection having been taken to the circular by the Muhammadan community in Bengal during the interval that has elapsed. We were, however, surprised to learn from the telegram published in the *Bombay Gazette* of the 26th instant from its Calcutta correspondent that much stir and uneasiness had been caused by the circular, and that the Muhammadans regarded the instructions issued to be "an interference with their religious rights and ceremonies," and that the leaders of the Muhammadan community, both in the presidency town and the mofussil, had a conference with the Lieutenant-Governor (Sir Charles Elliott) on Wednesday last, when His Honour "allayed the fears of the community and promised to reconsider the circular." It would be interesting to know why the leaders of the Muhammadan community of Calcutta and of Bengal generally did not take any action when the orignal circular was issued towards the end of last month. It would be interesting to know why the Muhammadan gentlemen who waited upon Sir Charles Elliott on Wednesday last did not take immediate action. Can it be that they waited till the return of Sir Charles Elliott? The announcement that Sir Charles has promised to reconsider the rules laid down in the letter signed by the Chief Secretary of the Bengal Government, Mr. H. J. S. Cotton, C.S.I., lends colour to the belief expressed above. So far as we can judge, it seems to us that the leaders of the community were not inclined to represent their grievance, if they had any, to the acting Lieutenant-Governor (Sir A. P. MacDonnell). It is equally possible that the attitude taken up by the Government of the North-West Provinces and Oudh in regard to this very question some months ago may have led the leaders of the Muhammadan community of Calcutta and of the Bengal Presidency to wait for the agitation until the return of Sir Charles Elliott, who issued the famous jury notification, and who, they probably expected, not altogether without reason, would evince some amount of sympathy towards their agitation. It is greatly to be pitied that the two leading Native communities in this country should be at variance, and it is to be regretted still further that the representatives of the British Indian Government, either through their vacillation or weakness, should expose themselves to the charge of fomenting discord between the two communities. It is extremely desirable that the whole question should be finally settled by the appointment of a Royal Commission of Inquiry to report upon the arrangements which should be made for putting a stop to the repetition of the scenes recently witnessed in the different provinces of British India.

The Age of Consent Act and its alleged connection with the Hindu-Muhammadans riots.

28. The *Dnyán Prakásh* (14) of the 29th January, in its English columns, writes:—Bigotry and foolish party spirit sometimes go too far. Some of the Bengali papers have tried to trace the origin of the frequency of the riots between the Hindus and the Muhammadans to the Age of Consent Act! We really do not understand what earthly connection these papers have found between these two things. The Consent Act is not specially applicable to the Hindus or to the Muhammadans alone. The proper effect of the Consent Act, therefore, ought to have been a union of the Hindus and the Muhammadans against Government; instead of that we have disruptions between these two communities! But through the coloured glasses of party-bias, one can see anything and everything.

Hindu-Muhammadan disturbances, their origin and the attitude of the authorities.

29. The *Hindu Punch* (41) of the 1st February believes that the present disturbances between Hindus and Musalmans have been given rise to by certain persons, who could not bear to see the feeling of unity created among the Natives, Hindus and Musalmans, by the Indian National Congress and by the spread of English educa-

tion, and who wished to create some stir in the country to break the monotony of the present peaceful state of things and an opportunity for displaying the dexterity and strength of Government; and says that the police of Yeola in Násik and Ráver in Khándesh have exhibited commendable zeal in showing partiality to the Musalmans, and the Provincial Government has done right in giving no heed to the grievances of the Hindus of these two districts. The paper advises the Hindus, though they be assaulted and thrashed and their temples and properties burnt or demolished, to remember that they live under the impartial rule of benign British rulers, and that though they be burned or killed the brave police officers and Magistrates of the impartial Government will not let their ashes or dead bodies fall into the hands of foreign thieves or blackguards. The paper then gives up the ironical tone and asks what steps should be taken to arouse Government to the grievances of the poor helpless Hindus, and expresses a hope that the Reporter to Government is not neglecting his duty.

Yeola affairs.

30. While writing about the Yeola affairs, the *Rághav Bhushan* (73), in its issue of the 29th January, says that there appeared to be peace in the town everywhere during the week, but that the peace was only seeming and not real. As regards the suspension of business between the Musalmans and Hindus, it says that it continues with greater rigour and firmness, though Government officers are very anxious to see mutual intercourse between the two communities resumed as before.

31. The *Shri Shivdji* (82), in its issue of the 26th January, remarks:— From the intelligence received from Yeola, the Muhammadans of the place appear to feel encouraged by Government action and to grow reckless of the lives of Hindus, as is seen from the local theatre having been set on fire while a performance was going on in it. When news of this fire was telegraphed to the Collector, he seems to have paid no attention to the report on the plea of no stamp fee having been paid. In thus making light of the serious report of the fire on the flimsy ground of non-payment of court fee, the Collector betrayed great want of judgment and common sense. This kind of heedlessness to the complaints of Hindus is calculated to produce a very baneful effect both on the Musalmans and the Hindus. If, as at Bombay, the Hindus of Yeola take upon themselves the task of bringing their Musalman townsmen to a sense of their duty by administering to them sound beating, they will, no doubt, succeed, but will not this action detract from the dignity of Government? The Násik Collector is betraying by his conduct want of manliness, and it is desirable that the superior authorities should not imitate his example.

32. The *Vikshipta* (95) and the *Moda Vritta* (60), in their issues of the 27th January and 1st February, respectively, regret that the Yeola police and other authorities should not yet have taken strong and effective measures to bring about a reconciliation between the Hindu and Musalman communities of the place, and say that the present disturbed state of the town is highly disgraceful to the authorities and shows that they are weak and good for nothing.

33. The *Vártáhar* (88) of the 29th January remarks:—The state of things which has continued at Yeola for the last two months implies more than disorder and anarchy, and it is surprising that Government should have paid no attention to it. It is our respectful suggestion to Government that, instead of trying the patience of the Yeola Hindus to its utmost, they should depute some experienced officer from Bombay to restore complete peace and order in the town, if the Násik Collector be unable to bring about reconciliation between the two communities.

Advice to the Hindus at Yeola to defend themselves from the attacks of local Muhammadans and not to depend on Government for protection.

34. In an article headed, "Feebleness of the Hindus at Yeola," the *Pratod* (72), in its issue of the 29th January, says:—Soon after the Bombay riots the Muhammadans of Yeola created a disturbance, which they have continued in a manner which shows that their high-handedness has reached its climax. The glory of the British Government and the terror which it inspires may frighten any other people, but the Muhammadans at Yeola do

not care for them at all. They apparently think that they can do anything with impunity. Looking to the state of affairs at Yeola during the last three months it appears that the District Collector and the Hindus at Yeola have become quite effeminate, and this has encouraged the Muhammadans in their high-handed behaviour. Since the advent of the Musalmans in India there had been many hard fights between them and the Hindus, resulting in great loss of life and property, but the Hindus had never behaved in a manner betraying impotency. Things have, however, so changed during the last fifty years or a century that the Muhammadans at Yeola now attack the Hindus there with shoes, publicly and in broad daylight! Moreover, the wonder is that they do this notwithstanding that the proportion of Muhammadans to Hindus in that town is only 20 to 100! This clearly shows how impotent the Yeola Hindus are. Nobody objects to the exercise of the right of self-defence, which every one possesses and which is recognized by our own Shástras as well as by English law. Everything being so plain we pity the Hindus at Yeola for crying and looking to Government for protection. "A rod for a fool's back" is a saying which holds good in this case. If the people desire that there should be no riots and no consequent trouble, each community should convince the other that it is able to defend itself. Government will not be able to suppress all the Hindu-Muhammadan riots that may occur at different places; the people themselves should suppress them. The Hindus at Yeola lack the necessary spirit, and hence we do not know who can remedy the high-handedness of the Muhammadans there. If you consider how much Government is now afraid, and the reason of its being so afraid, of Muhammadans, you will see that it is so simply because Government is convinced that the Muhammadans are sure to create a disturbance if matters are decided against their wishes. It is not wise on the part of the Hindus to neglect the lesson which the Muhammadans have been teaching them. The resolution of the Hindus never to be on the aggressive is very good and they should always stick to it; but it is not good that they should quietly allow themselves to be beaten until Government should intervene and save them from the hands of Muhammadans. If the Hindus be always ready to defend themselves there will be no riots and they will be indirectly assisting Government in preserving peace. If Hindus bear in mind our suggestion, the turbulent Muhammadans will desist from giving them any more trouble.

A Musalman fair near Pen in the Kolába District and anti-Muhammadan spirit displayed in regard to it by some Hindus.

35. The *Pen Samáchár* (67) of the 29th January states that a Musalman fair (Urus) was held at a distance of about six miles from Pen in the Kolába District, which was attended by very few Hindus. The Ágris (manufacturers of salt) had passed a resolution at a caste meeting that none of them should go to the fair, and thereby displayed their zeal and enthusiasm for Hinduism. Some dry grass caught fire in the fair, and while the fire was being extinguished by beating it down with green twigs of trees, a rumour spread that the Musalmans and Hindus were fighting with each other and much confusion ensued in consequence, several purchasers running away without paying for the things they had purchased from the stalls, and several others receiving nothing for the money they had paid.

Proclamation of the Sátára Police Superintendent in the matter of harsh musical instruments.

36. The *Bodh Sudhákar* (10), in its issue of the 31st January, says that the proclamation promulgated by Mr. Down, Superintendent of Police, Sátára, directing that harsh native musical instruments should not be played upon without permission, is very inconvenient, restrictive of personal liberty, destructive of the ancient Hindu religion and unnecessarily troublesome, reminds His Excellency the Governor and the Honourable Councillors that when the Bombay District Police Act, No. IV of 1890, under Section 48 of which this proclamation has been issued, was discussed in the Legislative Council, an assurance was given that Government would always watch the operation of the Act and that to avoid abuse of authority given in the Act the word 'reasonable' was used in every section of the Act, and advises the leading townsmen and pleaders of Sátára to submit a memorial

to Government protesting against and praying for the withdrawal of the proclamation.

Land assessment in the Pen Táluka and a strike by cultivators.

37. The *Sudhákar* (84) of Pen, in its issue of the 27th January, in its local columns, says that the cultivators have held large meetings at different places in the táluka and resolved not to cultivate fields unless their owners agree to allow them the portion of the produce which they demand and that the resolution has been enforced in several villages of the táluka, while Government are going to increase the land assessment from the next year. The paper expresses uneasiness about the probable consequences of this course and observes that the cultivators are acting in a wrong direction.

A request to Government to open telegraph offices at Jafarabad and some other places in Káthiáwár.

38. A correspondent of the *Hitechchhu* (132) of Ahmedabad, in its issues of the 25th January and 1st February, observes:—Sad want of telegraphic communication is felt at Jafarabad, Una, Delwada and Kodinar in Káthiáwár. Jafarabad is a coasting station where Messrs. Shepherd and Company's steamers, which are largely availed of by passengers, touch frequently. Owing to stormy weather or other causes whenever any of these steamers is detained at Bhávnagar, the captain of the ship wires the Company's agents at Mahuva and Jafarabad, but there being no telegraph office at the latter place, the message is sent there through post from Mahuva and consequently the passengers who go there from long distances are put to great inconvenience as they are not soon informed of the detention. The opening of a telegraph office at Jafarabad will also afford some convenience to merchants there. It is said that Sir Charles Ollivant, Political Agent, Káthiáwár, was once on a visit to Una and Delwada and he then expressed his opinion in favour of opening a telegraph office at either of these places and that necessary enquiries were made by the Telegraph Department. It is to be regretted that nothing further seems to have been done in the matter.

Part II.—*Legislation.*

Approval of the Prisons Bill introduced into the Supreme Legislative Council.

39. In alluding to the Prisons Bill recently introduced into the Supreme Legislative Council, the *Rájyabhakta* (147), in its issue of the 30th January, observes:—The object of passing sentence of imprisonment on an offender is to deter him from committing further offences, but from what we have personally seen we are sorry to say that this object is defeated, for most convicts in jails learn to commit new offences. It is the belief of the jail authorities, Superintendents and Jailors, and of the older prisoners, that the more they annoy well-to-do prisoners the more it is to their advantage. Such prisoners are made to grind corn and are asked to pay illegal gratification for being exempted from hard work. If they fail to pay, false charges are brought against them and they are either flogged or confined in dark rooms. These unfortunate beings have no alternative but to gratify the authorities. The prisoners are generally in the habit of smoking tobacco or eating opium and the authorities supply them these articles and levy blackmail from them. The jail doctors also openly ask money from prisoners for the medicines supplied to them. The unfortunate prisoners, being thus annoyed from all sides, play all sorts of tricks to escape such payments. Thus the jails, instead of improving, spoil the prisoners. We are glad a Bill to amend the law relating to prisons has recently been introduced into the Supreme Legislative Council. The Europeans seem to be opposed to the measure, but they appear to be ignorant of the difference made in the treatment of European and Native convicts. We hope the Bill will be soon passed into a law.

Part III.—*Education.*

Comments on His Excellency Lord Harris' speech at the recent annual distribution of prizes to the pupils of the Cathedral High Schools.

40. With reference to His Excellency Lord Harris' speech at the recent annual distribution of prizes to the pupils of the Cathedral High Schools, the *Jám-e-Jamshed* (134), in its issue of the 29th January, observes:—His Excellency remarked in his speech that such facilities as lay within the power of Government have been created for young men to obtain technical education; but

it must be observed that the responsibility of Government does not end with giving money contribution. We fully appreciate the annual contribution made by Government to the Victoria Jubilee Technical Institute, but we say that no appreciable return is made for the large amount of money spent by Government on this institution, and evidently the reason is that the technical course taught at the institute is not suited to the wants of the people. We admit that the institute authorities discharge their duties with great earnestness, but the prescribed course itself being defective their labours are comparatively thrown away. It is desirable, therefore, that a change should be effected in the college course of studies. Government need not be reminded that the institute was not established mainly for supplying Indian mills with good mill engineers or superior mill labourers, &c., as the mills themselves supplied these wants, and that it was opened with the object that it should show the people of this presidency the way in which they should engage themselves in different arts and industries. And can the institute authorities assure us that this object has been fulfilled even to a limited extent? We are of opinion that in order to stop the heavy financial drain to foreign countries a scheme of technical education ought to be devised, and to formulate it a committee should be appointed under the presidency of the Honourable Mr. Justice Mahádeo Govind Ránade, the members being such European and Native gentlemen as would take an earnest and disinterested part in the highly useful work entrusted to them. The other important point in the speech of His Excellency was the exhortation he made to the pupils of the schools and the rest of the audience to remember the high responsibilities that rested on their shoulders to keep up the character of impartiality and tenderness towards the people of India which it is the bounden duty of Englishmen to maintain. Cheers were given at these words of His Excellency, and we would, with due deference, ask whether all the numerous European gentlemen who formed the audience do show impartiality and tenderness towards the Natives. If the Europeans residing in India generally acted towards the Natives with impartiality and tenderness, took genuine interest in promoting their welfare and prevented injustice being done to them, such a strong bond of friendship would be formed between the ruling race and the ruled Natives as would be quite a sufficient safeguard against all frontier danger and foreign invasion. We wish His Excellency Lord Harris had conveyed to his countrymen such advice as he has now given at the commencement of his administration and set a lesson by his administrative acts. His Excellency's words intimating to the pupils that Government would be glad to see children of European parentage residing in India enter the public service were evidently intended to encourage the pupils to prosecute their studies earnestly and diligently, and it is to be hoped that European Government officials will not attach to them a wider and more liberal meaning—that is to say, will not try to employ Europeans in Government service by all means in their power. Anglo-Indians have as good claims to Government service as the Natives have and real eligibility ought to receive due attention without the least distinction of colour and creed.

The resolution of Government on the memorial from certain members of the Bombay medical profession praying for the revival of the appointment of additional Professor of Clinical Medicine and Pharmacology in the Grant Medical College, considered unsatisfactory.

41. With reference to the Government resolution on the memorial from certain members of the Bombay medical profession praying for the revival of the appointment of additional Professor of Clinical Medicine and Pharmacology in the Grant Medical College, the *Bombay Samáchár* (114), in its issue of the 30th January, says:—It is gratifying that the Professorship of Pharmacology is to be revived, but it is to be much regretted that Dr Bahadurji is not to be entrusted with the work. Dr. Bahadurji has gained renown among the public, as a competent medical practitioner, and since he was appointed to do the work of the Professorship at its foundation, the reasons for his removal from that office ought not to have been allowed by Government to remain unexplained. The absence of an explanation on this point leaves unsolved the questions whether Government has acted in the matter rightly and whether Dr. Bahadurji has been done injustice to. The public has no means to decide the question whether Dr. Bahadurji gave satisfaction to Government during the

short time for which he performed the duties of the Professorship. Some explanation on the point appeared in the newspapers, but it was a reply to charges and countercharges and was insufficient to enable one to pronounce a decision on the conduct of Government in the matter. The drift of the present resolution of Government does not make it probable that, if it is further memorialized, it would give further explanation on the point. It remains now for the members of the medical profession who submitted the first memorial to carry their case to the higher authorities; and if they be sure of the justice of their case they ought not to fail to do it. [The *Jám-e-Jamshed* (134), in its issue of the 29th January, expresses similar sentiments, remarking that so long as the monopoly for the Professorships of the Grant Medical College is retained by the Government medical service there is little hope of the present state of things improving, and it behoves the Bombay medical profession, the Bombay Presidency Association and the Poona Sárvajanik Sabha to make an agitation, both in Parliament and outside, for obtaining the Medical College Professorships for experts in particular branches of the medical science.]

Alleged instances of oversight on the part of the Bombay University authorities.

42. The *Mumbai Vaibhav* (61), in its issue of the 31st January, says:—From a complaint we have received it seems that the Bombay University examinations results are becoming a matter of joke. A Mr. Náráyan Gangádhar Ketkar appeared for the University School Final Examination last year and was at first declared by the University authorities to have passed the examination, but about a fortnight afterwards he was informed by a letter from Dr. Macdonald, the Registrar, that his name had been inserted among the passed candidates through oversight. Two or three instances of such oversight have come to our knowledge. In one case a boy having been declared to have passed the Matriculation Examination purchased new books and even attended a college for a few days, and then, to his utter disappointment, he was informed that it was through oversight that he was declared to have passed. Such mistakes are likely to turn the head of a thoughtless boy and to ruin him for ever, and we request the University authorities to make such arrangements as would preclude the recurrence of such mistakes.

Revision of Hope's Gujaráti series recommended.

43. The *Rájyabhakta* (147), in its issue of the 30th January, observes:—Hope's Gujaráti series, which was written long ago, requires careful revision. Uniform orthography should be observed throughout the series. Some words are differently spelt in different books of the series or even in one and the same book, and consequently the pupils get confused and have to submit to the whims of examiners. Some grammatical mistakes are also to be found and some of the verses are faulty. The historical lessons require revision as some of the events have been since found to be incorrectly mentioned. Some lessons are of such a nature that in explaining them to the pupils rules of morality have to be violated and some lessons are unsuited to girls. The lessons on arts and industries require better elucidation than they supply. Simple lessons on agriculture and some other useful subjects may be advantageously added.

PART IV.—*Native States.*

The contemplated exchange of the Panch Mahals for Dwárka from the Baroda State approved.

44. The *Hitechchhu* (132), in its issue of the 1st February, observes:—The British Government is the paramount power in India, and if it requires Dwárka or even the Okhámandal sub-division from the Baroda State in exchange for the Panch Mahals for the defence of the country, no objection should be raised against the proposal. We, however, differ from persons who say that Government should purchase Dwárka instead of taking it in exchange for British territory, as the purchase will entail additional burden on the Indian Exchequer. The people of the Panch Mahals have undoubtedly greatly benefited under the British Government, but they need entertain no fear of their condition becoming bad by change of rulers. It is, however, doubtful if the successors of Sir Sayájirao will maintain the present good administration, and to protect properly the

interests of the people of the Panch Mahâls they may be given the right of appeal to the Resident and the Bombay High Court against the decisions of the State in important cases in which the State may be concerned. His Highness the Gáikwád cannot properly look after Dwárka as it is at a long distance from Baroda, and if the exchange is made His Highness will be able to administer the Panch Mahâls better as they are in close proximity to his territory.

Administration of the Kutch State considered unsatisfactory

45. The *Kachha Samáchár* (135), in its issue of the 29th January, regrets that people who are not the subjects of His Highness the Ráo should be in the service of the Kutch State, and observes:—The people of Kutch earnestly desire that His Highness the Ráo should, like His Highness the Gáikwád of Baroda, in filling vacancies in the State service give preference to his own subjects. This will put a stop to the State money going out of the State, and give a stimulus to the people to make more and more progress in education. The people will also enjoy the convenience of easy access to their own countrymen in the higher service of the State. The people are disgusted with having to wait long for justice at the hands of some of the present officers, who are selfish and lazy and have not disposed of some cases for the last ten years or more. Some rich persons have been impoverished owing to the evils of prolonged litigation, while some families having failed to obtain justice have gone and resided in British territory. Some of the judicial officers are quite unfit for the posts held by them and at times petitioners are sent from one officer to another until they get tired. We request His Highness the Ráo to appoint a Commission of educated gentlemen to enquire into the rotten state of his administration.

G. M. SA'THE',
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 6th February 1894.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 3RD FEBRUARY 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	" Vaidarbha...	Akola	Do. ...	475
3	" Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	" Shuddha Varhádi...	Akola	Weekly ...	350

Administration of the Akola Jail by Dr. Reilly, the Superintendent of the jail, considered a failure.

The *Vaidarbha* (2) of the 27th January, in its English columns, writes:—We cannot but remark that the career of Dr. Reilly as Superintendent of the Akola Jail promises to become a most eventful one, inasmuch as under no other Superintendent there were so many disturbances in the jail and of such serious magnitude, and the higher authorities during the time of no other Superintendent had to look so closely into the working of the jail. In fact, we are of opinion that his administration of the jail has been an utter failure, and although we do not know how far he is responsible for the present high percentage of sickness and deaths in the jail, we can say that under a man of such scanty wisdom and tact the jail affairs will never go on smoothly and satisfactorily; and the authorities would do well to transfer him to some less important district and place the management of such a large and important jail in better hands.

G. M. SA'THE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 6th February 1894.

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[CONFIDENTIAL.] **No. 6 of 1894.**

REPORT
ON
NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 10th February 1894.

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List of Newspapers and Periodicals.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	" Critic	Rájkot	Monthly... ...	378
3	" Indian Spectator...	Bombay	Weekly	650
4	" Káthiáwár Times	Rájkot	Daily	300
5	" Mahrátta	Poona	Weekly	375
6	" Phœnix	Karáchi	Bi-weekly ...	400
7	" Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
8	" Sind Times	Karáchi	Bi-weekly ...	250
9	" Young India	Baroda	Weekly	150
	ANGLO-MARÁTHI.			
10	The Bodh Sudhákar	Sátára	Weekly	250
11	" Din Bandhu	Bombay	Do.	1,550
12	" Dnyán Chakshu	Poona	Do.	1,000
13	" Dnyánodayă	Bombay	Do.	375
14	" Dnyán Prakásh	Poona	Bi-Weekly ...	425
15	" Hitopadeshak	Bombay	Weekly	1,000
16	" Indu Prakásh	Do.	Do.	900
17	" Native Opinion	Do.	Bi-Weekly ...	600
18	" Prabhákar	Do.	Daily	350
19	" Rámdás	Bijápur	Weekly	600
20	" Shetkaryáncha Kaivári	Bombay	Do.	500
21	" Subodh Patrika	Do.	Do.	950
22	" Sudhárak	Poona	Do.	3,009
23	" Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	" A'ryávart	Dhulia...	Do.	225
26	" Bakul	Ratnágiri	Do.	440
27	" Belgaum Samáchár	Belgaum	Do.	215
28	" Chandánshu	Tásgaon	Do.	102
29	" Chandrakánt	Chikodi	Do.	200
30	" Chandrodaya	Chiplun	Do.	125
31	" Chikitsak...	Belgaum	Do.	400
32	" Chitragupta	Karád	Do.	200
33	" Daivadnya Mitră	Bombay	Monthly	...
34	" Daivadnya Samáchár	Do.	Do.	500
35	" Dakshin Vritt	Kolhápur	Weekly	150
36	" Dhárwár Vritt	Dhárwár	Do.	820
37	" Dnyán Dip	Bombay	Monthly	300
38	" Dnyán Ságar	Kolhápur	Weekly	400
39	" Ganga Lahari	Násik	Do.	211
40	" Gulburga Samáchár	Gulburga	Do.	...
41	" Hindu Punch	Thána	Do.	700
42	" Hitechchhu	Bijápur	Do.	60
43	" Holkar Sarkár Gazette	Indore...	Do.	458
44	" Jagadádarsh	Ahmednagar	Do.	352
45	" Jagad-hitechchhu	Poona	Do.	4,500
46	" Kalpataru...	Sholápur	Do.	250
47	" Kannada Punch	Bágalkot	Do.	50
48	" Karmanuk	Poona...	Do.	1,500
49	" Keral Kokil	Bombay	Monthly... ...	1,500
50	" Kesari	Poona...	Weekly	4,300
51	" Khándesh Chitragupta	Dhulia	Do.	230
52	" Khándesh Vaibhav	Do.	Do.	200
53	" Khara Prakár	Bombay	Monthly	1,000
54	" Kumtha Vritt	Kumta	Weekly	200
55	" Mahárásbtra Kokil	Sátára...	Monthly	2,000
56	" Mahárásbtra Mitra	Do.	Weekly	250
57	" Mahárásbtra Vritt	Do.	Do.	...
58	" Mantri	Poona	Do.	...
59	" Másik Vrittamála	Bombay	Monthly	...
60	" Moda Vritt	Wái	Weekly	325
61	" Mumbai Vaibhav	Bombay	Daily	500
62	" Nagar Samáchár...	Ahmednagar	Weekly	150
63	" Násik Vritt	Násik	Do.	275
64	" Nipáni Vaibhav	Nipáni...	Do.	...
65	" Nyáyă Sindhu	Ahmednagar	Do.	175
66	" Pandhari Mitră	Pandharpur	Do.	260
67	" Pen Samáchár	Pen	Do.	...
68	" Poona Vaibhav	Poona	Do.	3,200
69	" Prabodh Chandrika	Jalgaon	Do.	100
70	" Prabodh Ratnă	Bársi	Do.	235
71	" Prántik Samáhár	Poona	Do.	...
72	" Pratod	Islámpur	Do.	300
73	" Rághav Bhushan	Yeola	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number o Copies issued.
	MARA'THI—*continued.*			
74	The Rámdás	Bijápur	Weekly	...
75	„ Ratnákár	Kaládgi	Do.	50
76	„ Saddharmadip	Alibág	Monthly	...
77	„ Sarvadaman	Poona	Do.	...
78	„ Satyă Prakásh	Do.	Weekly	...
79	„ Satyă Shodhak	Ratnágiri	Do.	400
80	„ Satyă Sadan	Alibág	Do.	200
81	„ Sholápur Samáchár	Sholápur	Do.	260
82	„ Shri Shiváji	Poona	Do.	300
83	„ Shubh Suchak	Sátára	Do.	260
84	„ Sudhákar	Pen	Do.	300
85	„ Sumant and Satyă Sudha	Kárwár	Do.	300
86	„ Tukárám	Ahmednagar	Do.	250
87	„ Vanapriya	Chikodi	Fortnightly	100
88	„ Vártáhar	Bombay	Tri-weekly	700
89	„ Vengurla Vritt	Vengurla	Weekly	175
90	„ Vichár	Dhárwár	Monthly	500
91	„ Vichár Ságar	Baroda	Weekly	650
92	„ Vidushak	Karád	Do.	300
93	„ Vidya Vilás	Kolhápur	Do.	275
94	„ Vijay	Sháhápur	Do.	250
95	„ Vikshipta	Bombay	Do.	600
96	„ Vividh Dnyán Vistár	Do.	Monthly	500
97	„ Vrittadhára	Dhár	Weekly	150
98	„ Vrittasár	Wái	Do.	285
99	„ Vritt Sudha	Sátára	Do.	200
100	„ Vyápári	Sholápur	Do.	...
101	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
102	The Gujarát Darpan	Surat	Bi-weekly	700
103	„ Gujaráti	Bombay	Weekly	2,450
104	„ Gujarát Mitră	Surat	Do.	800
105	„ Kaiser-e-Hind	Bombay	Do.	2,500
106	„ Káthiáwár News	Rájkot	Bi-weekly	...
107	„ Suryă Prakásh	Surat	Weekly	375
	GUJARA'TI.			
108	The Ahmedabad Times	Ahmedabad	Weekly	250
109	„ Ajab	Surat	Monthly	700
110	„ Akhbáre Islám	Bombay	Tri-weekly	...
111	„ Akhbáre Sodágar	Do.	Daily	800
112	„ A'ryă Dharm Prakásh	Do.	Monthly	400
113	„ Bhim Sen	Do.	Weekly	...
114	„ Bombay Samáchár	Do.	Daily	2,200
115	„ Broach Mitră	Broach	Weekly	350
116	„ Broach Samáchár	Do.	Do.	700
117	„ Buddhi Prakásh	Ahmedabad	Monthly	580
118	„ The Cambay Gazette	Cambay	Fortnightly	...
119	„ Chának	Surat	Monthly	500
120	„ Chandra	Do.	Do.	600
121	„ Darbár Patrika	Ahmedabad	Weekly	...
122	„ Deshi Mitră	Surat	Do.	1,250
123	„ Din Mani	Broach	Do.	...
124	„ Dnyán Darshan	Do.	Monthly	...
125	„ Dnyán Sudha	Ahmedabad	Do.	250
126	„ Dnyán Vardhak	Bombay	Do.	600
127	„ Fursad	Do.	Do.	400
128	„ Gap Sap	Do.	Fortnightly	300
129	„ Gul Afshán	Do.	Monthly	1,200
130	„ Hindi Punch	Do.	Weekly	450
131	„ Hindusthán	Ahmedabad	Do.	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly	...
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	...
136	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Monthly	...
139	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
140	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	„ Kelavni	Baroda	Monthly	500
142	„ Madhur Vachan	Bombay	Do.	500
143	„ Nure Elam	Do.	Do.	320
144	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
145	„ Praja Mitra	Karáchi	Weekly	200
146	„ Praja Pokár	Surat	Do.	800
147	„ Rájyabhaktă	Bombay	Do.	1,300
148	„ Ranashingadun	Surat	Do.	750
149	„ Rást Goftár	Bombay	Do.	1,697
150	„ Samsher Báhádur	Ahmedabad	Do.	300
151	„ Satyă Mitră	Bombay	Do.	500
152	„ Satyă Sodhak	Surat	Fortnightly	500
153	„ Satyodaya	Dohad	Weekly	68

No	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
154	The Sneha Sindhu	Kaira	Weekly	275
155	„ Stri Bodh	Bombay	Monthly	160
156	„ Stri Mitră	Do.	Do.	697
157	„ Surat Akhbár	Surat	Weekly	600
158	„ Svadesh Bandhu	Mahudha	Do.	210
159	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
160	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
161	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
162	The Hubli Patră	Hubli	Weekly	...
163	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
164	The Karnátak Patră	Dhárwár	Weekly	400
165	„ Rájahansa	Do.	Do.	510
	KA'NARESE.			
166	The Chandrodayă	Dhárwár	Weekly	200
167	„ Karnátak Vaibhav	Bijápur	Do.	400
168	„ Karnátak Vritt	Dhárwár	Do.	...
169	„ Lokă Bandhu	Do.	Do.	190
170	„ Rasik Ranjini	Gadag	Do.	300
171	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
172	The Chandrika	Bágalkot	Weekly	...
173	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
174	The Bhárată Bhráta	Rewáh	Fortnightly	375
175	„ Bhásha Bhushan	Bombay	Monthly	...
176	„ Bombay Baipar Sindhu	Do.	Weekly	...
177	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	ENGLISH AND URDU			
178	The Muslim Herald	Bombay	Weekly	300
	URDU.			
179	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
180	„ Alam Aphroz Bambai	Bombay	Tri-monthly	...
181	„ Charkhári Akhbár	Rewáh	Fortnightly	23
182	„ Dhár State Gazette	Dhár	Weekly	280
183	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
184	„ Gwalior Gazette	Gwalior	Do.	850
185	„ India Gazette	Bombay	Do.	...
186	„ Kushful Akhbár	Do.	Do.	150
187	„ Vakil Islam	Do.	Dily	...
	PERSIAN.			
188	The Iklil	Karáchi	Weekly	...
189	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
190	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
191	The Baroda Vatsal	Baroda	Weekly	1,000
192	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
193	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
194	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
195	„ Muin-ul-Islám	Do.	Do.	300
196	„ Prabhát	Hyderabad (Sind)	Do.	400
197	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
198	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
199	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* आ or á) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Lord Lansdowne's career as Viceroy of India.

1. The *Indian Spectator* (3), in its issue of the 4th February, writes:—The Government of Lord Lansdowne is noted for the sympathy manifested towards the ruling class. His policy has been the policy of one come to save that class. We need not dwell on all the faults of his administration. It will be enough on this occasion to mention two of the chief of them. One is reckless expenditure on military affairs; the other is the compensation allowed to European servants for the loss in exchange. The fall in the value of the rupee has entailed a heavy loss on the country in various ways. It was left to Lord Lansdowne's generous administration to add to the burden of the people by making a present out of the pockets of the more needy to the less needy. This is the only view possible to us of the matter. If Lord Lansdowne had been as diligent in collecting facts from all sources at his disposal with a view to arrive at his own conclusions, as he was in confiding in his officers, he would have been saved from many errors. No ruler in India can succeed if he allows himself to be rendered the mouth-piece of the services and accepts only their view of the interests of the Natives or of the country. It is to be hoped that his successor will be able to avoid his errors, and will endeavour to leave behind more grateful remembrances among the millions over whom he has been invited to rule.

Comments on the subscriptions to raise a memorial to Lord Lansdowne promised by Native Princes.

2. The *Kaiser-e-Hind* (105) of the 4th February, in its English columns, writes:—Who are the fat subscribers to the Lansdowne memorial fund? Why, of course, the *Pioneer* and its screaming tribe would say, the Native Princes and Chiefs whose "loyalty" (whatever may be meant by it in the dictionary of modern Anglo-India) is well known. Lord Lansdowne, so they will declare from the house-tops, was dearly beloved of the Chiefs and Princes, who have, therefore, shown their true "loyalty" by putting down princely sums, as suited their respective rank in the subscription list. For instance, why should not the once deposed and now reinstated Mahárája of Kashmere give expression to his golden "loyalty" by subscribing Rs. 5,000? Did not Lord Lansdowne rehabilitate his own and the poor Mahárája's reputation by that high, considerate and "statesmanlike" act of reinstallation? So far good. And we are prepared to congratulate the screaming tribe of the *Pioneer* and the *Englishman* on their answer. But will they further answer the following questions? (1) Is it not the fact that the Government of India has in open and private circulars enjoined Political Agents at Native Courts to advise Chiefs and Princes to take care of their purses? (2) Is it the case that the politicals reminded the subscribing Princes of those circulars on this occasion? (3) Or is it the fact that they did the very opposite? (4) What reply may those Princes and Chiefs have to make if individually asked to give their free and unreserved opinion on the subscriptions respectively paid by them? (5) Might it not have been better had Lord Lansdowne set a good example by enjoining them not to put a farthing in the subscription list, as it was liable to provoke criticism of a hostile character on his personal reputation? It is more than doubtful that any very satisfactory reply could be forthcoming to the above questions. Under the circumstances, it is to be hoped that some redoubtable member of the Indian party will read out the subscription list in the House of Commons, in which about 33 Native Princes appear as subscribers to the tune of Rs. 60,000 or thereabouts, and put the queries we have stated. A debate on the question might lead to great good, and we may get a peep into the inner doings of our Political Bahádurs at Native Courts.

3. The *Indu Prakásh* (16) of the 5th February, in its English columns, writes:—The memorial to Lord Lansdowne is not so much a monument of the popularity of the late Viceroy as of the immense power that the high Government officials wield on the Indian people, and especially the helpless Indian Princes. It is a strange irony of fate that the least deserving of the Viceroys that ever ruled India should have the most splendid memorial. But it is a consolation to remember that the people at large have not in the smallest degree countenanced the movement, in spite of the fact that influential Govern-

ment officials have interested themselves in it and have determined to make it a great success. And this is but natural; for, how can the people have anything to do with the memorial of a Viceroy who betrayed the best interests of the country in every possible way? If memorials are to be raised to such men as Lord Lansdowne, they will come to be looked upon as reproaches rather than marks of gratitude and high opinion. For Lord Lansdowne's own sake, his friends should have seen the folly of this over-zealous action. We wonder if the apologists of Lord Lansdowne also look upon the memorial as a mark of mere politeness to the late Viceroy!

4. The *Phœnix* (6), in its issue of the 3rd February, observes:—Is it not, after all, a public calamity that our Mahárájas should be made to waste their thousands in contributions to the Lansdowne memorial fund? The amount subscribed now comes to about Rs. 75,000. The Mahárája of Dholepur has given Rs. 8,000, the Mahárája of Bhávnagar has given Rs. 7,000, the Mahárájas of Jammu, Vizianagram and Travancore Rs. 5,000 each, and the Mahárája of Kuch-Behár Rs. 1,000! Only fourteen other contributions, of from Rs. 2,000 to Rs. 1,000, have been received by the committee! We are, indeed, very sorry to speak in this way in connection with a nobleman who was always courteous, high-minded and laborious, but whom evil councillors led astray. But his hysteric admirers leave us no alternative. We must strongly protest against the unwarrantable fleecing of the Mahárájas that is being unscrupulously resorted to. If the Anglo-Indians really believe they must have a statue, why do they not find the Rs. 80,000 themselves?

5. The *Gujaráti* (103) of the 4th February, in its English columns, writes:—Calcutta is a land of surprises. That the Metropolis of the Indian Empire should have subscribed more than Rs. 70,000 for raising an equestrian statue to the retiring Viceroy is not a little humiliating. Marks of popular good-will and esteem should be reserved for Viceroys of exceptional ability and merit. It is a pity that it is becoming customary with some people to parade subscription lists with a view to perpetuate every Governor and Viceroy. This practice is most objectionable. That a city which could not collect Rs. 5,000 for Bradlaugh should have raised fifteen times as much to erect a memorial of Lord Lansdowne is inexplicable to us in Bombay. It was reserved for Calcutta to lower the value and significance of an honour which amongst the Romans was conferred upon the most illustrious. Self-respect is one of the essentials of national greatness, and so long as Indians allow themselves to be driven like sheep, neither will they respect the persons who really deserve to be honoured, nor will they respect themselves. From the list of subscribers to the Lansdowne memorial fund it is sufficiently clear that the people at large have had little to do with it. The list is very suggestive and shows how easy it is to bleed a certain class of titled personages for raising statues to even imbecile Governors and Viceroys or tenth-rate English statesmen like the Viceroy that has just left the Indian shores. We, for our part, cannot congratulate him or his admirers on the proposed memorial. Here is an analysis of the class of persons by whom the Lansdowne memorial fund has been subscribed:—Mahárájas and Rájas, Rs. 48,200; Nawábs, Rs. 6,650; European merchants and officials, Rs. 7,850; Rái Bahádurs, Rs. 575; a Baronet, Rs. 500; untitled Hindus, 523—total Rs. 64,295. The fund is likely to be increased to one lakh of rupees. A grand committee has been appointed consisting of Governors, Lieutenant-Governors, Judges, Mahárájas and titled personages. It would be no wonder if the subscriptions exceed a lakh of rupees. Lord Lansdowne's bronze statue would be a standing proof of the manner in which Governors and Viceroys can very easily be immortalized in this country! [Several other papers of the week express similar sentiments.]

The financial difficulties of India.

6. The same newspaper complains of the insolvent condition of India, believing it to have been brought about by extravagant expenditure, in spite of the heavy taxes levied upon the people, and observes:—Such mismanagement as has been witnessed in India during the last twenty-three years would not have been tolerated in any civilized country of Europe for any length of time. We agree with the *Spectator* that if the Home authorities do not take timely steps to

improve the financial condition of India she will be reduced to hopeless bankruptcy and there will be a mutiny in the country. There is some hidden meaning in what this leading English paper says. There is no doubt that the recent riots and disturbances are in some measure due to the increasing poverty of the people, and the leading Natives and the Home Government should take a note of this. The Indian authorities have proved unworthy of trust and incompetent to manage wisely the finances of the country. They are utterly indifferent to the welfare of the Natives and have departed from the good policy laid down by the Home authorities. It behoves the Home authorities to entrust the supervision of the finances to leading Natives for the purpose of securing a better state of affairs. The political associations and the press ought to agitate the matter strongly.

Disapproval of the alleged intention of the Supreme Government to transfer its permanent residence and those of the subordinate administrations to the hills.

7. In alluding to the report started by the *Morning Post* newspaper of Allahabad, that His Excellency Lord Elgin will very likely elect to remain permanently at Simla and will do away with the annual exodus, and that the minor administrations will be advised to adopt a similar change universally, the *Jám-e-Jamshed* (134), in its issue of the 7th February, observes:—Will the administration of the country be satisfactorily carried on under an arrangement like the one described by the *Morning Post*, is an important question. And if it be answered in the affirmative, the next question would be, if so, why should not the Indian administration carried on from England by wire be equally satisfactory? If the latter arrangement answers the purpose, it will have the additional recommendation of proving very convenient to Indian administrators. It is, however, to be hoped that His Excellency Lord Elgin will not begin his administration with such a disappointing measure as the shifting of the permanent residence of the different administrations to the hills. The annual exodus is, no doubt, a very costly affair, and the Viceroy who does away with it will be a great benefactor of the Indian people; but the abolition of the costly expenditure should not be brought about by the permanent transfer of the different administrations to the hills, altogether separating the administrators from the people. There is little hope of the public voice reaching them if they are confined to the hills permanently. The people already suffer from the advisers of the Viceroy, Governors and other administrators being European civilians alone, as the feelings and wants of the Natives are not duly attended to, and if the permanent residence of our Governors is transferred to the hills public opinion will be totally ignored. Instead of a temporary sojourn to Simla the Supreme Government ought to be located at Násik, or still better at Bombay, whose salubrious climate during the greater part of the year is well-known, and which, among several other advantages, would bring the Viceroy nearer to England by nearly a fortnight.

Dinners and other festivities at the Government House, Calcutta, and the Natives.

8. The same newspaper, in its issue of the 5th February, writes:—A Madras paper says that His Excellency Lord Elgin is a teetotaller, and being of a retiring disposition disapproves of public dinners and other festivities, and hence there is a probability of there being a great reduction in the number of dinners and other festivities at the Government House at Calcutta. The natives of India sincerely hope that this forecast will be literally realized. The Government House festivities are held with a very good object, but in consequence of the dislike of the Anglo-Indians for the Natives, respectable Natives are not invited in sufficient numbers to take part in those festivities. The gatherings at the Government House are solely composed of Anglo-Indians and the administrators are naturally familiarized with the Anglo-Indian prejudices against the Natives. Again, the frequent festivities draw away the attention of the administrators from their legitimate duties to a certain extent. His Excellency Lord Elgin is well known for his great liking for enjoying pleasure within his own family circle, and it is to be hoped that His Excellency will materially curtail the number of dinners and other festivities at the Government House and effect a saving to himself.

Constitution of the Indian Medical Service and necessity for reforming it.

9. The *Indian Spectator* (3), in its issue of the 4th February, writes:—How is the Medical Service constituted? As is well known, it is divided into two branches—Military and Civil. The former consists of 269 appointments, with salaries ranging from Rs. 300 to Rs. 1,800 a month, besides the Apothecaries, who, too, are handsomely paid. The Civil branch has three classes. The first has hundred appointments, the holders of which are called Civil Surgeons, and who get salaries from Rs. 500 to Rs. 2,500. These, too, are Military Medical men. The second class is that of Assistant Surgeons, getting from Rs. 125 to Rs. 200. The third is the Uncovenanted Medical Service which was established in 1887. Holders of European or Indian diplomas are appointed to these posts on half the pay drawn by Civil Surgeons. The holders of almost all the posts in this branch are again Military men. What room is there for indigenous Native talent? Our men can look for admission only into the ranks of Assistant Surgeons. However high their educational attainments they have not sufficiently bright prospects, while even the Apothecaries can hope to be Honorary Surgeons and House Surgeons and get salaries from Rs. 400 even to Rs. 800. This is all the more surprising when their qualifications are in no way superior, nay, are generally inferior, to those of many of the Assistant Surgeons. Then coming to College Professorships what do we find? We find that the posts are conferred on men who, in nine cases out of ten, are hardly specialists. They are pitchforked into any chair that may be vacant. To-day one may be asked to take up one subject, to-morrow another. What does it matter? But is this the way to promote the cause of medical science? Is a similar method followed in any European country? We would like to be corrected on this point. Are not specialists indispensably required to do full justice to the duties that have to be discharged? How is medical research, of which we stand so badly in need, to go on if there are no specialists? We believe it is high time these glaring anomalies were done away with. What is wanted is that the Civil Medical Service should be entirely separated from the Military Medical Service, and that it should be thrown open to the best medical talent, whether foreign or indigenous. Unless this is done there will be no hope of satisfactory progress, of which the country stands in such need. The proposed arrangement has another advantage. It will be more economical than the present one. Drs. Bahádurji and Bhálchandra show that there will be a saving annually to the extent of twelve lákhs of rupees, which, in these hard days, is not a thing to be despised. At present forty-three lakhs are required every year. They say that if the proposal is earnestly carried out, the work will not only be done with thirty-three lákhs, but done better. Will Government carefully examine these important considerations? We hope they will do so at no distant date.

Yeola affairs and transfer of local officers recommended.

10. The *Rághav Bhushan* (73), in its issue of the 5th February, says that since the Musalmans of Yeola do not seem to care much for the local officers of Government, as was evident from the fact of the former having thrown stones at the latter when the Báláji procession passed by the Juma Masjid to the accompaniment of music, the present tension of feeling between the Hindu and Musalman communities of the place will not be relaxed unless these officers are transferred to other places; and that though peace be restored without transferring the officers, the restoration will not be of long duration.

A Hindu temple set fire to and the idol therein mutilated by the Musalmans.

11. The same paper, in its local column, states that the Musalmans having set fire to a temporary shed erected by the Hindu weavers from Nágpur at Máruti's temple in Koshti lane, and mutilated and displaced the idol of Máruti, the Hindu weavers have been much exasperated and will not fail to retaliate the injury and insult, and thereby to prove their valour to those who have doubts about it.

Proceedings taken at a meeting of the Hindus on the 4th February.

12. The same paper also states that a meeting of the local Hindus was held on the 4th instant at the temple of Chandeshvari at which the weavers from Nágpur were advised to be patient, measures were concerted to make the prohibition from holding business communications

with and employing Musalmans still more strict, a rich merchant, who was known to have had in his service a Musalman groom, was warned to dismiss him, letters from outstations in which the Yeola Hindus were admired and congratulated for their action were read for general information, and the proceedings taken by the deputation sent to the higher authorities were explained to the assembly.

The panic-stricken condition of the Hindu residents of Yeola and advice to them to be patient and law-abiding.

13. The *Jagadhitechchhu* (45), in its issue of the 3rd February, praises the Hindus of Yeola for patiently enduring the annoyance caused to them by the local Musalmans, and for abstaining from taking the law into their own hands in self-defence, though certain of their ability to bring their Musalman fellow-townsmen to a sense of duty and order, regrets that the Hindus, notwithstanding their loyalty to Her Majesty the Queen-Empress, should be in a state of panic and the Bombay Government should not take adequate measures to ensure their protection and allay their fears by issuing strict orders to the officers concerned and by punishing them, if need be, for their weakness in failing to administer justice impartially, and in conclusion exhorts the Hindus to continue to remain loyal to Government regardless of the taunting remarks passed by some inconsiderate men on their patience and so-called timidity and to persevere in invoking the assistance of Government as they have been doing.

Fresh breaking out of Hindu-Musalman riots at Yeola on the 6th February.

14. The *Vártáhar* (88), in its issue of the 9th February, gives a brief account of the riots which took place at Yeola on the 6th idem between Musalmans and Hindus, and regrets that Government should not have sent an officer from Bombay, as the paper had recommended in a previous issue, to restore peace and order in that town, and that notwithstanding the extreme patience and fortitude shown by the Hindu residents of the place for a long time past they should be charged with being aggressive in connection with the riots.

An account of the Yeola riots by an eye witness.

15. The *Bombay Samáchár* (114), in its issue of the 10th February, publishes a communication, dated the 8th idem, from a correspondent, who states he was an eye witness to the riots and writes as follows :—On the 6th instant horrible riots occurred at Yeola between the Hindus and the Muhammadans. I was an eye witness to the riots and I describe them as I saw them. Ill-feeling arose between the Hindus and the Muhammadans in the month of Bhádrapad last, lasting up to this day. The people known here by the name of Nágpuris (or the residents of Nágpur) had commenced the religious ceremony called "Námasaptáh" and one day at 12 o'clock in the noon the Muhammadans made an attack on them, destroyed their idol, offending their religious feelings, and set on fire the pavilion in which the ceremony was going on. The Muhammadans showed such ill-feelings more and more day by day. On the day of the riots it was rumoured in the town that on the night of the 5th instant somebody had slaughtered a pig and thrown it into a Masjid. The Muhammadans asserted that this offensive deed was done by the Hindus, and the latter affirmed that it was the work of some *badmash* Muhammadan, done with the object of picking a quarrel with them. On the morning of the 6th instant there was much commotion near the Juma Masjid and numerous Muhammadans came out of the building with the cry of "din, din" and made for the Hindu quarters of the town. Seeing that the riot had taken a serious form and that the police was insufficient, and fearing that the riots might assume a still graver aspect, the Mámlatdár wired to the Collector of Násik and His Excellency the Governor news about the riot. Under the assumption that the dead pig had been thrown into the Masjid by the Hindus, about two thousand Muhammadans collected near a Hindu temple, and after slaughtering a cow threw the carcase there and fired the building. A hard fight with sticks then commenced between the two parties and in it one hundred persons have been hurt, fifty being seriously injured, three persons being killed and three more being mortally wounded. The Muhammadan shopkeepers spurted (sulphuric ?) acid through syringes on the Hindus. About six houses have been burnt down and a similar

number of houses have been demolished. Two Hindu temples and about five Masjids were fired. Complete peace has been restored in the town since the arrival of the military. Though peace has been restored, still the Hindus and Muhammadans look at each other with scorn, and rumours are started now and then of troops approaching and Muhammadans coming on. It is not authoritatively known as to which party began the riot. Women freely go to the outskirts of the town to fetch water. Shops have been opened and business resumed, but the weavers are still on the strike.

Disapproval of the decision of the Bombay High Court in the Ráver procession case.

16. The *Native Opinion* (17) of the 8th February, in its English columns, writes:—Mr. J. D. Mayne, in his excellent commentaries on the Indian Penal Code, says in one place with reference to caste disputes about religious processions and other similar matters, that "half the opposition would die away when it was known that Government was not enlisted in its favour" and that "nothing fosters caste prejudice like magisterial countenance." We are sorry to be compelled to refer to these strong but true observations, but we must do so when there is no other alternative. They apply very pertinently to the attitude of some of our officials in connection with the disturbances which have occurred in several places during the course of the last year. The immediate occasion for our turning to these pertinent observations is the judgment of Justices Candy and Fulton in the Ráver case. That judgment is dated 17th October 1893, but it was issued to the public only a few days ago. We do not know if any application for review has been presented to the Honourable Judges; but we are strongly of opinion that if the decision stands as it is, it is likely to be productive of undesirable consequences. We are inclined to think, with due deference to Their Lordships, that that decision may operate as a virtual denial of justice to the people, not only of Ráver, but also of other places where a similar question may arise. At any rate, it may encourage one community to oppose the starting of religious processions by another. If magisterial countenance fosters caste prejudice, as Mr. Mayne feels no hesitation in saying, how much more may a decision of the High Court do so? Let us look into the facts of the case in order to perceive their significance. There is a deity at Ráver, called Dattátraya Maháráj. When the car and *pálkhi* of that deity were being carried in procession some time ago with the accompaniments of music and bands of worshippers reciting prayers along the public highway, Muhammadans obstructed them. The present suit was thereupon filed for a declaration of the right of carrying the *pálkhi* as aforesaid, and for a perpetual injunction restraining Muhammadans from obstructing the passage of the procession and the performance of a ceremony called *Gopálkálá* at a place named *Nágzari*, with music. The Subordinate Judge of Yával awarded the claims of the plaintiff, who was allowed to sue on behalf of his community, subject to the right of the Muhammadans not to be disturbed while assembled for and engaged in public worship during the customary hours, which they were asked to notify to the authorities. If they did not do so, or fixed them in such a manner as would leave no time for the exercise of the right of the Hindus, the plaintiff was declared to be at liberty to conduct the procession at any hour chosen by him, on giving a timely intimation to the authorities responsible for the preservation of public peace. On appeal the Appellate Court confirmed this decree and further ordered the Muhammadans to inform the authorities, once for all, on or before a certain date, of the hours fixed for public prayer and that Hindus should stop all music within 75 feet on either side of a mosque during hours in which Muhammadans may be engaged in public worship. It is these orders, which, it will be seen, were perfectly fair to both the sides, and which have been set aside, on second appeal, by the High Court, on the ground that unless any personal loss or damage is alleged such a suit cannot be maintained. Is this decision sound? It is admitted by the High Court that the plaintiff had legal rights, but it is said that the authorities relied upon by him (quoted in the judgment) did not support the proposition "that in case of obstruction his proper remedy is by civil suit." How are those rights to be decided upon then? Who else than a civil judge can do it, as Mr. Mayne says? Is allegation of a personal loss necessary, as urged? We think that rights like those involved in the present suit can be enforced only by the Civil

Courts. As Mr. Mayne says in another place, a Magistrate has power only "to direct or forbid certain acts; he cannot create or decide rights, which are exclusively for the decision of civil tribunals" which have to decide upon rights of the parties before them "quite irrespectively of the consequences which may flow from the exercise of these rights." We are sorry the High Court has not only not done this, but has cancelled what the lower Courts had directed so well. [The *Kesari* (50), in its issue of the 6th February, makes similar comments on the decision of the High Court, and adds that it is the duty of Government to get religious misunderstandings between Hindus and Muhammadans adjudicated upon by arbitration or civil courts, and to have the decisions of these Courts enforced by Magistrates with the help of the police or of the military, if need be, and that if High Courts will not recognise such cases on the authority of English cases, Government ought to enact a law to compel these Courts to take cognisance of such suits.]

Circular issued by the Bengal Government with regard to cow-killing and the attitude of Muhammadans in the matter.

17. The same newspaper writes:—The hue and cry raised in Bengal on the score of the recent circular of the Bengal Government with reference to "cow-killing" is most unreasonable. Even the *Englishman* of Calcutta, who so often champions the cause of the Muhammadans and never scruples to set both by the ear, feels surprised at the attitude of the latter. But who is responsible for the hubbub raised? Did not the writings of some Anglo-Indian publicists, and prominently of the *Muhammadan Observer* and the speech of Mr. Beck of Aligarh in addition, spread among the low-class Muhammadans a spirit of intolerance and hatred? Mr. Beck wants the Moslems to combine with Englishmen to carry on a war of malice and hatred against the Hindus, but does Mr. Beck believe that such schemes are not fraught with danger to the State, and are our Moslem friends sure that they will always have the sympathy and co-operation of these flying birds? Here in India an Englishman can preach rank sedition without the least fear of a criminal prosecution and under the very eyes of Government. Be that as it may; but let Englishmen remember that in this country their mission is of peace and friendship to all men and not *divide et impera*, and Englishmen not influenced by imperialistic instincts fully realise it. At the same time it is the duty of our Muhammadan friends to understand fully the *ultimate* consequences of what they seem apparently to catch at. We wish them in this matter to think for themselves and not to be the tools of others. The cry they have raised is spurious and useless, and if they allow their cool judgment free scope we are sure they will be convinced of their mistake. [While writing on the same subject, the *Shri Shiváji* (82) of the 2nd February disapproves of the absence of firmness betrayed by the Lieutenant-Governor of Bengal in the reply given by His Honour to the Musalman deputation that waited upon him to protest against the circular *anent* cow-killing, and says that unless firmness and force of character are displayed by the authorities no weight will be attached to their orders. The paper also suspects that the religious quarrels which are now-a-days picked by the Musalmans with the Hindus have something to do with the importance which is being given by Government to the Amir of Afghanistan, and says that if the Musalmans had not been under the impression that the Kabul affair has given them some importance they would not have been bold enough to cavil obstinately at the circular of the Bengal Government and that it is necessary in the interests of Government that this matter should be closely sifted.]

18. The *Káthiáwár News* (106) of the 7th February, in its English columns, writes:—Muhammadans seem to have taken great umbrage at Sir Charles Elliott's circular which enjoins them not to kill kine in such a manner as to wound the susceptibilities of the Hindus; and they seem to be raising the cry of their religion being in danger. A Muhammadan paper characterises the circular as "Elliot *ukase*," "the foolish" circular of Sir Charles Elliott, and so forth; and the Government itself is described as "Congress-ridden," "Bengalee-ridden," "Babu-ridden," and so forth. We think that the circular has been issued after taking into consideration all the circumstances, and it simply desires that the Muhammadans should so behave in performing their

sacrifices as not to wound the feelings of the Hindus. There is nothing beyond this—nothing in the least calculated to endanger the religion of the Musalmans; and this is best understood doubtless by the educated members of this community. The moral to be drawn from this attitude on the part of the Musalmans is that the steps which the Government feel bound to take in the interest of fair-play and justice and to see peace restored between the two communities, are regarded by them as tending to injure their religious feelings, whilst the poor Hindus quietly submit to all sorts of indignities from all sides. From this Government can well realise who are more aggressive—the Hindus or the Musalmans. Were the Musalmans treated with as much severity as the Hindus are at times, we fear the Government would be placed in an awkward position. With all this our strong recommendation to Government is to deal out *justice* to both parties in the interest of peace and order of the land, taking good care not to take such steps as may be in the least calculated to injure the religious feelings of either the Muhammadans or the Hindus. At the same time it must be observed that Government should not be in the least deterred by the threats thrown out by some of the Muhammadans, presumably to overawe the Government, from doing what is absolutely necessary to restore good order in the country. Injustice must be put down with a strong arm.

19. The *Rájyabhakta* (147), in its issue of the 6th February, observes:—The Hindus and Muhammadans lived peacefully for many years, but from the advent of British rule in India, and particularly from the time some inexperienced Government officers thought that the Muhammadans were a religious and warlike people, the Muhammadans have, under the impression that Government were on their side, commenced to insult the Hindus. The Hindus are of a forbearing disposition and averse to taking the law into their own hands. They are not timid and frequently rise equal to the occasion. The Bengal Government has recently issued a wise circular with respect to the question of cow-slaughter, and it is surprising that some Muhammadans should consider it a measure taken with a view to respect the religious feelings of the Hindus and to offend their own religion. The agitation of the Muhammadans will undo the attempt made by Government to put down the riots and is likely to incite both the rival communities; and should this agitation continue longer we are afraid the peace of the country will be disturbed once more. Just as the policy of "divide and rule" is wrong, so is it wrong to observe a distinction between the two communities. Government are aliens in this land and ought not to favour one party at the cost of the other; they ought to respect the religions of all their subjects in accordance with the Queen's Proclamation of 1858, and take strict notice of a community that might wound the religious feelings of another, be it Hindu or Muhammadan. So long as Government do not ascertain the rights of the Hindu and Muhammadan communities and enjoin their officers to let them be exercised, we are afraid complete peace will not be restored between the two communities. The religious heads and other leaders of both the communities ought to assist Government in this matter.

A conference of the Cow-protection Society, Nágpur, in the Central Provinces.

20. The *Kesari* (50), in its issue of the 6th February, gives an account of the conference of the Nágpur Gorakshak Sabha held at Nágpur on the 27th, 28th and 29th January last as follows:—The conference was attended by about 125 delegates, of whom 72 were representatives of branch Gorakshani Sabhas at Delhi, Calcutta, Benares, Allahabad, Durbhanga, Mithila, Harda, Jalgaon, Bombay, Poona, Sátára, Kolhápur, Dhárwár and other places, and the rest were representatives from Nágpur itself. Among those present were merchants like Mr. Lakhmidás Khimji, Márwádis like Mr. Vaijanáth Abhyankaran, learned men like Pandits Jagat Náráyan and Badriprasád, ascetics like Krishnánand Saraswati, men having an English education like Mr. Kálika Nandan, Jews like Mr. Benjamin Samson, Musalmans like Mr. Mahmadsha, &c., from different provinces, and they by their peculiar dresses gave unprecedented attraction to the gathering. A spacious and well-decorated *mandap* or pavilion was erected for the meetings of the conference. On the first day a large procession of cows and calves, preceded by a well decorated elephant, horses, bands of musicians, followed by the delegates and a large concourse of the townspeople in

their holiday costumes, and guarded by the police and peons of the Gorakshak Sabha, was paraded through all parts of the town, which had been previously cleaned, watered and decorated. The procession encountered a slight obstruction when it passed the Masjid at the hands of a Musalman sepoy, who seemed to be inspired by a Pir, but who was easily silenced by the offering of some pudding. This procession ceremony took place in the morning. In the afternoon, when the delegates met in the *mandap*, it was first intended to offer the presidential chair to Mr. Lakhmidás Khimji, but seeing that he was very old Rái Bahádur Náráyan Swami was voted to the chair. A report for the past year was then read and adopted and office bearers were appointed for the next year. This terminated the proceedings of the first day of the conference. Dinner was given the same evening to about a thousand poor men and women, and the whole night was passed in witnessing fireworks and hearing sermons and offering prayers to the accompaniment of music. On the second day a meeting of the delegates was held at 8 o'clock in the morning. Though this meeting was for private discussion it was attended by some detective police, whose presence was resented and who were well paid for their visit by being sent away by the delegates, saying that they had no secret deliberations to make and that none were needed under the British rule. At this meeting the questions, what animals are comprised in the expression "cow-protection" and whether it is expedient to buy cows from the butchers, were hotly discussed and forcible speeches were made in connection with the discussion and Mr. Gopálráo Bhide was appointed General Secretary of the meeting. In the afternoon there was another meeting of the delegates, at which four resolutions of general application were passed. The first was concerning the submission of a memorial to Parliament praying for the abolition of cow-slaughter. The second declared that the riots between Muhammadans and Hindus were not due to the cow-protection movement. The third prayed that the Bombay Government should issue a circular like the one issued by the Lieutenant-Governor of Bengal, and the fourth expressed regret for the Muhammadan-Hindu riots. The speeches made in support of these resolutions were vigorous and worth listening to. In the evening of the second day also there were sermons and offering of prayers. On the third day some speeches were made and presents and donations were announced and made. Of the speeches, that by Mr. Benjamin Samson was very nice and attractive. He said that when his daughter was brought to bed of a child the Cow-protection Sabha was of great use to him in supplying cow's milk for his daughter and her child, and that he would therefore regard the cow with filial affection and exert himself for her protection. Among the presents made to the Sabha were the gift of a piece of land for a cowshed by the Bhosle Government, a donation of Rs. 2,000 by the Bombay Goshála for the training of preachers of cow-protection, a gold medal presented by Mr. Lakhmidás Khimji to Mr. Gopálráo Bhide and a sum of Rs. 100 sent by a Musalman gentleman in the interests of cow-protection. On the whole, the festivities passed off with much *eclat*. Next year a similar conference will be held at Nágpur, and then the question whether the conference should be peripatetic or should be held at one and the same place will be decided.

Comments on certain resolutions passed at the recent conference of the Gorakshak Sabha of Nágpur

21. The *Bombay Samáchár* (114), in its issue of the 5th February, writes:—At the sixth annual meeting of the Gorakshak Association of Nágpur held last week at that town several resolutions were passed and two of them were of greater importance than the rest. One of these resolutions was that a memorial should be submitted to Parliament, pointing out that the cow-protection movement was in no way responsible for the riots that had occurred recently in different parts of the country, and that the necessity still continued for appointing a commission, as suggested by Sir William Wedderburn, for the purpose of ascertaining the real cause or causes of these disturbances. The other resolution was that another memorial should be submitted to the Government of India praying it to ascertain and reduce to writing the customs and practices followed by different communities in different places from of old, and to enact rules on the basis of those old customs and practices for future guidance. The meeting was of

opinion that whenever disputes arose between the Hindu and the Muhammadan communities in connection with their religious or other practices in different parts of the country, no satisfactory decisions were passed in connection with them by the judicial authorities in consequence of their ignorance of the religious injunctions and long followed practices of the two communities. The latter resolution of the meeting of the Nágpur Gorakshak Association deserves the particular attention of Government, and it is to be hoped that it will be taken up and acted on by His Excellency Lord Elgin's Government. The other suggestion of the Nágpur Gorakshak Sabha to appoint a Commission to enquire into and ascertain the real causes of the recent religious disturbances first proceeded from Sir William Wedderburn and was supported by the leaders of Native communities; and no good reasons have been advanced either by the Indian or Home Governments to set it aside. It is to be hoped that His Excellency Lord Elgin's Government will not fail to comply with this reasonable and urgent demand.

Government and their deceitful conduct towards poor cultivators.

22. The *Pratod* (72), in its issue of the 5th February, has an article on the "behaviour of Government towards the poor cultivators," in which it says:—The behaviour of our Government is such that it says one thing and does another. Government have enacted a law to improve the condition of the cultivators, seeing that it has reached the worst possible stage. This law shows that Government are very zealous in the interests of the cultivators; but if the modes of enhancing and collecting land assessment be looked to, they betray the Government's deceitful conduct in its true colours. This conduct is like putting a piece of bread into the mouth by one hand and striking by the other such a blow on the face that the piece of bread in the mouth as well as the food that may have been eaten previously should fall on the ground. Here the paper refers to an application made by a rich man in Bengal named Bábu Kapurchand Javheri to the District Magistrate of Allipur offering to pay the Government assessment on account of 150 poor landholders whose holdings were about to be sold by auction for the recovery of Government dues thereon, and then, coming to matters nearer home, says:—The Forest Conference of Sátára has passed a resolution to the effect that the *gáyráns* or pasture lands which have been included by Government in reserved forests cannot be restored to the villages concerned. What is the secret object in passing such a resolution? Why cannot the *gáyráns* be restored? They had not been made over to Government by the people of their own accord, but, on the contrary, they had been forcibly snatched by Government from the people, and it does not behove just officers of Government to say that they cannot be restored. To pass such a resolution is equivalent to saying that though it is true that Government have snatched them they cannot return them as they are useful to Government, and that Government will not fulfil the promise they have made to the effect that they will allow in return for these lands the cattle of cultivators to graze free of charge. To charge the cattle of the cultivators of those villages the *gáyráns* of which have been taken by Government half the grazing fees, is really high-handedness. We cannot foresee what such hard-hearted conduct will result in.

Establishment of a new political association at Nágaon in the Kolába District.

23. The *Native Opinion* (17), in its issue of the 4th February, says that at a public meeting held on the 14th ultimo at Nágaon in the Kolába District for the purpose of adopting a memorial to Government against the recent revision survey settlement of the lands in the Alibág Táluka it was resolved to establish an association named Nágaon Sárvajanik Sabha, and accordingly a public association has now been established at the village. According to its rules, the Sabha, adds the paper, is to consist of 10 Brahmins, 7 Mális, 2 Parbhus, 2 Sonárs, 2 Bhandáris, 1 A'gri and 1 Pánchkalasi, in all 25 elected representatives of the several communities, and its object is to attend to the public affairs of the village, to petition Government in the interest of the villagers, to create a taste for education amongst them and to make them acquainted with their rights as subjects, the laws of Government and the proceedings of the Provincial and National Congresses.

Revision survey and enhanced assessment of land in the Alibág Táluka of the Kolába Collectorate.

24. While referring to the memorial of the Nágaon Sárvajanik Sabha protesting against the revision survey and enhanced assessment of land in the 198 villages of the Alibág Táluka of the Kolába District, the same newspaper, in its issue of the 8th February, says:—At present revision survey and enhanced assessment of land are rife everywhere. To what state the Khots of the Devgad Táluka and the *rayats* of the Panvel Táluka have been reduced by the revision survey is well-known. Looking to the revised assessments of land in 198 villages of the Alibág Táluka which have been notified, it is probable that the people of these villages will be reduced to the same state as those of Panvel and Devgad. The notification of revised assessment does not, as it ought to, specify in what class each holding is placed and for what reasons its assessment has been enhanced, but only invites objections why whole villages should not be placed in the first, second or any other class. We think this is a great mistake. Every landholder must be informed of the class in which his holding has been placed and his objections to this being done must be heard. The maximum rates of assessment now fixed are far higher than the old ones and the object appears to be no other than to exact as much revenue as possible. The assessment made in 1857 by Captain Francis was itself very stringent, as evidenced by the report of the Captain himself. Since then no perceptible change for the better has taken place in the cultivators' lands, and if there be any improvement, the additional produce is more than counterbalanced by the disadvantages which the cultivators have now been put to, viz., the loss in the produce of *bágáit* lands since the Abkári Act, 1878, the one-anna cess levied under the Local Funds Act of 1869, the restrictions placed by the Forest Act of 1878 on the cultivators as regards the appropriation of forest produce for agricultural purposes, &c. If Government do not consider all these circumstances and go on enhancing the land assessment the *rayats* will give up improving their lands and Government will be placed in the predicament of the man in the Æsop's fable who killed the goose which laid golden eggs. Government should therefore duly consider the memorial of the Nágaon Sárvajanik Sabha.

Consequences of improper enhancement of land assessment.

25. The same newspaper, in another paragraph, headed, "The consequences of enhancing land assessment without proper reasons," states how the people of the district of Kámarup in Bengal have been exasperated on account of increased land assessment and how they mobbed Government officers and refused to pay the new rates of assessment, and, in conclusion, says that if Government enhance land assessment without hearing the landholders' objections to the enhancement, the consequences will be the same everywhere as in the Kámarup district, and that though Government may disperse the mobs by the use of arms or by killing some people, the latter will see very little difference between the British Government and the former Mogal rule.

Grievances of the dealers in country tobacco at Bombay and a request to Government in the matter.

26. The *Gujaráti* (103) of the 4th February, in its English columns, writes:—The retail dealers in country tobacco in Bombay have during the last twenty years addressed numerous petitions to the proper authorities for the redress of their grievances, but Government, though they profess to mete out justice even to the poor and helpless, have taken no steps to reform the vexatious administration of the Tobacco Department. The grievances detailed in their last petition are really serious, and it is really difficult to understand why the Tobacco Department harasses illiterate dealers in country tobacco, when it dare not deal in the same manner with European traders in foreign tobacco. All sorts of needless and vexatious restrictions have been devised to the annoyance of the Native licensees—restrictions which seem to be scarcely warranted by the Act itself or even the dictates of common sense. The English system of issuing licenses is simplicity itself, and it is indeed a pity that the Bombay Government should not have yet awakened to the imperative necessity of reforming the administration of a department against which loud and frequent complaints have been made for more than twenty years. [The *Gujarát Mitrá* (104), in its issue of the same date, expresses similar sentiments.]

Remarks on a circular recently issued by Mr. F. S. P. Lely, Collector of Surat, asking people not to send him any presents of fruits, flowers, sweetmeats, &c.

27. The *Deshi Mitrā* (122), in its issue of the 8th February, approves of a circular dated the 3rd instant, issued by Mr. F. S. P. Lely, Collector of Surat, announcing that he will not accept in future any presents of fruits, flowers, sweets, &c., and observes:—This is a good stopper to those Natives who think that with such presents they will be able to win the favour of European officials and gain their own object. Mr. Lely's example ought to be followed by other European and Native officers. [The *Gujarát Mitrā* (104) and the *Hitechchhu* (132) of Ahmedabad, in their issues of the 4th and 8th idem, respectively, express similar sentiments. The latter adds:—We have a high opinion of Mr. Lely and regret that he did no such thing before or when he was Political Agent in Káthiáwár. Government would do well to issue a resolution recommending the adoption of Mr. Lely's circular by other officers. It is not at all desirable that Government officers should accept presents of even a trifling value, as that gradually leads at times to corruption. It is difficult to expose such cases of corruption in which the law enjoins punishment for both the giver and the taker. People, no doubt, know how some officials become rich, but if Government carefully enquire into the monetary condition of officials at the time they join the service and on their retirement, they will be in a position to know how the officers should have amassed large fortunes.

A protest from pleaders in Poona against the practice of allowing Mukhtyárs to practise in the Courts of Honorary Magistrates.

28. The *Dnyán Prakásh* (14) of the 5th February, in its English columns, writes:—We have received a copy of the memorial signed by nearly 25 members of the Poona bar, addressed to the City Magistrate, in which an humble but emphatic protest has been entered into against the pernicious and shameful practice of allowing the Mukhtyárs to have a free field in the Courts of Honorary Magistrates. The memorialists say that this pernicious practice of allowing the Mukhtyárs to get the upper hand of passed pleaders has grown to a frightful extent since the constitution of Benches of Honorary Magistrates, and the method and devices described by the memorialists by which these Mukhtyárs get prominence in the Magistrates' Courts are, to say the least, simply shameful to the criminal administration of such an important city as that of Poona. That any beggar in the street having the nack of sycophancy and buffoonery about him should succeed as a first class lawyer in the Magistrates' Courts is simply discreditable to the intelligence and public spirit of the Poona city, and we hope that the agitation undertaken by the members of the local bar will not be allowed to slacken till they succeed in putting an end to this public scandal. That passed pleaders should by the rush of Mukhtyárs be edged out of the practice on the criminal side is simply putting a premium on ignorance and flattery. The term "pleader" as defined in the Criminal Procedure Code includes a Mukhtyár, but the provision for including the Mukhtyárs in that term appears to have been made for such places and localities where passed and qualified pleaders cannot be had. To strain the wording of the law beyond this reasonable interpretation to oblige the flatterers is simple perversion of law, and our Honorary Magistrates seem to be in great need of being properly instructed in the art of legal interpretation. It is no wonder that some of the magnificent nobodies who happen to be nominated Honorary Magistrates are quite innocent of law, and it is a public calamity that such a state of things should be allowed to exist. We cordially support the prayer of the memorialists and request the proper authorities to remove their just grievance.

Some minor appointments in the Sessions Judge's Court at Broach disapproved of.

29. The *Gujarát Mitrā* (104) of the 4th February, in its English columns, writes:—The promotions recently made in the Sessions Judge's Court at Broach consequent upon Mr. Pherozshah, the Shirastedár, going on one year's sick leave are open to serious objection both on the score of seniority in claim and the efficiency of the public service. Mr. Pherozshah's Shirastedárship of Rs. 70 per mensem is given away to Názar Rájábhái M., getting Rs. 65, and his place is given to head-clerk Mr. Jameyatrám drawing Rs. 60. So far the arrangement is satisfactory enough. But then comes a break in the

continuity. The Rs. 60 head-clerkship of Mr. Jameyatrám is given to second writer Láldás drawing Rs. 35, and his place is in turn allowed to be filled up on Rs. 32 by Mr. Amritlál Jagannáth drawing Rs. 25. The question here naturally arises, why should the claims of men drawing Rs. 50, 40, and 30 have been set aside in making the present promotions? There is, for instance, one Mr. Nahnalál, a fifty rupees incumbent, who should gradationally obtain the sixty rupees place. Besides this, his recent service on special duty under Judge Mr. Charles Crawford deserves to be recognised now when there is a fitting opportunity to do so, though it matters but little even if the present arrangement is temporary. Then comes another incumbent drawing Rs. 40, and yet there are two more English writers, one doing duty in the Sessions Judge's Court and the other in the Small Causes Court. But they are all disappointed in their respective grades. In giving away the thirty-two rupees place to English writer Amritlál, son of the present Shirastedár of the Surat Sessions Judge's Court, a sheer injustice has been done to other twenty-five rupees incumbents with longer service, better knowledge of routine and higher qualifications. But we are waiting to see what authoritative explanation is forthcoming from those who are responsible for such a wide departure from an established system of promotions. It is certainly quite further from our intentions to question the propriety of arrangements made to suit departmental convenience pure and simple. All the same, when such arrangements are made in absolute disregard or sheer neglect of the claims of really deserving men, it is our bounden duty to raise our humble voice against such an objectionable course. [A correspondent of the *Gujaráti* (103), in its issue of the same date, expresses similar sentiments.]

Alleged outrage committed at Ratnágiri on a low-class woman by a man said to be in Government service.

30. The *Bakul* (26), in its issue of the 4th February, reports a case of outrage said to have been committed on the 21st ultimo in the fort at Ratnágiri upon a low-class woman by a man who is said to be a peon in Government service, and who induced the woman to go into the fort on the pretext of purchasing from her the bundle of grass which she carried. The woman, says the paper, belonged to Phansavla or some other village at a distance of about 6 miles from Ratnágiri, and marks of an assault were said to have been visible on her person for about three days. Considering the peculiar social position of low-class women who come to Ratnágiri to sell grass, firewood, &c., and the ignorance of the class to which they belong they cannot drag the offender to a court of justice. Three or four similar cases are known to have occurred in the city, and Ráo Bahádur Kelkar is requested to make a thorough enquiry into the matter himself and bring the offender to book or to report the case to the District Magistrate if it be out of his jurisdiction.

A request to the police of the Kaira District.

31. The *Kaira Vartamán* (137), in its issue of the 7th February, observes:—A Pátidár girl at Kathlál in the Kaira District, while watching a field, was recently robbed of her anklets, valued at Rs. 15, and was murdered. This murder, following so soon after the murders of two Banyas of Pariej, which took place only a few days before, has caused terror among the people of the district. On the 6th instant some passengers on their way from Mehmadabad to Kaira were robbed, the driver of the cart in which the passengers were seated being severely assaulted by the robbers. We request the police to make better arrangements in order to prevent the repetition of such serious crimes in future.

PART II.—*Education.*

Resolution of the Bombay Government in connection with the chair of Pharmacology in the Grant Medical College, Bombay.

32. The *Indu Prakásh* (16) of the 5th February, in its English columns, writes:—The agitation of the Bombay medical profession *in re* the much-vexed question of the chair of Pharmacology in the Grant Medical College has at last received its *quietus* at the hands of Government. A resolution in the Educational Department has been issued as a reply to the memorial sent under the auspices of the Medical Union, stating with business-like directness the reasons which influenced

the authorities in declining some of the offers made for the continuance of the Professorship. The Gáikwád's offer was accompanied by certain conditions, which, in the eyes of the Imperial Government, detracted appreciably from its "practical utility"; and Mr. Framji Petit's offer was hampered by one which was tantamount to forcing on Government a nominee of the donor's choice—an arrangement which was obviously impracticable. With respect to Dr. Bahádurji's personal offer of gratuitous services, the memorialists are asked with Anglo-Saxon bluntness to accept the opinion of the Governor in Council that it was "not expedient to close with it." By the way, how convenient is the word "expedient"—it expresses so much, and is so handy! But let that pass. Reading between the lines, it is difficult to guess what reasons moved His Excellency in Council to decline the offer. After the exhibition of so much rancour and ill-disguised class-prejudices, Government, with all their professions of strict impartiality, could not have required any further excuse to remove the only obnoxious element from the field. This was the most facile method of cutting the Gordian knot, and who can find fault with the Government for adopting it, seeing that a destructive policy is so much easier than a constructive one? It is, nevertheless, to be deplored that self-assertion and independence of character, which are regarded as the national feature of the Briton and are trotted out, in season and out of season, for our edification, should become odious and suicidal when transplanted into the breast of the Indian. The espionage, which is a living factor in the machinery of the Government, has to be reckoned with by those who want to live peaceably with their compeers in the services. Self-effacement and subordination of one's principles and opinions to those of his superiors, which passes under the pseudonym of "discipline," would appear to be the passport to permanency of tenure and even promotion in service. The object-lessons presented, on the one hand by the Bahadurji episode, and on the other by the other honorary officials of whom Dr. R. N. Khory may be regarded as the prototype, cannot be cited in illustration. Impertinence and insolence are at all times to be deprecated, but so must toadyism and servility. As the virtual dismissal of Dr. Bahadurji is, in the absence of any reflection on his ability, to be attributed to the want of harmony which subsisted between him and his colleagues, would it be irrelevant to enquire how far each party contributed to the discord, and whether the *entente cordiale* which, Dr. Khory says, exists between him and the stipendiary officials is of the nature that exists among the members of the latter class? If we are to believe Dr. Khory's assurance that his relationship with his stipendiary colleagues is all honey, and Dr. Khory himself says he has the moral courage to call a blade by its legitimate name and to stand on his dignity and rights, it indicates a degree of tolerance and good will on the part of the regular staff which is truly refreshing; and the verdict on Dr. Bahadurji's conduct must be that he is a veritable ogre, hard though it be to believe it. Prudence sometimes is the better part of self-sufficiency and even of moral courage, and the true patriot cannot afford to lose sight of the goal through impatience and want of fortitude; the goal is worthy of greater sacrifice. But to return to the Government resolution, the memorial has at least served one good purpose; it has elicited from Government the information that the chair of Pharmacology is only in a state of suspended animation and that measures are being taken to fill it. We will, therefore, take the liberty of suggesting that a specialist from the West may be appointed to the post; for on him will depend in a great measure the success of the Research Institute and the fulfilment of the object with which it was founded, viz., the scientific investigation into the *materia medica* of this country with a view to its wider adaptation in the treatment of disease.

33. The *Gujaráti* (103) of the 4th February, in its English columns, writes:—The resolution of the Bombay Government in reply to the memorial of the Bombay medical profession, praying for the revival of the appointment of Additional Professor of Clinical Medicine and Pharmacology in the Grant Medical College, is a document of the milk-and-water kind and throws scarcely any new light upon the circumstances which led to the abolition of the chair. The memorial made certain specific allegations, but Government, instead of meeting them fairly and candidly, takes shelter under convenient excuses. There is one paragraph in the resolution which is conceived in a view character-

istic of the autocratic tendencies of the present administration. The local medical profession *must* accept the *ipse dixit* of His Excellency in Council as the responsible authority that it was not expedient to accept Dr. Bahadurji's proffered services. We do not know what penalties are in store for the profession or the public if they decline to accept it as final in the absence of any justification for rejecting Dr. Bahadurji's offer. The decision of Government was based upon certain grounds and representations which have been openly challenged. They have never called upon Dr. Bahadurji for any explanation, and their resolution therefore virtually rests upon one-sided statements made by persons who have from the beginning opposed the very foundation of the Pharmacological laboratory. The principle of "might is right" has been followed in drafting the resolution, and it is perfectly clear that Lord Harris has, unlike Lord Reay, failed to exercise his independent judgment and hopelessly succumbed to the service influences.

Comments *anent* the nomination of new Fellows of the Bombay University.

34. With reference to this year's nomination of the Fellows of the Bombay University, the *Bombay Samáchár* (114), in its issue of the 6th February, says:—Twenty-one new Fellows have been appointed this year and they have been mostly selected from among the arts, medical and engineering graduates. Against this selection no objection could be raised at all. However, it must be remarked that, as mostly occurs, this time also a large number of Europeans have been appointed Fellows. Out of the twenty-one new Fellows half the number is of Europeans. Most of them are Government officials, who in the Senate generally support the Government side. The few private European gentlemen are generally inclined to support their countrymen, and the consequence is that Government gets more authority to direct the University administration. Such a situation is neither justifiable nor advantageous to the public. Government makes a very small contribution to the support of the University. A few years ago it contributed Rs. 20,000, which sum it has been reducing, and has resolved to discontinue the contribution altogether. Thus when Government wants to throw off its shoulders the burden of the maintenance of the University, it ought to make no attempt to take a larger share in the University administration. It is a known fact that disadvantages have sometimes followed from Government taking a large share in the administration of the University. For instance, hindrances have been raised by the Government, or rather by the European party, in the way of the bestowal of an appropriate degree on successful medical students. A voice needs to be raised by the leaders of Native society in protest of this fact. [In writing on the same subject, the *Jám-e-Jamshed* (134), in its issue of the 5th February, observes that there ought to be a smaller number of Europeans among the new Fellows than are usually nominated, and that the graduates should have the right to elect more than two Fellows.]

Dr. Braz A. D'Oliveira congratulated on his appointment as a Fellow of the Bombay University and Government thanked for the appointment.

35. The *Bombay East Indian* (1), in its issue of the 8th February, writes:—It gives us the greatest pleasure to announce that Dr. Braz A. D'Oliveira has been appointed by Government a Fellow of the University of Bombay. The appointment has been received with great satisfaction in the East Indian community, and in congratulating Dr. D' Oliveira on the high honour conferred on him we but express the general feeling of thankfulness to Government for continuing to confer distinctions on deserving members of the community.

PART III.—*Municipalities.*

Employment of lady clerks in the Bombay Municipality.

36. A correspondent of the *Rást Goftár* (149), in its issue of the 4th February, observes:—For some time past several European ladies have been employed as clerks in the Bombay Municipality on high salaries in supersession of the claims of experienced male hands for promotion. This injustice has caused great dissatisfaction amongst the latter, but there is nobody to advocate their cause. The lady clerks have not passed any school examination and are hardly qualified to hold the posts they occupy. It is said that their knowledge of

arithmetic is so little that they do not know how to make simple additions and do very little work. If Mr. Acworth wanted to try the experiment of lady clerks he ought to have appointed them to the lowest places. Another correspondent expresses similar sentiments and adds:—There are nine lady clerks whose salaries vary from Rs. 30 to Rs. 70. When first employed they superseded some of the Native clerks, and some of them have been fortunate in getting promotions within three months of their employment, while some of the male clerks have not received any promotion for the last six years or so. Has the Corporation no right to interfere in such cases of injustice?

PART IV.—*Native States.*

Alleged causes of the absence of some of the Native Chiefs and Princes from the landing ceremonial of His Excellency Lord Elgin at Bombay.

37. The *Gujaráti* (103) of the 4th February, in its English columns, writes:—The arrangements made at the Darbár held at Ahmedabad last year called forth much criticism, and it was thought that the dissatisfaction expressed at the time would prevent the repetition of similar errors on future occasions. The absence of Chiefs and Princes on the occasion of Lord Elgin's arrival, though not a few of them had specially come down to Bombay to do honour to the new Viceroy, was a subject of general comment. Their presence in Bombay could not have been unknown to the local authorities, and it is difficult to say why they should not have been invited to attend the landing ceremonial or accommodated in a manner befitting their rank and position. At the time of the celebration of the Jubilee in England, one Native Prince got dissatisfied with the shabby treatment he received. If the paramount power is not particularly anxious to treat its feudatories with the politeness and consideration their position as rulers of important principalities deserves, it is better that the feudatories should consult their own dignity and self-respect and should not run down to Bombay, Calcutta or Delhi in hot haste, only to be treated with scant courtesy. At Ahmedabad it was complained that even engine-drivers were assigned conspicuous places, while distinguished Natives were placed in the background. The last landing ceremonial was a decided improvement upon the Ahmedabad Darbár, for, even a Prince who asked for a card of admission was assigned an obscure place in a back part of the *mandap*! Unless Indians, including Chiefs and Princes, learn to respect themselves, they have little cause to complain of others not treating them with becoming respect.

The policy of Government towards the Native Chiefs of Káthiáwár.

38. The *Rájyabhakta* (147), in its issue of the 6th February, under the heading of "the eye of Government on Káthiáwár," observes:—There was a rumour when Lord Dufferin visited Baroda that Government intended to exchange the Panch Maháls for Dwárka and the Amreli Maháls and it is about to become a fact. It is said that the frequent visits of the Gáikwád to Europe are in connection with the proposed exchange. We should be really glad if the entire province of Káthiáwár remained in the hands of the Native Chiefs, provided their rule was as satisfactory as that of His Highness the Mahárája of Mysore; but at present they are mere puppets in the hands of their Kárbháris and Political officers and their administration is annoying to their subjects. We have repeatedly requested Government to place the judicial authority of the Chiefs under the control of the Bombay High Court, but they have not listened to our prayers, perhaps with some ulterior motive. If the rumour about the proposed exchange of Dwárka be correct, we are afraid that the whole province of Káthiáwár, after it has been improved at the expense of the Chiefs, will meet the same fate. Government are in need of the ports of Káthiáwár and Cutch and are sure to take them. As the Rána of Porbandar would not willingly make over the port of Porbandar, Government took it in some other way. The Pipawávya port of Bhávnagar will be shortly made over. The question of the ports of Lakhpat and Dwárka is under consideration. All this is not, in our opinion, creditable to Government. The Native Chiefs have always been willing to assist Government. Why should Government then try to obtain in exchange a portion of the territory of a Native Chief against his will? If a

portion of the Gaikwádi territory is to be forcibly obtained, it is sure to cause uneasiness to the people thereof, who ought to agitate the matter and prevent Government from doing so. The Baroda authorities ought, at the same time, to abolish some of the taxes and see that the people of those Mahâls are not oppressed. Why do Government not exchange Ahmedabad for Dwárka? Is it fair that the Government, which show unwillingness to hand over the Berárs to His Highness the Nizám, should exert pressure on Native Chiefs to part with portions of their territories?

Remarks in connection with the trial of rioters at Prabhás Pátan in the Junágadh State.

39. The *Káthiáwár News* (106) of the 31st January, in its English columns, writes:—Although we have the highest respect for the Court which tries the Muhammadan rioters at Prabhás Pátan, we think that the Honourable Mr. Mehta might have used his discretion to greater advantage by allowing Government to appoint a European officer to try the cases, so that there would have been no cause for any complaint on the part of the Muhammadans; since, if the Muhammadans are found guilty and dealt with as severely as their offences deserve, there will be a tremendous hue and cry, and both the Junágadh State and the Government will be placed in an awkward position. It appears that the Hindus have got frightened by the speech of the Governor in the Town Hall. Three thousand rupees which were collected have disappeared. The State pays Mr. Branson and Mr. Lallubhái, that is to say, for one counsel and one Vakil. Lord Colin Campbell represents the Muhammadans, who pay him privately. There is now no one on behalf of the Hindus. Mr. H. A. Wadia, we hear, watched the case on their behalf for one month *for nothing*—an example which might well be followed by the Hindus. It is really a pity that out of so many Hindu Vakils in the province none should be coming forward to assist their brethren at such a time.

G. M. SA'THE',
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 13th February 1894.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

portion of the Gaikwadi territory is to be forcibly obtained, it is sure to cause uneasiness to the people there, who ought to agitate the matter and prevent Government from doing so. The Baroda authorities ought, at the same time, to [illegible] some of the [illegible] and see that the people of those Mahals are not oppressed. Why do Government not extend [illegible] consolidated [illegible] Dwarka? [illegible] fine that the Government [illegible] without any difficulty [illegible] over the [illegible] of His Highness the Nizam, should exert pressure on [illegible] Chiefs to part with [illegible]

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 10TH FEBRUARY 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Appointment of Mr. Aitken as a successor to Mr. Jathár, Director of Public Instruction in Berár, recommended.

The *Varhád* (*Berár*) *Samáchár* (3), in its issue of the 29th January, recommends the appointment of Mr. Aitken as Director of Public Instruction in Berár after the retirement of Mr. Jathár, saying that he has done long and meritorious service in the department and has strongest claim for the post, that the post is not reserved for Natives, and assuming that it has been so reserved the rule cannot be applied to Mr. Aitken, who entered the department before any such rule was established, and that if Mr. Aitken were to be ignored and passed over, Mr. Mahájani should be appointed as Director, as it is dangerous to the department to import an outsider, whether he be a Native or a European.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 13th February 1894.

[CONFIDENTIAL.] **No. 7 of 1894.**

REPORT
ON
NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 17th February 1894.

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    The *Mahrátta* 19
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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Critic	Rájkot	Monthly	373
3	„ Indian Spectator	Bombay	Weekly	650
4	„ Káthiáwár Times	Rájkot	Daily	300
5	„ Mahrátta	Poona	Weekly	375
6	„ Phœnix	Karáchi	Bi-weekly	400
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
8	„ Sind Times	Karáchi	Bi-weekly	250
9	„ Young India	Baroda	Weekly	150
	ANGLO-MARÁTHI.			
10	The Bodh Sudhákar	Sátára	Weekly	250
11	„ Din Bandhu	Bombay	Do.	1,550
12	„ Dnyán Chakshu	Poona	Do.	1,000
13	„ Dnyánodayă	Bombay	Do.	375
14	„ Dnyán Prakásh	Poona	Bi-Weekly	425
15	„ Hitopadeshak	Bombay	Weekly	1,000
16	„ Indu Prakásh	Do.	Do.	900
17	„ Native Opinion	Do.	Bi-Weekly	600
18	„ Prabhákar	Do.	Daily	350
19	„ Rámdás	Bijápur	Weekly	600
20	„ Shetkaryáncha Kaivári	Bombay	Do.	500
21	„ Subodh Patrika	Do.	Do.	950
22	„ Sudhárak	Poona	Do.	3,009
23	„ Vártáhar	Bombay	Do.	1,509
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	150
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	...
41	„ Hindu Punch	Thána	Do.	700
42	„ Hitechchhu	Bijápur	Do.	60
43	„ Holkar Sarkár Gazette	Indore	Do.	451
44	„ Jagadádarsh	Ahmednagar	Do.	352
45	„ Jagad-hitechchhu	Poona	Do.	4,500
46	„ Kalpataru	Sholápur	Do.	250
47	„ Kannada Punch	Bágalkot	Do.	50
48	„ Karmanuk	Poona	Do.	1,500
49	„ Keral Kokil	Bombay	Monthly	1,500
50	„ Kesari	Poona	Weekly	4,300
51	„ Khándesh Chitragupta	Dhulia	Do.	230
52	„ Khándesh Vaibhav	Do.	Do.	200
53	„ Khara Prakár	Bombay	Monthly	1,000
54	„ Kumtha Vritt	Kumta	Weekly	200
55	„ Maháráshtra Kokil	Sátára	Monthly	2,000
56	„ Maháráshtra Mitra	Do.	Weekly	250
57	„ Maháráshtra Vritt	Do.	Do.	...
58	„ Mantri	Poona	Do.	...
59	„ Másik Vrittamála	Bombay	Monthly	...
60	„ Moda Vritt	Wái	Weekly	325
61	„ Mumbai Vaibhav	Bombay	Daily	500
62	„ Nagar Samáchár	Ahmednagar	Weekly	150
63	„ Násik Vritt	Násik	Do.	275
64	„ Nipáni Vaibhav	Nipáni	Do.	...
65	„ Nyáyă Sindhu	Ahmednagar	Do.	175
66	„ Pandhari Mitră	Pandharpur	Do.	260
67	„ Pen Samáchár	Pen	Do.	...
68	„ Poona Vaibhav	Poona	Do.	3,200
69	„ Prabodh Chandrika	Jalgaon	Do.	100
70	„ Prabodh Ratnă	Bársi	Do.	225
71	„ Prántik Samáhár	Poona	Do.	...
72	„ Pratod	Islámpur	Do.	200
73	„ Rághav Bhushan	Yeola	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued*.			
74	The Rámdás	Bijápur	Weekly	...
75	„ Ratnákar	Kaládgi	Do.	50
76	„ Saddharmadip	Alibág	Monthly	...
77	„ Sarvadaman	Poona	Do.	...
78	„ Satyă Prakásh	Do.	Weekly	...
79	„ Satyă Shodhak	Ratnágiri	Do.	400
80	„ Satyă Sadan	Alibág	Do.	200
81	„ Sholápur Samáchár	Sholápur	Do.	260
82	„ Shri Shiváji	Poona	Do.	300
83	„ Shubh Suchak	Sátára	Do.	260
84	„ Sudhákar	Pen	Do.	300
85	„ Sumant and Satyă Sudha	Kárwár	Do.	300
86	„ Tukárám	Ahmednagar	Do.	250
87	„ Vanapriya	Chikodi	Fortnightly	100
88	„ Vártáhar	Bombay	Tri-weekly	700
89	„ Vengurla Vritt	Vengurla	Weekly	175
90	„ Vichár	Dhárwár	Monthly	500
91	„ Vichár Ságar	Baroda	Weekly	650
92	„ Vidushak	Karád	Do.	300
93	„ Vidya Vilás	Kolhápur	Do.	275
94	„ Vijay	Sháhápur	Do.	250
95	„ Vikshipta	Bombay	Do.	600
96	„ Vividh Dnyán Vistár	Do.	Monthly	500
97	„ Vrittadhára	Dhár	Weekly	150
98	„ Vrittasár	Wái	Do.	285
99	„ Vritt Sudha	Sátára	Do.	200
100	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
101	The Gujarát Darpan	Surat	Bi-weekly	700
102	„ Gujaráti	Bombay	Weekly	2,450
103	„ Gujarát Mitră	Surat	Do.	800
104	„ Kaiser-e-Hind	Bombay	Do.	2,500
105	„ Káthiáwár News	Rájkot	Bi-weekly	..
106	„ Suryă Prakásh	Surat	Weekly	375
	GUJARA'TI.			
107	The Ahmedabad Times	Ahmedabad	Weekly	250
108	„ Ajab	Surat	Monthly	700
109	„ Akhbáre Islám	Bombay	Tri-weekly	...
110	„ Akhbáre Sodágar	Do.	Daily	800
111	„ A'ryă Dharm Prakásh	Do.	Monthly	400
112	„ Bhim Sen	Do.	Weekly	...
113	„ Bombay Samáchár	Do.	Daily	2,200
114	„ Broach Mitră	Broach	Weekly	350
115	„ Broach Samáchár	Do.	Do.	700
116	„ Buddhi Prakásh	Ahmedabad	Monthly	580
117	„ The Cambay Gazette	Cambay	Fortnightly	...
118	„ Chának	Surat	Monthly	500
119	„ Chandra	Do.	Do.	600
120	„ Darbár Patrika	Ahmedabad	Weekly	...
121	„ Deshi Mitră	Surat	Do.	1,200
122	„ Din Mani	Broach	Do.	...
123	„ Dnyán Darshan	Do.	Monthly	...
124	„ Dnyán Sudha	Ahmedabad	Do.	250
125	„ Dnyán Vardhak	Bombay	Do.	600
126	„ Fursad	Do.	Do.	400
127	„ Gap Sap	Do.	Fortnightly	300
128	„ Gul Afshán	Do.	Monthly	1,200
129	„ Hindi Punch	Do.	Weekly	450
130	„ Hindusthán	Ahmedabad	Do.	716
131	„ Hitechchhu	Do.	Do.	500
132	„ Jain Patrika	Surat	Fortnightly	...
133	„ Jám-e-Jamshed	Bombay	Daily	2,200
134	„ Kachha Samáchár	Do.	Weekly	...
135	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
136	„ Kaira Vartamán	Kaira	Weekly	100
137	„ Kám Dhenu	Bombay	Monthly	...
138	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
139	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
140	„ Kelavni	Baroda	Monthly	500
141	„ Madhur Vachan	Bombay	Do.	500
142	„ Nure Elam	Do.	Do.	320
143	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
144	„ Praja Mitra	Karáchi	Weekly	200
145	„ Praja Pokár	Surat	Do.	800
146	„ Rájyabhaktă	Bombay	Do.	1.300
147	„ Ranashingadun	Surat	Do.	750
148	„ Rást Goftár	Bombay	Do.	1,697
149	„ Samsher Báhádur	Ahmedabad	Do.	300
150	„ Satyă Mitră	Bombay	Do.	500
151	„ Satyă Sodhak	Surat	Fortnightly	500
152	„ Satyodaya	Dohad	Weekly	68

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
153	The Sneha Sindhu	Kaira	Weekly	275
154	„ Stri Bodh	Bombay	Monthly	160
155	„ Stri Mitră	Do.	Do.	697
156	„ Surat Akhbár	Surat	Weekly	600
157	„ Svadesh Bandhu	Mahudha	Do.	210
158	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
159	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
160	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
161	The Hubli Patră	Hubli	Weekly	...
162	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
163	The Karnátak Patră	Dhárwár	Weekly	400
164	„ Rájahansa	Do.	Do.	510
	KA'NARESE.			
165	The Chandrodayă	Dhárwár	Weekly	200
166	„ Karnátak Vaibhav	Bijápur	Do.	400
167	„ Karnátak Vritt	Dhárwár	Do.	...
168	„ Lokă Bandhu	Do.	Do.	190
169	„ Rasik Ranjini	Gadag	Do.	300
170	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
171	The Chandrika	Bágalkot	Weekly	...
172	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
173	The Bhárată Bhráta	Rewáh	Fortnightly	375
174	„ Bhásha Bhushan	Bombay	Monthly	...
175	„ Bombay Baipar Sindhu	Do.	Weekly	...
176	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	ENGLISH AND URDU			
177	The Muslim Herald	Bombay	Weekly	300
	URDU.			
178	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
179	„ Alam Aphroz Bambai	Bombay	Tri-monthly	...
180	„ Charkhári Akhbár	Rewáh	Fortnightly	23
181	„ Dhár State Gazette	Dhár	Weekly	280
182	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
183	„ Gwalior Gazette	Gwalior	Do.	850
184	„ India Gazette	Bombay	Do.	...
185	„ Kushful Akhbár	Do.	Do.	150
186	„ Vakil Islam	Do.	Dily	...
	PERSIAN.			
187	The Iklil	Karáchi	Weekly	...
188	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
189	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
190	The Baroda Vatsal	Baroda	Weekly	1,000
191	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
192	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
193	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
194	„ Muin-ul-Islám	Do.	Do.	300
195	„ Prabhát	Hyderabad (Sind)	Do.	400
196	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
197	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
198	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

Part I.—*Politics and the Public Administration.*

Alleged results of the Kaliyuga or the present Iron-age.

1. The *Kám Dhenu* (137), in its issue of November-December, in the course of a contributed article, entitled, "The results of Kaliyuga or the present Iron-age," observes:—In this age religion, truth, piety, forgiveness, mercy, life, strength and intelligence will cease to be respected and people will degenerate. The world being peopled by wicked men, the mighty amongst the Brahmins, Kshatriyas, Vaishyas and even Shudras will be kings, who in their avarice and wickedness will forcibly appropriate the people's wealth and dishonour women; the people will emigrate to hills and forests, where they will live upon wild vegetables, roots, flesh, honey, flowers and seeds. The people being oppressed by famine will perish from the severities of the weather and internal dissensions. Thirty years will be the maximum age of men. Cows will be treated like she-goats. Nothing is permanent in this world; the rulers who were once proud of their position have disappeared without leaving a trace of their rules. When the limit of the Iron-age is reached, God will become incarnate again for the protection of religion. In the Kaliyuga the rulers will suck blood at the throats of their subjects.

Re-imposition of the import duty on cotton goods recommended.

2. The *Native Opinion* (17) of the 15th February, in its English columns, writes:—May we suggest the calling of public meetings all over the country to memorialise the British Government to permit the re-imposition of the import duties abolished by Lord Ripon in 1882 in a moment of weakness? That seems to us to be the only way of restoring equilibrium to our tottering financial system. Further borrowing and enhancement of the salt duty or of the income-tax will be very objectionable expedients. The Manchester people will undoubtedly raise a howl, but Government must sternly disregard it in justice to the people of this country. When such a crisis as that through which India is now unfortunately passing arises, every party consideration must be set aside. Will the Government of Mr. Gladstone have the courage to do this?

Opium traffic of India and the Royal Commission of inquiry into it.

3. The *Indian Spectator* (3), in its issue of the 11th February, writes:—The Royal Commission on opium commence operations at Bombay to morrow. We are naturally anxious to know what part the patriotism of the Western capital takes in deciding the questions to be decided. Past experience has sobered us down almost to the verge of despair so far as a just appreciation of the case on its own merits is concerned. From the official class and from those dependent on official guidance, it would be too much to expect a right interpretation of the wishes and interests of the people on such a subject. Not that we doubt their honesty for one moment. Most of them are honest and honourable men, actuated by the one desire of saving India from what they conceive to be a wanton sacrifice of revenue at a time when the country is on the brink of bankruptcy. Their mistake lies, we think, in making the opium trade purely a question of revenue. We are not prepared to deny it this character, especially as it bears upon our treaty engagements with the Native States of India. But we hold this revenue side to be one out of several, and by no means the principal one. We venture to place the moral, economic and international aspects of the question before this revenue aspect. If our opium treaties with the Native States make it very inconvenient for the Government of India to recognize the evils of the opium traffic, we must not forget that our opium treaty with China is a standing menace to the peace of the Empire. Taking the question even on its revenue side we are unable to follow the official lead in the matter, though, at the same time, we cannot recommend other than a cautious and gradual withdrawal from the traffic. The revenue from opium is a delusion; it has already proved as such, independently of the present inquiry. Why cling to it, then? It is not at all a source of strength to the Empire, being immoral in its essence. All this and much more we have said on previous occasions. To-day we leave an esteemed contributor to submit his case to the Commission, and through them to the public here and in England. The writer, like ourselves, is free from party obligations. Being an Indian, he

views the subject from the right national standpoint. He argues on lines acceptable to all fair-minded observers. If his aspirations have been pitched too high, here and there, for the man of affairs, it is well the latter should not carry everything before him. The official expert has had it too much his own way, backed by the combined forces of the State, the State-supported church, and by such unanimous public opinion as is always at the beck and call of the all-powerful State in India. Extremes are best met by extremes. Shall authority and vested interest always triumph? In the presence of a moral obligation we must decline to bow our head to the *ipse dixit* of officialism or to bend our knee before the altar of an unreasoning majority. Bombay has a sacred duty to perform. Will she look beyond? Will she, as in byegone days, vindicate her right to be the leader and exponent of genuine Indian opinion? Let her remember that it is righteousness alone that exalteth a nation and not the crooked selfishness of diplomacy. Our countrymen elsewhere have given but a poor account of themselves in this respect. We must state it openly, at the risk of incurring their displeasure, that they have failed as gentlemen and patriots. Little do they seem to know how their attitude on this occasion will be taken by those who have finally to judge their capacity for self-government and for representation. This is to us the most grievous outcome of the labours of the Commission. It may not be too late yet to claim a hearing for justice and fair-play; and in this hope we submit the case, presented elsewhere, to our enlightened countrymen and to the President and members of the Royal Commission on Opium.

4. Referring to the same subject, "A Suffering Patriot," writing to the same newspaper, says:—As one interested in every moral reform suggested for the benefit of India, I have viewed with alarm what looks like an organised attempt to debauch the country out of all the influence of shame which has so far restrained the consumption of opium. The gentlemen who have so light-heartedly pooh-poohed the hitherto all but universal aversion to opium have, no doubt, considered all the bearings of the evidence they have tendered. It would be impertinent to impeach their honesty; but it is permissible, I submit, to suspect that their evidence has been largely deflected from the normal line by the pressure of practical politics. The dread of a large Budget deficit, the not wholly irrational dread of the growing interference in Indian affairs by "the Non-Conformist Conscience," and the dislike of every measure emanating from a Liberal Government, have played an important part in developing the evidence which is now under the consideration of the Opium Commission. I have therefore endeavoured to appeal from Philip drunk to Philip sober; I have sought to extract the real opinions of enlightened officialism and disinterested patriotism by a reference to utterances in the days when opium was not yet a burning question. Here the writer reviews the objections advanced against the abolition of the opium trade of India, and in conclusion observes:—I submit that all the objections urged against the abolition are really so many arguments in favour of abolition. Once admit that opium is an evil, and the more forcible the objections to abolition now, the more irresistible will be the conviction that unless you sweep away both the evil and the objections at once, both the evil and the objections will grow, feeding on each other until the evil will be unendurable and the objections insurmountable. Statesmen realise too late that the sores of the Social Body have an ugly habit of taking such firm root that their destruction involves the loss of the healthier parts which we cannot afford to sacrifice. The longer the evil lasts, the greater is the needed sacrifice, until we are compelled to say in the language of the London *Times* that it "baffles us, confounds us, shames us, and mocks us at every point." The Government which would stand the Age of Consent Act, violently wrenching out religious prejudice, has nothing to fear from the attack on a traffic where public sentiments will be entirely with its action. Indeed, to some extent the attack is its plain duty. The nefarious traffic in Chinese weakness is not a venerable natural tradition, but a consequence, to a great extent, of foreign rule. The traffic is our shame, practically imposed upon us by our rulers. For the satisfaction of the national conscience it is necessary to get rid of it. And yet I would not express myself very strongly in favour of the political measure of abolition. Whether there should be any or none; if any, whether it should be gradual or immediate, are questions for the eminent men who have to judge

them on their merits. I wish merely to point out that taking the evidence of the opiumists as it stands, it only lends force to the contentions of the Anti-Opium Society. I only present a *case*, but extraneous considerations will probably decide the issue. Whatever the decision, I look to the Opium Commission to clear the conscience both of England and India by the plainest possible intimation, that *England would help China* in the restriction of this deadly traffic, if China were as reasonably minded; and, above all, I look to the Commission to brand with its most stern reproof the consumption of the drug and those who would debauch the nation by its praises. I wish to mark my sense of the gravity of the question by the explicit declaration that it is impossible for England to order the abolition of the opium traffic with China, and with justice to continue drenching India and Africa in the vilest liquors from her distilleries. Exports of alcoholic drinks from England must be sacrificed simultaneously, to maintain an impression that the suppression of all noxious drugs and the revenue from them is a deliberate act of high national policy elevated to the level of Christian precept. An isolated tinkering with the less destructive evil can only create the same disagreeable shiver as when we contemplate a certain nameless Old Party quoting scripture.

An "open letter" to the Royal Commission on opium.

5. The *Jám-e-Jamshed* (133), in its issue of the 17th February, contains an "open letter" to the Royal Commission on opium, in which the writer observes that the Commission ought to remember that the evil effects of opium were much enlarged upon before the appointment of the Commission, that the Natives of India severely condemn the habit of taking opium in one shape or another, and that the fact of the many European medical men and others having given evidence before the Commission in praise of the good effects of opium-eating is very suspicious, and expresses a hope that the Commission's report will duly communicate to Parliament and the people of England the result of its labours, and try to impress upon their minds that if the opium monopoly of the Government of India is to be abolished and the trade in opium is to be suppressed, the step should be preceded by the prohibition of the importation of European spirits and wines into India and by a material reduction in the lavish expenditure on the Indian administration.

Rumour about the coming increase in the duty on wines and spirits and large removals from the Customs House.

6. A correspondent of the same newspaper, in its issue of the 15th February, says:—Last week a rumour was current throughout the city of Bombay that the duty on Europe wines and spirits was to be increased, that the increase on brandy, whisky and all other spirits would be one rupee and on all kinds of wines two rupees. This rumour has led to the removal from the Customs House and the bonded warehouse of large quantities of these goods and to the transaction of considerable business. It is believed at the Customs House that the rumour is unfounded and that if the duty is to be raised it will be raised suddenly as was done four years ago. Every wine and spirit merchant has made large purchases and some brands have been exclusively held by some of them. The prices of wines and spirits have been raised by a rupee or two, and the merchants refuse to sell some brands at any price, poor people being great sufferers in this matter.

Remarks in connection with the rumoured intention of Government to reconsider the rules bearing on the right of interpellation in the Indian Legislative Councils.

7. The *Native Opinion* (17) of the 15th February, in its English columns, writes:—We are told that the rules bearing on the right of interpellation in the Legislative Councils are sure to be shortly reconsidered. In what way? Is it intended to devise further restrictions? There is the other possibility, we admit; but looking at the way the administration of the country is being carried on at present, we may hardly expect a removal of the present stiff conditions, however desirable it may be in the interests of the people. So, in all probability, we have to be prepared for the former contingency. If that be really the case, the question is what is the cause thereof? The rules have been in force hardly a year, and we believe it will be yet too soon to think of revising them in this manner. A full trial must be given to them in justice

to the people. We know some of the interpellations have vexed the souls of several of our bureaucrats, and have given an amount of trouble to the Government. Some of them have been very unpleasant, indeed, and it is not unnatural for those who were nettled thereby to attempt to hedge the rules in with further restrictions. But we have faith in His Excellency Lord Elgin, who will not, we trust, lend himself to any such retrograde measure. If the people of this country value any of the three reforms vouchsafed to them by the recent Councils Act the most, it is the right of interpellation. We do not underrate the elective franchise, but the method of it—the spirit in which it has been worked out—is so un-English that very little importance may be attached to it. The right of interpellation is valued, especially because, whatever the conditions, it is the only way of interrogating Government on points connected with the administration. When a question has been given notice of, some answer must be given to it, unless it is rejected on a technical ground, and when that answer is forthcoming, it gives some important information or affords a clue to another question some other time. So under capable and fearless Councillors this right cannot but be of great service to the popular cause. Consequently any further restrictions thereon are sure to be strongly resented.

Agriculturists and the increase in land assessment.

8. Referring to the recent agrarian riots in the Kámrup District in Assam, the *Shubh Suchak* (83), in its issue of the 9th February, says:—The people of India will never rise against Government unless they are convinced that the land assessment is so increased as to leave them nothing to live upon after defraying the expenses of cultivation. The European officers are quite ignorant of the real condition of the agriculturists and have not the least sympathy with them. The thought uppermost in their minds is to secure the praise of Government by bringing in more and more money into the treasury, and hence they commit the political blunder of creating discontentment among the people. There is a limit to everything, and so there must be a limit to the increase in land assessment. The policy of enhancing the land assessment and making it unbearable is now in vogue throughout India, and has thrown the agriculturists hopelessly into debt, but the Government does not yet look to it and give up its greediness.

Representative character of the memorial of the Poona Sárvajanik Sabha *anent* the rules alleged to have been framed by the Bombay Government regulating the first admission of Natives to the new Provincial Service.

9. The *Gujaráti* 102) of the 11th February, in its English columns, writes:—We congratulate the Sárvajanik Sabha on the well-reasoned, weighty and exhaustive memorial that it has addressed to the Government of India with commendable promptitude. We assert with the utmost confidence that it accurately represents the views and feelings of the educated portion of the Native community regarding the Provincial Service rules which the Bombay Government are alleged to have framed. These rules, so far as they have become known, have come upon the public as a surprise, and everybody is asking how a scheme so retrograde and disastrous in its consequences upon the purity and efficiency of the administration and upon the development of higher education in this presidency could have been possibly sanctioned by the Bombay Government.

Muhammadan version of the Yeola riots of the 6th February.

10. The *Bombay Samáchár* (113) of the 14th February and the *Jám-e-Jamshed* (133) of the 16th idem give substance of the Muhammadan version of the Yeola riots of the 6th instant, as given by some Muhammadans who have arrived from Yeola in Bombay. The version states that at a meeting held in a Hindu's house at Yeola on Sunday the 4th instant it was resolved to defile the mosques, that on Tuesday morning a butchered pig was discovered at prayer time in the Patel's mosque, that this incident roused much indignation among the Muhammadans as it was an insult to their religion, that a number of Muhammadans repaired to the Mámlatdár's Kacheri to complain, that the Mámlatdár asked the complainants to point out the men who had perpetrated the deed, promising to arrest the persons pointed out, that by this time the crowd of Muhammadans considerably increased at

the Kacheri and great excitement prevailed among them, that a report reached the Muhammadans at this time that the mosques and houses of Muhammadans were being set fire to by the Hindus, that the Muhammadans commenced running to the scene of the reported conflagration, that thereupon the Muhammadan policemen were disarmed by the Mámlatdár and the Hindu policemen were ordered to open fire on the Muhammadans, that in consequence of this fire four Muhammadans were killed and sixty-five were wounded, among the latter there being one female and six children aged between five and seven years, that four mosques and twelve houses were burnt down, twelve houses were plundered, the things contained in them being brought out and burnt in the streets, and nine Muhammadan shops were looted, that fifty empty kerosine tins were found in the mosques and that to give another shape to the riots the Hindus defiled their temples by slaughtering cows in them and made an attempt to set fire to the edifices.

Particulars of the Hindu-Musalman riot at Yeola on the 6th of February.

11. The *Rághav Bhushan* (73) of Yeola, in its issue of the 12th February, gives the following account of the local Hindu-Musalman riot of the 6th instant:—On Tuesday the 6th instant, at about 7 o'clock in the morning, a large number of Musalmans went towards the Patel's Masjid past the *Rághav Bhushan* press. Some of them used abusive language to the editor of the newspaper and raised their sticks at him, but he at once shut the door of his office and thus saved himself from the intended assault. The Musalmans then went to the medical dispensary which is close by, and there assaulted four persons including the physician, and afterwards passed on to the Jumma Masjid where a large number of them assembled together. Some of these men then went to two Hindu temples and destroyed the idols of Satya Nárayan and Black Máruti and some others attacked Hindu passers-by with sticks, dancing wildly and crying "din," "din." One Gujaráti gold-thread worker, who was one of the persons assaulted, was beaten so severely that he fell down senseless at once. In the meantime information was received that a cow had been butchered in the temple of Murlidhar and the temple of Ráma had been invaded. This information grieved and irritated many Hindus, who wept bitterly, invoked divine help and rushed towards the cow without caring for their lives, but on their way they were assaulted by Musalmans. When they saw that the Gujaráti gold-thread worker, beaten by Musalmans, was lying on the road on the point of death their excitement knew no bounds, and the whole town was, as it were, in a paroxysm of rage and the Hindus rushed desperately towards the Jumma Masjid, in which the Musalmans had made a good collection of sticks and stones. Seeing that a band of about two hundred Hindus was approaching the Masjid, the Musalmans therein threw stones at them and drove them away. Some of the Musalmans danced in triumph and marched on the Hindu houses in the neighbourhood; and when they beat a teacher in No. 1 school they were attacked by some Hindus, whose number soon grew large and who by throwing stones at the Musalmans made them clear the road and take shelter behind the Masjid whence they continued throwing stones. The number of Hindus being very large and they being much excited by the slaughter of the cow, their attack on the Musalmans was very severe; and when they reached the Masjid the Musalmans were much terrified, and seeing that the Hindu assailants were almost triumphant, some of them drew out swords and guarded the Masjid. The Hindus, however, in their excitement made light of the swords and by dint of physical force drove away the swordsmen as well as other Musalmans, who helplessly left the Masjid in charge of their Hindu opponents and ran away for their very lives. While this was the state of things at the Jumma Masjid, the Patel's Masjid also was the scene of a similar fight. When news of Murlidhar's temple having been set on fire reached the Hindus they were much grieved and exasperated and set fire to the Jumma Masjid by way of retaliation. Till the riot had reached this stage, the Mámlatdár did neither stir out of his house, nor send anybody for information. Neither did anybody dare give information to him through fear of being charged under Sections 252, 254 and 208. While the Musalmans were exulting at the fire at Murlidhar's temple they saw smoke

issuing from the Jumma Masjid and were about to again enter the town when the Hindus and the police reached the temple on fire, and while these were engaged in putting out the fire the Musalmans threw stones at them and were in return attacked with stones from slings. Being undaunted by the throwing of stones at them the Musalmans were fired upon by the police, first with blank cartridges and then with buckshot, and thus attacked they had to run away, the result of the fire being three Musalmans killed and two deadly wounded whom their co-religionists carried away. Being thus encouraged the Hindus proceeded to the Aine Masjid close by and set fire to it; but before they did so some of them were scalded by sulphuric acid spurted at them through syringes from a Boráh's shop. The firing of the Aine Masjid terrified the Musalmans, who, seeing the Hindus irresistible, thought it expedient to leave the town. The Hindus, while returning, saw those of their co-religionists who had been injured by sulphuric acid and retaliated the injury by rushing into the Boráh's shop, bringing him out, giving him a sound beating and burning all his goods after putting them together in a heap. Then they thought of the Patel's Masjid where their Báláji procession had been stopped and insulted some months ago, and proceeding towards it set it on fire after encountering brave resistance from the Musalmans. After this they turned towards the house of a Boráh near the Patod gate, who, they thought, often assisted movements against them, and burnt his things after laying them on the road. Next they proceeded and set fire to a Masjid with a view to take vengeance on those Musalmans in the neighbourhood who had previously kicked images of the Hindu god Ganpati. By this time the sun set and the Hindus went to Murlidhar's temple and guarded the cow that had been killed there. At night it was feared that the Musalmans would return to the town and make renewed depredations by torch light, and so the Hindus kept up the whole night, lighting the streets with torches. When a regiment arrived at dawn from Ahmednagar the people had some hope of security. On Wednesday morning the town was under military and police protection, and the Divisional Commissioner, the Collector, Assistant Collector, Police Superintendent and Inspector also arrived. The Musalmans attempted to remove the slaughtered cow from the Murlidhar's temple with a view to destroy the evidence against them and while doing so they threw stones at the Hindus who guarded the carcase, but could not accomplish their purpose. The officers on visiting the temple saw there three dead cows, one of them having been cut and the other two appearing to have met with a violent death. They then visited the Masjids where some of the Musalmans wept and represented to the officers that they were poor and innocent. When the Patel's Masjid was visited it was reported to the officers that a pig had been cut and pieces of it thrown into the Masjid, and that it was this occurrence which had offended the feelings of the Musalmans. There was, however, no trace of the pig alleged to have been cut as there was of the cows slaughtered. As we were confined to our house the whole of Tuesday we cannot say whether the alleged incident of the pig was talked of on Tuesday. But it is said that the depositions of the officers examined on the matter contained statements of something having been found at the Masjid. It is said that the police had warned the Musalmans not to kill a cow and that shots were fired on the Musalmans by order of the Magistrate, who gave the order through sheer necessity. The Anglo-Indian papers are charging the Hindus with having been aggressive in this riot, but the fact is quite otherwise. It was after the Musalmans had committed repeated acts of violence and the officers had connived at them that the Hindus took up the cudgels. Government have been quite heedless to the acts of violence which have been committed for the last five months and the town is now looking quite forlorn, many residents having fled from it, as, it is said, many rich and respectable gentlemen and bankers have been charged with incendiarism. If, however, after all this, impartial justice is done to the Hindus of Yeola, everything will be all right; but, if after patiently putting up with so many wrongs the Hindus are pronounced to be rioters, they will have help from none but God. Not a single Musalman has been arrested in connection with this riot, while seven Hindus have been arrested and punished. The Hindus have sent telegrams to the Chief Justice of the High Court, the Governor and the Inspector-General of Police praying that the Police Inspector, Mr. Kásum Khán, should be transferred in the interests of the Hindus, and it is requested that Government will attend to this prayer. About three hundred complaints have been lodged by Musalmans against Hindus, of whom several are rich men.

12. The *Kesari* (50), in its issue of the 13th February, publishes a communication from a person whom the editor of the paper had specially deputed to Yeola, which gives almost the same version of the riot of the 6th instant as the local paper, the *Rághav Bhushan*, with the addition of the following:—While the Divisional Commissioner, the Collector and other officers were visiting the burnt down Masjid some Musalmans threw stones from near the Municipal office, and while, therefore, some Hindus were going to that spot, seven of them were arrested and sent to prison, not a single Musalman being arrested. These seven Hindus were immediately convicted and sentenced to imprisonment, some for one month and some for two. The Police Inspector, who is a Musalman, has hitherto encouraged the riot and is bringing very serious charges against respectable Hindus, and the Hindus therefore petitioned the Collector, praying that the Police Inspector might be transferred elsewhere, but nothing was done by the Collector in the matter. They, therefore, sent telegraphic messages to the Bombay Government, the Chief Justice and the Inspector-General of Police, but no reply has been received from any of them. On Thursday these respectable and rich merchants were placed in police custody on a charge under Section 436 and they are being cruelly treated by the police. The merchants in custody are understood to have handcuffs put on them. Many persons went to give confidential information to the Collector, but he did not see them. The people in the town are panic-stricken and do not feel their lives and reputation are secure. The Musalmans have hitherto done many wrongs to the Hindus and all the officers are siding with them and trying to establish that Mr. Hayward was right in stopping the Dasara procession of the Hindus. The Hindus of Yeola believe that if new and disinterested officers are sent to Yeola the riots will be at an end, but no attention is paid to what they say. The European officers openly say that the riot was due to the killing of a pig by the Hindus, but this is not the real cause.—Another correspondent, writing from Yeola to the same paper, also attributes the riot to the aggressiveness of the Musalmans, blames the officers for siding with them and unjustly prosecuting the Hindus, and describes the Hindu population of Yeola to be in a state of perfect insecurity of person, property and reputation.

13. A correspondent, writing from Yeola to the *Indu Prakásh* (16) of the 12th February, gives the following particulars of the riot of the 6th instant:—One night the Musalmans set fire to a temporary *mandap* or shed erected by some Nágpuri weavers for the purpose of saying their prayers in, before an idol of their god, and removed the idol, and ever since this occurrence the Musalmans continued to annoy the Hindus, who quietly bore the annoyance. On the 5th instant the Musalmans, it is very widely believed, got a low man to kill a pig and throw its carcase into a Masjid and raised an outcry that the Hindus had offended them. This they seem to have done to falsify the assertions of the Hindus that the Musalmans were the aggressors in the riots. The Musalman rioters were about a thousand or two in number when they commenced the riot by killing a cow and setting fire to a temple. The uproar of the riot then commenced could be heard at a distance of two miles. In the riot about 100 persons were wounded, of whom the wounds of 50 were very serious, 3 were dead and 3 more were on the point of death. Some have lost their hands, some their legs, and some their eyes; some fell into the gutters and some were scalded by a caustic liquid spurted on their bodies through syringes from a Boráh's shop. Thus a very terrible fight was raging. The exact amount of the mischief done cannot be ascertained yet. The authorities are now engaged in restoring order and peace. It is material to find out the cause of this outburst of discontent. Government must treat all people as parents do their children and it will not do for them to side with one section, or else the ship of the state will capsize.—Then the correspondent describes the measures taken by the Collector, the Superintendent of Police and other authorities to restore peace in the town on the 7th, 8th and 9th instant, and exposes inaccurate statements made by the correspondent of the *Bombay Gazette* regarding the riot.

14. The *Native Opinion* (17) of the 11th February, in its English columns, writes:—Any one who takes the trouble to compare the administration of His Excellency Lord Harris with that of the Viceroy who retired a week ago will easily discover striking resemblance between the two. Both of them have been well-meaning in their intentions, but both have shown weakness, lack of foresight and contempt of Native public opinion. They never rose superior to surrounding influences, nor displayed statesmanlike capacity at any time of their career. The history of Yeola riots would be discreditable even to a Native State. For more than two months the entire press of the Maháráshtra has been loudly and persistently writing about the increasing tension between the Hindus and the Muhammadans of that town. The memorial of the former has been before His Excellency for some time. The public are entitled to ask what the Bombay Government have been doing all this time. We believe a Governor's first duty is to govern and administer the affairs of the provinces confided to his care. Lord Harris with his sportive propensities either cannot devote his time to the consideration of serious questions in which thousands of inhabitants, Hindus as well as Muhammadans, are deeply concerned, or if he has sufficient time he has no desire to concern himself with subjects affecting public peace and tranquillity. His Excellency's Government has almost always uniformly blundered in dealing with questions of grave importance. His apologists have endeavoured to throw dust into the eyes of the public at one time by blaming the Mámlatdár of Yeola and at another by running down the Hindus. The question is not who were the aggressors. The question is what made the Hindus or the Muhammadans aggressive? Is it not the primary function of Government to protect the rights and privileges of the different communities? Lord Harris' Government have gone against the solemn declaration on the part of Lord Lansdowne at Agra and have shown a heartless indifference towards the complaints of the people. We do not approve of the excesses committed by any of the parties at Yeola. But we cannot acquit Government of the charge of deplorable weakness and gross remissness of duty. The riots at Yeola are more discreditable to Government than to the misguided and ignorant rioters, and it is time for both the Hindus and the Muhammadans to appeal to the Supreme Government to interfere, and for Lord Harris to consider whether the administration of the presidency should not now pass into the hands of a more capable, hard-working and sympathetic English statesman.

The Bombay Government found fault with in connection with the Yeola riots.

15. The *Gujaráti* (102) of the 11th February, in its English columns, writes:—For some weeks past our Maráthi contemporaries have repeatedly brought to the notice of Government the growing tension between the two leading communities at Yeola. To those who have known the state of things there this week's disturbances cannot be a matter of surprise. Weeks ago we predicted that if the accounts published in the Maráthi papers were true, a calamity was at hand. Government had distinct warnings from several quarters. We believe the Hindus long ago submitted a petition to Lord Harris' Government. But even when feelings are being increasingly embittered between the two communities, Government have shown an amount of indifference, incapacity and timidity that is simply deplorable. The disturbances at Yeola are the result of a policy which the public can neither understand nor justify. In Bombay they were recently asked to believe that no precautionary measures could have prevented the outbreak. If the whole mystery surrounding the immediate existing cause could be laid bare, it would not be very difficult to show how this view is unfounded. But with reference to the Yeola riots no such plea can possibly be put forward. Lord Harris' Government have, for reasons best known to them, remained deaf to the warnings that have been uttered from time to time. At no time has Lord Harris showed himself equal to the occasion. At no time has he shown marks of superior and far-seeing statesmanship. Like Lord Lansdowne His Excellency's Government has treated with indifference, or even contempt, outside non-official opinion. If the history of the Yeola disturbances and their causes were faithfully written up to date, it would furnish a sad commentary upon the ways of what poor and helpless people are known to look upon as *Mábáp Sarkár*. Now that the riots at Yeola have been pro-

nounced to be of a serious character, an attempt is being made to throw the whole blame on the subordinate officers. When Government and their superior officers are deaf to all remonstrances and representations, we do not know what they are to do. They run the risk of being charged with indiscreet or partizan zeal, and when Government themselves cannot be congratulated on their firmness and impartiality, we can well understand why the subordinate officers should find themselves unable to cope with emergencies. When in a city like Bombay anarchy prevailed for nearly two days, it would be neither fair nor honest to hold them responsible for what has happened. If the Mámlatdár was a young man, where were his superior and experienced officers? The tension between the two communities is not of yesterday. For weeks past the whole Deccan had been giving expression to its fears. What preventive steps did the latter take? What measures did Lord Harris' Government recommend? These are the questions that challenge an answer, and it is no use raising misleading and irrelevant issues for the purpose of throwing dust into the people's eyes.

16. The same newspaper writes:—If the accounts that have been published of the excesses committed by the Muhammadans and the Hindus at Yeola on the 6th instant fairly and accurately represent what actually took place, we must strongly disapprove of the conduct of both parties. At the same time, it is impossible to resist the conclusion that the ignorant and misguided people were driven to desperation and acts of violence by the inexplicable attitude of Government in dealing with the grievances of the aggrieved people. Some weeks ago we ourselves warned Government of the dangers attendant on the policy they had adopted at Yeola. The whole Native press in the Deccan had been persistently writing about the growing tension between the two communities. Some time ago a memorial was forwarded to Government on the subject. But nothing was done. Both the communities were left to settle the matter between themselves and they have done it precisely as was expected by every one who knew the real state of things at Yeola. We do not stand up for the brutalities perpetrated there. But the entire responsibility and blame for this week's occurrences rests upon the head of the Bombay Government. They have shown deplorable incapacity, foolish vacillation and heartless indifference, and poor Hindus and Muhammadans have terribly suffered on account of the absence of due vigilance and precaution on the part of the authorities. A sympathetic, tactful and courageous Collector or Commissioner would not have found it difficult to reconcile the conflicting parties. But, unfortunately, European officers have neither the will nor the requisite knowledge to settle religious differences. They cannot enter into the religious feelings of the Native race, and fail to appreciate the importance of religious usages and practices which are deeply cherished by the subject population. A Viceroy thinks it an act of great moral courage to announce to the two hundred millions of Hindus in India that Government will not put a stop to the slaughter of cows or to beef-eating. An English gentleman in the position of Mr. Acworth, who has for years served in this country and is supposed to know something of the customs and habits of the people, boastfully proclaims before a Hindu audience that he will not give up his beef. These two are striking instances of the incapacity of alien rulers to appreciate the social and religious feelings of the people at large. It is not, therefore, difficult to see why Government and their subordinate officers are incapable of devising precautionary measures suited to the circumstances of a district where disturbances are apprehended. No Government which cared for its reputation and its prestige would have disregarded the repeated and frequent warnings of a well-informed press, and yet Lord Harris' Government, contemptuous of public criticism and ignoring the note of alarm that had been sounded, gave justice to neither party and allowed them to fight out their differences to the bitter end. Government cannot honestly plead ignorance, when the outside world knew the precise situation. Their indifference is to us inexplicable. We go further and say that their conduct is unpardonable, and the sooner steps are taken to bring it to the notice of the Supreme Government and Parliament, the better for Hindus and Muhammadans.

17. The *Indu Prakásh* (16) of the 12th February, in its English columns, writes:—The strained relations that existed for some time between the Hindu

and the Muhammadan communities at Yeola have again resulted in a riot. On Tuesday last the little town was the scene of a lamentable manifestation of fanaticism which has been productive of heavy damage both to life and property. This time it is asserted that the Hindus were the aggressors; but it would not be quite just to put implicit faith in this assertion at present. Even the special correspondent of the *Times of India* cannot pledge himself to the absolute accuracy of this statement. We must wait for more particulars before we can apportion the blame to either section. We shall not, however, be surprised if it turns out eventually that the Hindus were really the aggressors in this instance. Naturally of a peaceful disposition, they meekly and submissively put up with one insult after another to what they cherished as their highest rights, till at last they were obliged to resist force by force. We do not mean to say that they did quite the right thing under the circumstances or that they were justified in taking the law into their own hands and violating the public peace. We should have wished them to be forbearing still and to seek to redress their grievances by constitutional means. In these days of Parliamentary vigilance and interference which has so much disquieted the Anglo-Indian bureaucracy, it would not have been impossible for them to get justice and fair-play in the long run. But possibly they are ignorant and naturally believed that the *Mábáp Sarkár* itself was against them, as they alleged no notice was taken of their complaints nor was any reply given to them. No wonder then that the most primitive and natural recourse suggested itself to their minds and they set the law unto themselves and hoped that this procedure at least would secure them their rights and make others respect them. But what is the evidence on which it is asserted that the Hindus were the aggressors? From the information that has been supplied to the *Times of India* by its special correspondent we find it hard to believe the statement. "The removal of a small Máruti idol by the Muhammadans on Sunday night" is made light of and the throwing of a dead pig into the Patel's mosque is said to have justly infuriated the Muhammadans. Apparently after what has happened in September and October last year, the Muhammadans naturally thought they could have all things their own way if they were noisy and violent enough. It is reported that on the 20th of October last the Muhammadans effected an entrance into the temple of Shri Trimbakeshvar and removed the stone bull placed before the shrine. If they could do such an outrageous act with impunity, they must have been fools indeed not to persevere and carry on their game; and presumably they thought that the removal of the Máruti also would not result in any harm to them. But this time they have found to their utter ruin that the Hindus are also men liable to provocation. As no punishment was meted out to the Muhammadans for disobedience of the District Magistrate's order on the 18th October last in assembling at the Masjid, they were justified in believing that any act of disobedience and violation of other people's rights would be condoned by the authorities that be and that they would escape scot-free. This conduct of the authorities naturally appeared to the Hindus much like setting a high premium on disobedience of authority and disregard of lawful orders. Had the authorities shown a firm attitude from the beginning and a determination to secure to each section its customary rights, the danger would have been nipped in the bud. But they failed egregiously in their duty and showed a culpable timidity and cowardice in dealing with the Muhammadans. The Hindus would have been more than human if they had not taken a lesson from the whole episode, and they seem to have learnt it only too well. We are very sorry for what they have done. But, in our opinion, the authorities are chiefly responsible for what has occurred. The memorial of the Yeola Hindus has been before the Bombay Government for some time past, and if they had paid proper attention to their complaints and taken the necessary measures to restore good will between the two communities the disturbances might have been prevented. But the authorities responsible for the administration of the Násik Collectorate and the local Government have shown a deplorable incapacity to grasp the true situation at Yeola and have exhibited a singular want of foresight and tact which is extremely discreditable to them. The repeated warnings given by the press have fallen flat on their ears, and they have to thank themselves for the miserable end which has crowned their mischievous policy of masterly inactivity, timidity and vacillation.

18. The *Kesari* (50) of the 13th February, in a leading editorial, says that the Yeola riot is an outcome of the negligence of the Bombay Government in tracing out and punishing the real instigators of the Bombay riots of the last year and is also due to the indiscretion, timidity and partiality of the Yeola Mámlatdár, the Police Inspector, the Assistant Collector and the District Collector, that they are all morally responsible for the half a dozen murders committed last week, and that His Excellency the Governor and other superior authorities should remember that it is such officers as these that stigmatise the fair name of British rule and diminish the respect of the public towards its rulers. In conclusion, the paper observes that if Lord Harris will not satisfactorily dispose of the matter of the Yeola riots he will leave behind him an instance of lawlessness under his *régime* and of his own incapacity.

District and táluka authorities held responsible for the outbreak of recent disturbances at Yeola, and their transfers called for.

19. The *Mahrátta* (5), in its issue of the 11th February, writes:—The renewal of the riots at Yeola raises many questions which it would be a fatal error to ignore, and upon a proper solution of which the peace of the town mainly depends. The correspondents of some of our contemporaries have boldly asserted that the Hindus were the aggressors in these disturbances, which, they say, were quite unexpected. But the history of the riots for the last five months would prove beyond doubt that both these assertions are not only unfounded, but, on the contrary, intended to shield the real offenders in this matter, and we feel certain that unless Government shake off its indifference it would be impossible to arrive at a satisfactory solution of the whole question. For we have not the least hesitation in stating that the unfortunate occurrences of this week are the direct results of the weakness of district and táluka authorities in dealing with the previous disturbances of the same place. We now know that this is not the first disturbance of its kind at Yeola, and it is therefore utterly unreasonable to speak of it as an isolated fact and to attribute it to the aggression of Hindus or Muhammadans, though, according to the information which we have received, it would not be difficult to prove that even in the present instance the Muhammadans were the aggressors. The Masjid was found desecrated, assuming it to have been desecrated by the Hindus on Tuesday; but we learn from a local vernacular paper published the day previous (Monday) that the Muhammadans of Yeola had then burnt down a *mandap* raised in the front of a Máruti's temple and displaced and broken the idol; and this has been fully corroborated recently by the special correspondent of the *Times of India*. The story, therefore, does not really begin with the desecration of the mosque, but with the destruction of the Maruti's temple, and it is, to say the least, extremely hazardous to definitely determine at this moment who were or were not the aggressors in the recent disturbance, the last phase of the Yeola riots. But, as stated above, we must consider the matter as a whole, and if we do so, we have no doubt that it is the weakness and vacillation of the executive officers of Government that will be found to be the real and ultimate cause of the outbreak of these riots this week. It is a painful duty to charge these officers with directly or indirectly encouraging the racial differences and thus unwittingly becoming the cause of so many deaths reported this week, but in the interests of good government and of the public we must frankly state the truth. It is our firm belief that a strong Mámlatdár or a strong Collector could have, in the beginning, easily and rapidly extinguished the ill-feeling between the Hindus and the Muhammadans of Yeola that has unfortunately been allowed to smoulder for the last five months, ready to burst forth in flames, as shown by the recent events, on the slightest provocation. The revenue and the police authorities have throughout manifested such deplorable weakness that the Muhammadans of Yeola have been encouraged to openly insult Hindus by burning their temples. The Hindus have from the very commencement looked to the executive authorities for justice and relief. They depended upon what Lord Lansdowne so eloquently described to be the firm policy of the Government to protect the law-abiding against wanton attacks on their religion. "Do not let it be imagined," said His Lordship, "that under the pressure of an agitation like that which has lately taken place, we are going in the face of these sanctions *to take away from one side or*

the other the rights which they possess under the law. (The italics are ours.) And yet the Hindus of Yeola witnessed nothing less than a withdrawal of the Magistrate's proclamation as soon as the Muhammadans showed signs of resistance. Since then the Hindus have been crying hoarse to make themselves heard. They have sent several petitions to Government and once tried, if we are correctly informed, to wait in deputation upon His Excellency the Governor. But the Government has been almost sleeping upon the matter for months together, while the Collector of Násik returns telegrams addressed to him in behalf of the public with an endorsement, "Returned for want of Court-fee stamp"! Is it possible to conceive anything more annoying and irritating than this? Even patience has its limits and Yeola Hindus at last thought of boycotting the Muhammadans by putting a stop to all kinds of social intercourse with them. But, strange to say, here even the authorities tried to persuade or threaten them to give up their attitude. In short, everything has been done to exhaust the patience of the Hindus, who, therefore, naturally came to believe that it was impossible to get justice from Government or the district authorities, and thus driven to despair, the wonder is that they did not sooner take the law into their own hands, even without such provocation as the destruction of the Máruti's temple. We doubt if the people of any province or town in India would have shown so much patience under the circumstances. The *Times of India* may be reluctant to criticise the action of the district officers in this matter, and so are we; but it is now too late to hide the truth, and public duty demands that we should plainly express our sentiments in this behalf. In the name of the Queen's Government we therefore distinctly charge the local authorities with having brought about—howsoever honestly—this state of things, and we feel convinced that amicable relations between the hostile races at Yeola cannot be permanently established unless Lord Harris' Government entrusts the matter to better officers. Peace has now been restored, but it would be a mistake to reckon upon it until the ill-feeling which has been rankling in the minds of the people for some months past is entirely removed, and this can be done only by meting out equal justice to both the parties on the lines indicated by Lord Lansdown in his Agra speech. The principle has been enunciated so long ago as 1858, but owing either to the weakness of Government officers or strange notions of the equality of justice it is not enforced as it ought to be, and this encourages the ignorant to suppose that they can have their own way only if they make a show of resistance. Many of the riots between Hindus and Muhammadans in this part of India can, in our opinion, be directly traced to this cause, but we are not here investigating the causes of these riots in general, and suffice it to say therefore that so far as Yeola riots are concerned there is little room to doubt that they could have been suppressed at once by the exercise of a little more firmness, tact and judgment. We therefore earnestly request the local Government to throw off its indifference and at once remove the causes of these riots by taking such measures as will create an assurance in the minds of the people that their immemorial rights will be duly protected. Lord Harris' Government may not probably be aware that by a recent decision the High Court of Bombay has destroyed the last ray of hope that sustained the patience of the law-abiding people in such cases. Messrs. Justices Candy and Fulton have recently decided that "without alleging any personal loss or damage an action for a declaration of a right to conduct a religious procession along a specified route and for a perpetual injunction restraining the stoppage of the procession cannot be maintained." This, in plain words, means that when there is a dispute regarding a right to conduct a procession along a particular route the Civil Courts will not entertain a suit for the purpose and the Magistrate has no authority to decide it, except for the temporary purpose of passing an order in emergent cases for preserving peace. Lord Lansdowne in his Agra speech laid special stress on the duty of the executive to enforce law in such matters, but we think His Lordship little dreamt at the time that there would be Judges who would decline to lay down the proper law in such cases. It has been suggested that the establishment of a punitive post would meet the requirements of the case. But we seriously doubt the wisdom of such a measure, apart from the question whether one or both the communities should be made to bear the burden of paying the charges of such a post. This would have been a proper remedy if the two communities had fought with each other out of pure ill-feeling; but where, as in the present instance, one community has been emboldened by the weakness of the executive and the other has been almost compelled to meet force by force, it will be a source of additional irritation to tax the very community whose legal rights have been personally ignored by the local authorities. Nor do we think that any punitive force is really required to restore peace and order. As stated above it is the weakness of the authorities that has brought on this state of things, and if these be changed it would not be difficult to establish harmony between the two races even without a punitive post. We hope, therefore, that Government will not punish the people for the fault of its officers. We are aware that the Secretariat may not relish any such proposals, but we trust that Lord Harris' Government will not fail in its duty to properly investigate the whole subject. It is mainly with this object that we have so frankly stated our views, and we hope our remarks will be received in the same spirit.

20. The *Native Opinion* (17) of the 11th February, in its English columns, writes :—Whoever might have begun the provocation or affray at Yeola on the present occasion, there can be no doubt that there is something wrong with the administration of the Násik District, and it must be overhauled. At the first blush it seems to bespeak thorough incapacity in those responsible for the government of the Násik District, that this ferment and savage turbulence should have been allowed to exist for so long a time in a place like Yeola. Apart from the ability to foresee and prevent, we fail to detect in the administration of that district the tact, readiness and capacity which are required to grapple with untoward occurrences when they arise. Happily for the Empire, it has hitherto abounded in officers who possessed all these qualities, which, we hope, are still possessed by a majority of our officials. But we are sorry that the scenes enacted at Yeola show that there was nobody there who really knew how to deal with the situation. Firing on the mob, arresting some of the people and sentencing them to severe penalties are not, in our opinion, the proper means to suppress such unfortunate outbursts, and the executive officers ought never to think that they have done their duty when they have sent a large number of people to jail. No doubt the difficulties of governing an empire like this are very great. But we have always seen that our rulers have honestly stuck to a really neutral policy and have thereby overcome all difficulties. The principle of neutrality has again and again been enunciated by men at the head of affairs, and we have had only recently a fresh enunciation of it from Lord Lansdowne. The question at Yeola therefore simply reduces itself to this. Have the executive officers of the Násik District or have they not shown, however unintentionally, any tendency to depart from established customs in dealing with the disputes at Yeola between the Hindus and the Muhammadans? If they have, then surely they have shown weakness, for no amount of threatened disturbance can be an excuse for such a departure for any British officer, backed as he is by the whole moral and physical force of the empire. It further appeared in the dailies that even these orders of the District Magistrate were set aside or altered from time to time by the executive officers who were at Yeola, to suit, it must be supposed, the exigencies of the position. This, if true, was another weak step, in our opinion, which no amount of after-bravery and severity can cure. Now, whether there has been such a departure or no, and whether any weakness was shown or not, are matters upon which we cannot naturally give any opinion. But it is abundantly clear that this is a strong case for an impartial and public inquiry, conducted by officials and non-officials who have had no connection with the Yeola disturbances, and we therefore would urge the Government of His Excellency Lord Harris to institute it without delay. We want once for all a stop to be put to such disturbances, and unless we find out what it is that produces the ferments no remedy can be suggested or applied. It would not do to accept the reports of the officials concerned as conclusive upon such matters. They are all honest gentlemen, no doubt. But their own conduct is the subject of inquiry, and nobody would be more glad, we presume, than themselves to have it examined by other gentlemen. By demanding an independent inquiry we do not in the least intend to throw the least slur

upon them. In fact, if they have behaved impartially and firmly, the fact will come out the better and more convincingly from independent judges than from themselves.

21. The *Dnyán Prakásh* (14) of the 12th February, in its English columns, writes:—Tuesday last was a day of most disastrous riots between the Muhammadans and the Hindus at Yeola. The riots resulted in four deaths, while loss of property and injury to person were immense. The whole day was a day of terror, and bands of Hindus and Muhammadans were seen everywhere throwing stones and brickbats at each other, while mosques and temples were being desecrated and burnt. The local authorities were, of course, unable to cope with the emergencies and sat silently looking upon the scene of terror, till matters came to such a pass that a temple was set on fire by the Muhammadans. The accounts of these riots published by the Bombay dailies of course showed that in this case—in this fresh outbreak of riots at Yeola—the Hindus were the aggressors. The accounts began by stating the fact of Hindus having desecrated a Masjid, but ignored the fact of the Hindus being previously insulted by the removal of the idol of Máruti from an important temple and the burning of a *mandap* constructed at the temple. The Hindus in desecrating a Masjid on Tuesday merely retaliated the insult received a day or two before by the desecration of a temple by the Muhammadans. The *Times of India*, however, has published a long account of the history of these riots at Yeola from the very beginning, which traces them to about six or seven months ago. Even the most superficial reader will easily see who have all along been the aggressive party. We need not therefore enter into any discussion for proving that the Hindus were at no time—not even in the present instance—the aggressors. From the first they have shown themselves to be most law-abiding and ever ready to have a compromise. However, this is not the time for establishing that fact. Let us at this juncture try to see why these riots would not abate—why they break up so often. We think that the *Times of India* has really—though rather reluctantly—hit the right nail on the head. Even a superficial perusal of the history of the Yeola riots convinces the reader that the weak policy of the district and local authorities has brought matters to such a pass. If these authorities had shown greater resoluteness and undaunted firmness in carrying out the programme laid down by the District Magistrate, we are quite sure, the differences between the two communities would have been long ago nipped in the bud. That the petty differences about when and where the tomtoms should be sounded and how the processions should be taken, blossomed into such huge riots, is owing simply to the weakness of the local authorities, who successively on two or three occasions acted in a manner which made the Hindus feel that their time-honoured rights were disregarded and their memorials were slept over, because they were gentle and because they showed great respect for constitutional means to get their grievances redressed. The Hindus under the guidance of their able leaders, it seems, sent memorials to the district authorities and even to the Government, but the outcome of all that was that their memorial to the Collector was returned to them on the plea that it had no Court-fee stamp and their memorials to the Government have been slept over! These surely are the funniest things of the affair. Later information states that the Police Inspector, who is a Muhammadan, has been prosecuting the Hindus only and the District Magistrate is trying and sentencing them summarily. The Hindus have sent a telegram to Government describing the whole state of affairs as to these summary trials. What is this all to end in? The *Times of India* states that suggestions have been made to the effect that a punitive police post should be established at Yeola. But who is to bear the cost? The Muhammadans as well as the Hindus, says the *Times*, on the assumption that the Hindus have shown themselves not less violent and aggressive than their Muhammadan opponents during the last week. We really do not see why the Hindus should be obliged to pay for a punitive post when they are the injured party. Their rights have been already infringed, and are they to be made to suffer more losses? But apart from this question of the cost of establishing a punitive police post, are we sure that the proposed scheme would be able to remove the prime cause of the riots? We emphatically answer "no." We are strongly of opinion that only two

things can put down the riots, so that they may never break out again, and they are, first, the removal of the present local authorities who have shown themselves to be utterly weak to cope with the difficulties and grasp the situation rightly. Their weakness has not only not quelled the riots, but has been the primary cause of their aggravation. The second thing that we suggest is that in dealing with such questions of time-honoured rights and privileges, the words of our late Viceroy should be remembered and the principles enunciated therein should be strictly adhered to. Here are his words: "Do not let it be imagined that under the pressure of an agitation like that which has lately taken place, we are going in the face of these sanctions to take away from one side or the other the rights which they possess under the law." Another remarkable thing that we should like to draw our reader's attention to is that the *Times of India* has thought it proper to frankly acknowledge that these Yeola riots have nothing to do with the Gorakshan movement. This is not the least important thing.

22. The *Indian Spectator* (3), in its issue of the 11th February, writes:—A few remarks suggest themselves to us in connection with the recent frequent riots at Yeola. The authorities there should not have yielded hurriedly to a demand for the stoppage of music, if it was an old right unquestionably exercised for long years, unless, indeed, the opposite faction was able to advance strong grounds for departing from ancient usage. Secondly, if Mr. Winter, the Collector of Násik, thought that in the excited state of feelings a compromise was necessary, he should have tried, by his personal influence and that of other officers, to bring about a willing partial surrender of rights on both sides. By keeping his eye on the leaders of the movement he could have overawed them all. If there was fear of his best personal influence achieving little, he might have meddled as little as possible with the exercise of unquestionable rights, but wired for military aid to be sent as soon as he wanted it and firmly refused to make concessions in favour of those who demanded more than their just rights. The personal influence of Government officials is a great factor in such contingencies, It can often save a catastrophe to the people and the rulers alike. This primary duty is neglected at times, and in their limited horizon some officials behold nothing more than strict enforcement of ábkári or forest regulations.

23. The *Kaiser-e-Hind* (104) of the 11th February, in its English columns, writes:—It is most sad and grievous to have again to notice the recrudescence of rioting in the unhappy town of Yeola. We do not know who may be responsible for this fresh outbreak of hostility between the Hindus and the Muhammadans there. If our information be correct, it is the authorities who are blameable. For, these were appealed to for some weeks past to keep a watch and ward over the town. It cannot be urged that they were unaware of the small volcano that was seething at Yeola. However, we shall be glad if it turns out that our information was incorrect. Anyhow the fact itself reflects no credit whatever on those who are supposed to be entrusted with the safety of the lives and property of Her Majesty's subjects in that part of the Deccan. It is satisfactory to notice that, profiting by recent criticism, the Bombay police were on the alert to nip in the bud any possible second edition, on however insignificant a scale, of the outbreak which culminated in the sad tragedy of the dark day of 11th August last. *A public inquiry is now more than ever imperative*, if we are to hear the last of such disastrous scenes as have lately been reported. Under-Secretaries of State may for obvious reasons affect to ignore newspaper reports when questioned by inquisitive members in the House of Commons. But it is time the pertinacious Mr. Caine raised once more the old question and forced an exhaustive inquiry. Otherwise, we do not think the social and political atmosphere of certain localities in this presidency will be clear of the surcharged latent electricity.

24. The same paper, in another place, observes:—The Yeola riots broke out, evidently according to previous arrangements, in different parts of the town at the same time, and the authorities were not able to control the rioters until after they had caused considerable mischief. The authorities are to blame for their serious negligence. It is said that there were not more than two dozen police constables when the riots broke out. If this be true, how was such a small number expected to control the furious mobs? The authorities were aware that

the relations between the Hindus and the Muhammadans were so strained that the two communities would not be able to control their feelings any more and ought to have kept a sufficiently large force of armed policemen. If such a precaution had been taken the riots of last Tuesday would not have taken place at all. After the riots had caused much damage and subsided, Mr. Winter repaired to the place with a police force and a party of the G. I. P. Railway Volunteers. A military force from Ahmednagar also arrived at midnight and was useless as it was very late. We request Government to appoint a strong committee of officials and non-officials to ascertain the causes of the riots in order to prevent a recurrence of them in future.

Miscellaneous observations on the Yeola riot, its causes, trials in connection with it, &c.

25. The *Native Opinion* (17), in its issue of the 15th February, says:— Even if the riot at Yeola of the 6th instant alone be considered and the previous ones left out of consideration, the Hindus will not appear to be deserving of blame to anybody except our partial Government and some foolish local officers. Nobody saw the pig alleged to have been killed, while the butchered cows were witnessed by many; and if the Hindus who, when they found their lives endangered, rose in self-defence instead of remaining quiet in expectation of aid from Government, are now thrown into prison, is it not like hanging a man for not allowing himself to be murdered? The present Government thinks that its officers are incarnations of truth, and that men as soon as they are invested with authority cease to be human and are above race-feeling and partiality. The people of Yeola should, however, submit a petition to Government on the subject of the present trials, for it will be of some use. The *Mantri* (58), in its issue of the 16th February, says that the present riot at Yeola having taken place on account of the Government officers not having taken timely precautions to put down all discontentment and their having encouraged one section of the community to infringe on the rights of the other, the officers themselves should be tried on charges of negligence and creating riots, and punished as they deserve. The *Shri Shivâji* (82) of the 9th February says that the Yeola riot of the 6th instant would not have taken place if the local Hindus had displayed their valour on the first occasion and advises all people in general and Hindus in particular to take all necessary steps in self-defence against persons who may assault them without unnecessarily waiting for Government action; for, it says, it is the duty of the subjects to help Government against wrong-doers. The *Sudhârak* (22) of the 12th February remarks that the seed of the present Yeola riot is to be found in the opposition made on the 14th September last by the local Musalmans to the procession of their Hindu townsmen and in the want of firmness betrayed by the local officers in their attitude on that occasion. The *Kalpataru* (46) of the 11th February says that the utter indifference shown by the authorities to the rights of the Hindus betrays blindness on their part to the certain consequences of such action, and is a matter at which the Hindus should be glad; for, says the paper, unless such pain is given the Hindus will not have spirit created in them.

26. The *Gujarât Darpan* (101) of the 15th February, in its English columns, writes:—It is obvious that the first provocation at Yeola was offered by the Muhammadans by defiling Mâruti's temple and by destroying the image. Yet the riots did not break out on the day when this mischief was brought to light, but on the day when the unholy pig was seen in the mosque. This consideration induces every right-thinking mind to infer that the Hindus showed more toleration towards the Muhammadans than the latter did towards their Hindu townsmen. So that those who believe that the first provocation was offered by the Hindus are wrong in their judgment. We do not mean to defend the Hindu rioters by the above reflection; on the contrary, we wholly condemn the attitude taken up by both the parties. All that we wish to be understood to say is that the Hindus evinced greater toleration, and were not the aggressors, although they were perfectly wrong in seeking to retaliate upon the Musalmans by defiling their mosque with the dead body of a pig which is not less loathsome to Hindus. The attitude taken by local officers in October last and thereafter betrayed weakness and a desire to please not both but one community. This was an unwise policy as the results of the last week have shown. The

punishment of this impolitic policy now falls, not upon the authorities, who, however, were not quite blameless, nor upon the rioters who were mostly from the lower strata of society, but upon the peaceful and quiet citizens—ratepayers of the town, for it is announced that an additional police is to be established at Yeola at the cost of the municipality.

27. The *Bombay Samáchár* (113), in its issue of the 12th February, says:—Since the Hindu-Muhammadan riots at Yeola on the 6th instant, it has become quite plain that if nothing is done for the restoration of friendship between the two leading communities of the place, evil consequences will result in the future. Yeola has been for some time past the scene of religious disputes between the Hindus and the Muhammadans, and though efforts were made to bring about a reconciliation between the two they failed and the quarrel ended in riots. What is the cause of all this? Have the Hindus and the Muhammadans begun to live close to each other only lately? And have they only latterly commenced to devote their attention to their respective religions? Certainly not. For a very long number of years they have been living together and have been observing their respective religions very quietly. Why did no dispute arise between them all that time? Why were their religious feelings not excited beyond all control? And why were there no frequent riots between them? These questions convincingly point out that quite a new principle has taken hold of the Hindu and Muhammadan minds, giving rise to disputes one after another. What this new principle is is a vital question, and it is the duty of the Hindus, Muhammadans, and other Natives as well as of the authorities to solve it.

Approval of the conduct of Mr. Winter, Collector of Násik, and the reason why the Musalman Police Inspector at Yeola is found fault with by the Hindus.

28. The *Káside Mumbai* (138), in its issue of the 14th February, observes:—The relations between the Hindus and the Muhammadans of Yeola were strained since last September, and the Collector of Násik wisely issued an order to the Hindus not to beat drums while passing in a procession alongside a mosque. The Hindus had nothing to lose by submitting to the order, and if they had respected it the subsequent disasters would not have appeared and the town would have been saved from the burden of a punitive police. Different versions are forthcoming as to who were the aggressors in the recent riots. It, however, clearly appears from the *Times of India*, which despatched a special correspondent to Yeola, that the Hindus were the aggressors and wounded the religious susceptibilities of the Muhammadans by committing an outrageous act. In many mofussil towns the Hindus occupy a prominent position in Government service, commerce, &c. Whenever the Hindus want to secure their object against the Muhammadans they refuse to sell provisions to the latter. The Muhammadans, having no resource to save themselves from starvation, are compelled to accept the unreasonable conditions proposed by the Hindus. The majority of the Muhammadans being poor are unable to obtain education and have no public organs of their own to put their grievances before the public. The newspapers conducted by Hindu editors seldom advocate the cause of the Muhammadans and sometimes write against them, as was to be seen from some of the recent issues of the *Rághav Bhushan* (73) of Yeola. The Hindus of this town do not like to see even a single Muhammadan officer amongst them and therefore desire the removal of the Muhammadan Police Inspector. They do not also like the way in which Mr. Winter conducted the trials of the Hindu rioters. We agree with the *Times of India* that the sentences passed on them are ridiculously light, and trust that Government will draw the attention of the High Court to the matter. Mr. Acworth attributed the Bombay riots to the Hindus and he has now been proved to be quite correct in his assertion. We fail to understand why some Hindu traders close their business on every Friday and assemble near the Jumma Masjid in Bombay.

The conduct of the Mámlatdár of Yeola censured.

29. The same newspaper, in its issue of the 16th February, observes:—Our opinion that the Hindus were the aggressors in the riots that recently took place at Yeola in the Násik District has been confirmed by the Muhammadan version of the riots which has been since received and in which we think there

is no exaggeration. Whenever there is a dispute between the Hindus and the Muhammadans the former are in the habit of exaggerating the matter, as was seen by the conduct of some Hindus of Bombay in connection with the Pátan riots. In small town like Yeola the Mámlatdárs, who are also Magistrates, are generally Hindus, and instances have occurred before this that they generally side with their co-religionists. The conduct of the Mámlatdár of Yeola, who is a Hindu, has been most blameworthy as he ordered the Muhammadan policemen to be disarmed and the Hindu policemen to open fire on the Muhammadans. In doing this he transgressed his authority and Government ought to make inquiries and take severe notice of his conduct. They ought also to appoint a special commission to find out the cause or causes of the Yeola riots and to inquire into the conduct of the different authorities of the town after the disturbances. We advise our Muhammadan brethren to ask for such an inquiry. It is said that complete peace has not been yet restored at Yeola. If this be true the Hindus must be on the offensive. The Muhammadans, who have suffered so much in these riots, are not likely to continue hostilities.

Alleged injustice that is being done in arresting and trying the rioters at Yeola.

30. The *Mahrátta* (5), in its issue of the 11th February, writes:—Late last night we received a copy of the telegram which has been sent to His Excellency the Governor and the Chief Justice bitterly complaining against the one-sided nature of the inquiries now commenced at Yeola, the Hindus alone having been arrested, as the prosecutor is a Muhammadan Inspector of the police, named Kasum Khan, who has been all along unfavourable to the Hindus. Another cause of complaint is that the arrested are tried summarily. Government is therefore requested to stop summary trials and to appoint any other gentleman—Pársi, Eurasian or a European—as Police Inspector in the place of Kasum Khan. The wording of the telegram is not quite happy; but apart from it one can easily see the justice of the demands made therein. In our opinion it is the local authorities that have brought about these riots by unduly countenancing the pretensions of the Muhammadans, and the Police Inspector of Yeola is not the least conspicuous amongst them. At any rate, it is violating the first principles of justice that the very persons whose weakness and indiscretion have led to these riots should be allowed first to arrest such persons as they like and then to try them summarily. It is impossible to conceive how justice can be better miscarried. It is the most elementary principle of law that no one can be a judge in his own case, and the Yeola riot is certainly a case created, however unknowingly, by the local officers themselves. The present telegram therefore fully confirms our view that it is not a punitive post but a change in the local officers that can restore peace and good feeling at Yeola. Any one would be surprised to see that only Hindus should have hitherto been arrested. We therefore hope that now at least Government will not be slow to do justice to the Hindus, by instituting an independent inquiry into the whole case and not depending upon mere official reports, nor allowing its officers to do things in their own way as hitherto.

A telegram about the Yeola riot complaining of certain summary trials in connection with it and of the prosecutor being a hater of Hindus.

31. The *Indu Prakásh* (16), in its issue of the 12th February, publishes a telegram received from Yeola on the 10th instant, for the correctness of which it, however, does not vouch. The telegram runs as follows:—Inquiry into the Yeola riots has commenced. Its nature is very cruel. Hindus alone are being arrested. The prosecutor is a hater of Hindus. Information has been given to the authorities that he is the prime mover of the riots, but nothing has come out of it. The same person has been allowed to make cases against Hindus. Not a single case has been made against a Musalman. The prosecutor is very unpopular. If a European, Eurasian or Pársi Inspector comes, justice will be done to both the parties. There is no saying what state the Hindus will be reduced to if the present Inspector is not transferred. The arrested persons are, moreover, being tried summarily. The consequence of this will be that they will not be able to get justice from higher tribunals. It is therefore requested that the summary trials should be ordered to be put a stop to.—The editor, in a footnote, says that it is the duty of Government to take due notice of this telegram, which appears to have been addressed to Government also.

Comments on the Government resolution on Yeola riots dated 10th February.

32. The *Kesari* (50), in its issue of the 13th February, comments on the resolution of the Bombay Government directing the employment of a punitive police force at Yeola as follows:—A perusal of the Government resolution directing the employment of an additional police force at Yeola at the expense of the local municipal funds will not fail to astonish and sadden one as regards the way in which Government do their work. On the whole, in spite of the great blunders committed by the local officers, viz., the Police Inspector, the Assistant Collector and the Collector, with respect to the Yeola affairs from the beginning, and the indifference shown by all these officers to the grievances of the Hindus, Government have at last laid the whole blame of the Yeola riots on the people's foolish ideas and rights and the evil counsels received by them. In our opinion these epithets would be more appropriately applicable to Government than to the people. The present Governor and the members of his Council do not want to move from their places and consequently all things are managed by correspondence and reports. These reports are called for by the higher officers from the lower, and ultimately Government receive one-sided reports made by the very officers whose indiscretion or error of judgment is at issue, and, it being quite out of question under the present *régime* to obtain information from the people, issue blindly such final orders as they please. In the present matter those who have given counsels to Government are themselves in the wrong—either intentionally or through ignorance—as has been indisputably proved in the opinion of the public; but how could this be seen by Government, who have no other eyes? In the second paragraph of the Government resolution it is said that the people's sullenness, aggressiveness and vindictiveness have frustrated the efforts of the authorities to remove the ill-feeling between the contending communities, and though indeed the resolution does not clearly specify whether the sullenness, aggressiveness, &c., are on the part of the Hindus or of the Musalmans, the meaning of Government is clear from the whole tenour of the resolution and from the published account of the bias of the authorities. It is unfair and unjust to blame the Hindus thus. If Government are of opinion that the orders of the district authorities are always just and their reports true, then the sooner the posts of Commissioners and other highly paid officers are abolished the better, as the people will thereby be relieved of some burden of taxation. If final orders are to be passed only on the reports of subordinate officers, the work would not require the services of Secretaries, Councillors and Governors. Government have issued this resolution relying on the report of the Collector to the effect that the riot has been suppressed; but though the ill-feeling between the Musalmans and Hindus had reached its climax and set fire to Yeola before the issue of this resolution, Government order the employment of an additional police force as recommended by the Divisional Commissioner about a month previously, and do not consider who is to blame for the riot, what was its origin and what steps should be taken to root it out. Is not this astonishing? Lord Harris and his Councillors are entirely mistaken if they believe that the ill-feeling between the Musalmans and the Hindus will be removed by telling them threateningly to desist from rioting on pain of the establishment of a punitive police post, instead of settling the dispute about rights by the light of long established customs. We do not mean to say the punitive police should not be imposed, for it is required to put a stop to affrays and assaults. But to ensure permanent tranquillity there is no other means than to appoint clever officers who have sense enough to adjudicate on the disputes duly according to law and to enforce their decisions, and Lord Lansdowne has also admitted this. The British rulers are of a different religion from those of the subject races and they must decide disputes between community and community firmly but impartially and justly. Amicableness may, if possible, be joined to firmness and justice; but if Government seek to settle disputes merely by amicable means or force, police or military, independently of justice, the principles on which the British Empire has been founded will, it must be remembered, cease to exist. The Bombay Government do not appear to have settled the Yeola affair in this way, so far at least as appears from the resolution in question. We do not know if the account of the riot of last week has worked a change in the mind of Government. The blame for the Yeola riots entirely lies, in our opinion, on the

officers of Yeola; and unless they are transferred elsewhere, the ill-feeling of the people will never be diminished. In the present state of things the officers are spoiling the Musalmans and Government are spoiling the officers. If a good Mámlatdár and a good Police Inspector are sent to Yeola, and if the Collector assist them, the ill-feeling will subside at least to the extent of three-fourths in the course of two weeks. But the question is how this suggestion should commend itself to Lord Harris.

33. The *Indu Prakásh* (16) of the 12th February, in its English columns, writes:—After a period of inactivity which to non-official eyes seems to be utterly unaccountable, the Bombay Government have published a resolution on the disturbances at Yeola. They have decided that an additional police force shall be employed in the said local area for the period of one year in such proportion of armed and unarmed men as are required by the circumstances of the case, the charge being paid by the municipality from the municipal fund. Whoever may be responsible for the unfortunate state of things, there is no doubt that the employment of an additional force was highly necessary to maintain peace and protect the lives and property of the Queen's subjects. So far we agree with the Government. But we cannot do the same as regards the question who is to pay for it. The officers of Government being chiefly responsible for the unfortunate state of things, it is just that the Government should bear the whole cost and thus make amends for past blunders. We feel bound to say that the peaceful inhabitants of the place, which must necessarily form the majority, have to suffer hard for the inevitable consequences of the timidity and want of firmness betrayed by the local authorities. Government reserves its final decision on the disputed points between the two communities and the action taken or required in connection with them. Government is happily vague to a degree in their utterances about the evil counsels which in their opinion have been the cause of ill-feeling between the two communities. We await with interest the publication of the final resolution of the Government on the whole question, and hope it will not be delayed long, as was the case with the resolution on the Bombay riots of August last.

34. The *Dnyán Prakásh* (14) of the 15th February, in its English columns, writes:—We do not advocate that the disturbers of peace and the prime promoters of the Yeola riots should not be punished in order to teach the people the lesson that "keeping peace" was the first care of the Government and that peace shall be kept at any cost. But then our point of contention is that the employment of a punitive police force would not conduce much to the establishing of permanent peace, so long as the real cause of discord was not removed. A punitive force would, at the most, keep the rancour of the two communities against each other in abeyance, but would not, we are afraid, help much towards removing it altogether. The second ground on which we disapprove of this measure about the employment of a punitive force is that it would be a piece of flagrant injustice to those, in the first place, who were quite innocent, and, in the second place, to the Hindus generally who were certainly not the aggressors at any time. This measure of the punitive force is one that makes the inhabitants of Yeola generally (and the Hindus more than the rest) suffer for the weakness of the district and local authorities. In this connection, indeed, the words of the *Times of India* are more than ever true. The weakness of the district authorities, who were unable to assist the Hindus in maintaining their time-honoured rights, and who could not even carry out their own programme about the procession, does really illustrate the truth that "on such occasions as these the wise have to pay for the follies of the unwise." It is as yet to be seen, however, what further steps the Government would take towards removing the cause of discord and establishing the old state of concord between the Hindus and the Muhammadans at Yeola.

The recent outbreak of fresh disturbances at Yeola and the comments of the vernacular press thereon.

35. The *Dnánodaya* (13) of the 15th February, in its English columns, writes:—Like all quarrels it takes two to make them, and as the riot at Yeola commenced with small beginnings, the irritation gradually increasing, it is hard to say where the special blame rests. In this matter, we must say, we think the vernacular papers are

taking a very wrong course. Instead of impartially denouncing the rioters on both sides, they are trying to excuse their brethren, and to put all the blame on the other party, or on the Government officials of that district. This is a very unfortunate course, for it does not strengthen the arm of the law, which at such a time should be especially upheld. Both communities of Yeola, Hindu and Muhammadan, deserve the hearty denunciation of the public for disturbing the peace. It is not a pleasant thought that we live, as it were, at the mouth of a volcano, that may burst forth at any time, bringing in again the scenes that convulsed Bombay last year. The feud itself is senseless. Each party wants to do what they are unwilling the other should do. Such selfish claiming of right cannot but lead to trouble, and we are sorry that instead of strengthening the hands of Government at this time, and helping it to restore public security, the vernacular press is busy shielding or excusing their own party. Such rioters of either party are the roughs who form everywhere a considerable part of society. They do not belong to the respectable Hindu or Muhammadan portion, and therefore it is a great pity that the hands of Government should be at all weakened by any excuse being made for them. Men who throw firebrands around in a reckless manner deserve no sympathy, and should get none. As an example of the tone of the vernacular press laying the blame on the other party or on Government, we quote the *Indu Prakásh*. Its severest condemnation seems to be, "We are very sorry for what they have done." Government officials may have failed in their duty, but this is no excuse for the disturbance of the peace. (Here follows a quotation from the *Indu Prakásh* (16) of the 12th February—*vide* paragraph 17 of the Report.)

The cry of the Indian cow.

36. The *Kám Dhenu* (137), in its issue for September-October, in a long article, headed, "The Cry of the Indian Cow," observes:—India is degenerated and a large number of her people are half-starved owing to frequent famines and floods, increasing population, export of grain to the western countries and decrease in the land produce. The Kaliyuga or the Iron-age has made itself visible everywhere. The people have become selfish, forgetting their virtues. They have been much harassed by their anxiety to earn a livelihood and have become traitors to their country, faithless, liars and cheats. One of the effects of western education has been that the Brahmins, who were once venerable, are degenerated and are serving Government or merchants or are doing other menial work. The Hindus have, in obtaining western education, neglected Hindu education, and have become devoid of all sense. They have by western education become headstrong and irreligious. The true prosperity of the country depends on her agricultural produce, which, in its turn, depends on sufficient rain, strong cattle and good manure. When the produce is not sufficiently good and large, commerce declines and the country gets impoverished. It is loudly complained by the people that under the just and benign Government of Her Majesty the Queen there is no prosperity. One may earn any amount of money, but poverty does not leave him. Formerly one man used to earn and feed a family of ten persons, while it has become hard now-a-days to maintain a family even when every member of it earns money. This state of things may be attributed to different causes. So long as nothing is done to prevent the slaughter of the cow, upon whose well-being mostly depends the sustenance of the people, the country will get impoverished more and more. Owing to the export of food-grains to other countries and the consequent rise in their prices here we are suffering from poverty. Within the last 37 years or so the prices of grain, *ghee* and milk have enormously risen. Now-a-days these things are not to be had unadulterated and their nourishing power has been lessened. This is due to the slaughter of cattle, which has made people poor and weak, bringing on new diseases. Some of our patriotic and educated men, who have received their education in Government schools and colleges, have taken up several public questions in the interest of the rulers and the ruled, but have omitted to notice the question of the cry of the cow, which is still more important and deserves close attention of all individuals. The cow is held in great veneration not only in India, but also in other countries of Asia from ancient times. Instances are found in the Raghuvansha, the Rámáyana, the Mahábhárata and several other works showing that Hindu warriors never hesitated even to sacrifice their lives for the protection of the cow, and also at the present day true A'ryans never wish ill of the cow and are

ever ready to sacrifice their lives for her sake. The cow and the ox, which are very useful animals, ought not to be freely slaughtered.

The objects of the Gorakshak Mandali or the Cow-protection Society of Bombay an the last Bombay riots.

37. The Honorary Joint Secretary to the Gorakshak Mandali or the Cow-protection Society of Bombay writes to the same periodical in its issue for November-December, saying that the society, which was started in 1887 under the Presidentship of Sir Dinshaw Mánekji Petit, has been doing useful work, that a recent resolution of the Bombay Government has vindicated the objects of the society, one of which is to make known to the people the evil effects of the slaughter of the cow on agriculture and its connection with the prosperity of the country, prohibiting at the same time preachings that may hurt the religious feelings of any person whatever, that the society regrets that the local police should have stigmatised the cow-protection societies in connection with the recent Bombay riots, but is glad that the Bombay Government did not accept the views of the police and showed sympathy with the societies' movements, that the question of the protection of the cow is not sectarian and is one in which all are interested, and that it behoves both the rulers and the ruled to prevent the slaughter of cows in the interest of the agriculture of the country.

The result of the trial of the Guntakal murder case, in the Madras Presidency, considered unsatisfactory.

38. With reference to the acquittal by the Madras High Court of Corporal Ashford, who was charged with the murder of a railway gate-keeper named Hampa at Guntakal, the *Jám-e-Jamshed* (133), in its issue of the 14th February, says:—It is talked about among the Natives that in consequence of a large number of European soldiers at whose hands poor Natives met their deaths during the last decade having been acquitted of the crimes with which they were charged, a wide gulf is being created between the rulers and the ruled. The Guntakal murder case is known to the Natives throughout the country, and it is said that the Natives of the Madras Presidency sympathize with the railway gate-keeper Hampa, who, they believe, lost his life while protecting two Native women from an indecent attack by European soldiers. There is no doubt whatever that Hampa died from the shot fired at him by the accused Corporal Ashford, but the defence of the accused that he fired in self-defence was allowed and he has been acquitted. We, however, have to observe with due deference that the plea of self-defence does not in this case stand to reason. The incident occurred very close to a railway station, and if there was a crowd of Natives near, as stated, the European soldiers and the railway station were also very close, and if Ashford had called for help some persons would have run to render it to him. Moreover, the incident occurred very near the deceased Hampa's cottage, to force an entrance into which the accused and his companions tried, and against this attempt at criminal trespass the deceased had a right of self-defence. Supposing Ashford fired the pistol in self-defence, how was it that he did not at once report the matter either to the police or his superior military authorities? If the accused fired the pistol only in self-defence, why did he observe silence while great agitation was going on all around? Considering all these matters it does not seem that the result of the Guntakal trial has been satisfactory. The deaths of poor Natives at the hands of European soldiers in this manner are, it is feared, disturbing the good relationship prevailing between the rulers and the ruled. Will not some non-official member of the Supreme Legislative Council call upon Government to furnish a statement of the deaths of Natives at the hands of European soldiers in the last decade and the result of the trials of the accused?

Disapproval of the memorial of the pleaders in Poona against the practice of allowing Mukhtyárs to appear in the Courts of Honorary Magistrates.

39. The *Jagaddhitechchhu* (45), in its issue of the 10th February, disapproves of the prayer made in a memorial sent by some pleaders of Poona against the practice of allowing Mukhtyárs to appear in the Courts of the Honorary Magistrates, saying that the prayer is selfish like the one which was made some days ago by the medical graduates of Bombay to prevent Native physicians from practising, and that the practice of allowing Mukhtyárs should be continued as parties in a criminal proceeding sometimes find it cheap and convenient to employ a Mukhtyár.

Mr. Lely's circular expressing his resolution not to accept presents of fruit or flowers approved.

40. The *Bombay Samáchár* (113), in its issue of the 17th February, approves of the circular issued by Mr. F. S. P. Lely, Collector of Surat, announcing his resolution not to accept presents of fruit or flowers, and observes:—Mr. Lely's resolution is really praiseworthy. Fruit and flowers have become very costly, and presents of them to officials or other high persons cost a comparatively large amount to the poor people of India, who cannot well afford it. Mr. Lely's resolution is worth being imitated by other officials; still better would it be if Government issued a similar resolution prohibiting generally its officials from receiving presents of fruit or flowers.

Government officers at Dhulia and the standing orders of Government with regard to appointments of Government officers.

41. The *Khándesh Chitragupta* (51), in its issue of the 11th February, says that although it has nothing to complain about the official conduct of the Government officers at Dhulia, many of them have been, in contravention of the standing orders of Government, kept there for more than three years, have relatives in the Khándesh District and the Joint Subordinate Judge at Dhulia also owns a house there. This, adds the paper, shows that the good orders of Government regarding the appointments of officers, framed with a view to secure impartial justice to the people, are not properly attended to.

Mr. Candy, Collector of Sátára, and an alleged present of Rs. 5 by him to a Hindu god.

42. A correspondent, writing from Audumbar, a Hindu place of pilgrimage, to the *Pratod* (72) of the 12th February, says that Mr. Candy, the Collector of Sátára, had been fishing successively for three days in the river Krishna at Audumbar without angling a single fish all this time, that when he promised to the officiating Brahmin of the temple to make a present of Rs. 5 to the god he succeeded in catching a large fish at his first attempt at fishing after the above promise, and that Mr. Candy paid the sum as promised by him.

A request to the Police Superintendent, Kaira District.

43. The *Svadesh Bandhu* (157), in its issue of the 14th February, observes:—On Sunday last about half a dozen persons were going in a bullock-cart from Nadiád to Mahudha in the Kaira District, when the driver of the cart was severely assaulted and the passengers were plundered by about five highway-men. The place where the robbery was committed has been, it is said, notorious for such crimes. It is strange that there are two police stations in the close vicinity of this spot, and yet both of them knew nothing about the occurrence till it was reported to the police. The Police Superintendent should inquire into the matter and keep a mounted policeman on night duty at that locality.

PART II.—*Education.*

Resolution of the Bombay Government *anent* the abolition of the chair of Clinical Medicine and Pharmacology in the Grant Medical College and Dr. Bahadurji's letters to the *Times of India* in connection with it.

44. The *Dnyán Prakásh* (14) of the 15th February, in its English columns, writes:—Dr. Bahadurji's letters in the *Times of India* clearly show that there is really more that remains to be explained by the Bombay Government than what they have tried to do in their recent resolution upon the matter of the abolition of the chair of Clinical Medicine and Pharmacology in the Grant Medical College, Bombay. If the facts which Dr. Bahadurji boldly puts forward be correct, then it may be equally bold to say that there exists something in the administration of the Government which can conveniently be brought under the category of a "scandal" at least by an Anglo-Indian, if not by a Native newspaper. The better would it be for both the parties concerned to enlighten the public upon this point.

45. The *Gujarát Darpan* (101) of the 11th February, in its English columns, observes:—The most notable feature of the recently published Government resolution on the report of the Director of Public Instruction for 1892-93 is the probable withdrawal of Government from higher education. While speaking on institutions conducted by private enterprise Government says:—"It is satisfactory to find that the demand for education enables such institutions to thrive, but if the falling off in Government schools continues, it will become a question whether there is any obligation on Government to maintain its own institutions any longer, seeing that private enterprise promises to supply the demand for higher education." Some years ago it was rumoured that Government would sooner or later withdraw from higher education, and this would go to confirm that rumour and conviction of the people. The same paper, in its vernacular columns, observes:—It is for the first time we hear that there is no obligation on Government to educate the people. The welfare of Government depends on the welfare of the people, and if the latter are kept in the dark how will the country and Government prosper? In this age of enlightenment there is no other ruler, either in Europe or Asia, who would publicly disown his duty of educating his subjects. It is difficult to understand the wisdom that prompted the local Government to make such a statement.

Remarks on the Government resolution on the report of the Director of Public Instruction for 1892-93.

PART III.—*Municipalities.*

46. The *Bombay East Indian* (1) of the 15th February, in its English columns, writes:—We call attention to the extraordinary mischance by which the entrance to the town of Bandora is disfigured by the slaughter-houses of the Bombay Municipality. Not only are the sheds and enclosure unsightly, but they are, on sanitary grounds, highly objectionable. It, however, yet remains a matter for great regret that there are no signs of any improvement being effected from either an æsthetic or a sanitary point of view. The proposal to provide some sort of shelter for the cattle within the enclosure would hide a great deal of the eyesore, but it is not known what has come of it. Half-hearted measures will not, however, do. The action of the Bombay Municipal Corporation in retaining the slaughter-houses in Bandora is entirely indefensible and they should be entirely removed from there. The argument of Bandora being an important suburb and the nearest health resort of Bombay, to leave aside the more cogent reasons, ought to prevail. But if this conclusion cannot be arrived at, Mr. Lungrana's suggestion that the unsightly place should be shut out from the public view by high walls should at least be carried out. [Several other papers of the week express similar sentiments.]

Slaughter-houses at Bandora and the Bombay Municipality.

PART IV.—*Native States.*

47. The *Káthiáwár News* (105) of the 10th February, in its English columns, writes:—Although details have not transpired such as to be relied upon, certain it is that for some time past Juma Gandh's gang has been giving considerable trouble to the Kutch people and the Kutch police, and loots have taken place at various places carrying off things worth some thousands. We are glad to hear that Mr. Mackay, Police Superintendent, Káthiáwár, has been doing all he could to prevent their emigrating into Káthiáwár by the Tarnetur Hills, Than and Chotila. It is to be hoped that the Kutch State authorities and the Political Agent will adopt strenuous measures to run down the dacoits before Government is compelled to interfere.

Depredations in Kutch.

48. The same newspaper of the 14th February, in its English columns, writes:—It appears from the latest accounts to hand that Juma Gandh's gang is giving no end of trouble to the Kutch people, it having, during the last few days, committed no less than six highway robberies in broad daylight. The dacoits, whose number is believed to be between twelve and sixteen, block up

roads and let none pass by till he is divested of what he has. On the 30th of last month, after looting some women of the Ashval Bania caste to the tune of Rs. 200, they looted some traders to the extent of about Rs. 15,000 between Bhimasar and Chiri. They were pursued by a police party under Mr. Amritlál, Assistant Police Commissioner of the State, but they escaped and concealed themselves in some field near Anjar. Subsequently they are reported to have looted the house of the Patel of Kerani and carried off property to the value of Rs. 2,000. Then they looted a marriage party, carrying off Rs. 7,000. According to public rumours the Bárwatiahs have been committing depredations in villages not more than three or four miles from Bhuj, which, if true, would show that police arrangement in the State is exceedingly unsatisfactory. Altogether it appears that during the last two months they have carried off things worth about Rs. 30,000. His Highness the Maháráo is most anxious to see the gang destroyed, but as yet the State police have utterly failed to check their depredations and a detachment of British Native Infantry is reported to have been detailed on duty. It appears that Juma Gandh's gang has been giving much more trouble to the Kutch people than what Walla Namori's gang did in Káthiáwár. If subjects of Native States were indemnified against the losses sustained by them, depredations would doubtless be fewer. It is believed that the Bombay Government is probably unaware of the extent of these depredations in Kutch, otherwise they should have seen ere long the advisability of lending good police officers to the State.

G. M. SA'THE',
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 20th February 1894.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY
For the Week ending 24th February 1894.

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List of Newspapers and Periodicals.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	English.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Critic	Rájkot	Monthly	373
3	„ Indian Spectator	Bombay	Weekly	650
4	„ Káthiáwár Times	Rájkot	Daily	300
5	„ Mahrátta	Poona	Weekly	375
6	„ Phœnix	Karáchi	Bi-weekly	400
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
8	„ Sind Times	Karáchi	Bi-weekly	250
9	„ Young India	Baroda	Weekly	150
	Anglo-Maráthi.			
10	The Bodh Sudhákar	Sátára	Weekly	250
11	„ Din Bandhu	Bombay	Do.	1,550
12	„ Dnyán Chakshu	Poona	Do.	1,000
13	„ Dnyánodayă	Bombay	Do.	375
14	„ Dnyán Prakásh	Poona	Bi-Weekly	425
15	„ Hitopadeshak	Bombay	Weekly	1,000
16	„ Indu Prakásh	Do.	Do.	900
17	„ Native Opinion	Do.	Bi-Weekly	600
18	„ Prabhákar	Do.	Daily	350
19	„ Rámdás	Bijápur	Weekly	600
20	„ Shetkaryáncha Kaivári	Bombay	Do.	500
21	„ Subodh Patrika	Do.	Do.	950
22	„ Sudhárak	Poona	Do.	3,000
23	„ Vártáhar	Bombay	Do.	1,500
	Maráthi.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	150
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	...
41	„ Hindu Punch	Thána	Do.	700
42	„ Hitechchhu	Bijápur	Do.	60
43	„ Holkar Sarkár Gazette	Indore	Do.	450
44	„ Jagadádarsh	Ahmednagar	Do.	352
45	„ Jagad-hitechchhu	Poona	Do.	4,500
46	„ Kalpataru	Sholápur	Do.	250
47	„ Kannada Punch	Bágalkot	Do.	50
48	„ Karmanuk	Poona	Do.	1,500
49	„ Keral Kokil	Bombay	Monthly	1,500
50	„ Kesari	Poona	Weekly	4,300
51	„ Khándesh Chitragupta	Dhulia	Do.	230
52	„ Khándesh Vaibhav	Do.	Do.	200
53	„ Khara Prakár	Bombay	Monthly	1,000
54	„ Kumtha Vritt	Kumta	Weekly	200
55	„ Mahárásthra Kokil	Sátára	Monthly	2,000
56	„ Mahárásthra Mitra	Do.	Weekly	250
57	„ Mahárásthra Vritt	Do.	Do.	...
58	„ Mantri	Poona	Do.	...
59	„ Másik Vrittamála	Bombay	Monthly	...
60	„ Moda Vritt	Wái	Weekly	325
61	„ Mumbai Vaibhav	Bombay	Daily	500
62	„ Nagar Samáchár	Ahmednagar	Weekly	150
63	„ Násik Vritt	Násik	Do.	275
64	„ Nipáni Vaibhav	Nipáni	Do.	...
65	„ Nyáyă Sindhu	Ahmednagar	Do.	175
66	„ Pandhari Mitră	Pandharpur	Do.	260
67	„ Pen Samáchár	Pen	Do.	...
68	„ Poona Vaibhav	Poona	Do.	3,200
69	„ Prabodh Chandrika	Jalgaon	Do.	100
70	„ Prabodh Ratnă	Bársi	Do.	235
71	„ Prántik Samáhár	Poona	Do.	...
72	„ Pratod	Islámpur	Do.	300
73	„ Rághav Bhushan	Yeola	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	Mara'thi—*continued.*			
74	The Rámdás	Bijápur	Weekly	...
75	,, Ratnákar	Kaládgi	Do.	50
76	,, Saddharmadip	Alibág	Monthly	...
77	,, Sarvadaman	Poona	Do.	...
78	,, Satyă Prakásh	Do.	Weekly	...
79	,, Satyă Shodhak	Ratnágiri	Do.	400
80	,, Satyă Sadan	Alibág	Do.	200
81	,, Sholápur Samáchár	Sholápur	Do.	260
82	,, Shri Shiváji	Poona	Do.	300
83	,, Shubh Suchak	Sátára	Do.	260
84	,, Sudhákar	Pen	Do.	300
85	,, Sumant and Satyă Sudha	Kárwár	Do.	300
86	,, Tukárám	Ahmednagar	Do.	250
87	,, Vanapriya	Chikodi	Fortnightly	100
88	,, Vártáhar	Bombay	Tri-weekly	700
89	,, Vengurla Vritt	Vengurla	Weekly	175
90	,, Vichár	Dhárwár	Monthly	500
91	,, Vichár Ságar	Baroda	Weekly	650
92	,, Vidushak	Karád	Do.	300
93	,, Vidya Vilás	Kolhápur	Do.	275
94	,, Vijay	Sháhápur	Do.	250
95	,, Vikshipta	Bombay	Do.	600
96	,, Vividh Dnyán Vistár	Do.	Monthly	500
97	,, Vrittadhára	Dhár	Weekly	150
98	,, Vrittasár	Wái	Do.	285
99	,, Vritt Sudha	Sátára	Do.	200
100	,, Vyápári	Poona	Do.	...
	Anglo-Gujara'ti.			
101	The Gujarát Darpan	Surat	Bi-weekly	700
102	,, Gujaráti	Bombay	Weekly	2,450
103	,, Gujarát Mitră	Surat	Do.	800
104	,, Kaiser-e-Hind	Bombay	Do.	2,500
105	,, Káthiáwár News	Rájkot	Bi-weekly	..
106	,, Suryă Prakásh	Surat	Weekly	375
	Gujara'ti.			
107	The Ahmedabad Times	Ahmedabad	Weekly	250
108	,, Ajab	Surat	Monthly	700
109	,, Akhbáre Islám	Bombay	Tri-weekly	...
110	,, Akhbáre Sodágar	Do.	Daily	800
111	,, A'ryă Dharm Prakásh	Do.	Monthly	400
112	,, Bhim Sen	Do.	Weekly	...
113	,, Bombay Samáchár	Do.	Daily	2,200
114	,, Broach Mitră	Broach	Weekly	350
115	,, Broach Samáchár	Do.	Do.	700
116	,, Buddhi Prakásh	Ahmedabad	Monthly	580
117	,, The Cambay Gazette	Cambay	Fortnightly	...
118	,, Chának	Surat	Monthly	500
119	,, Chandra	Do.	Do.	600
120	,, Darbár Patrika	Ahmedabad	Weekly	...
121	,, Deshi Mitră	Surat	Do.	1,250
122	,, Din Mani	Broach	Do.	...
123	,, Dnyán Darshan	Do.	Monthly	...
124	,, Dnyán Sudha	Ahmedabad	Do.	250
125	,, Dnyán Vardhak	Bombay	Do.	600
126	,, Fursad	Do.	Do.	400
127	,, Gap Sap	Do.	Fortnightly	300
128	,, Gul Afshán	Do.	Monthly	1,200
129	,, Hindi Punch	Do.	Weekly	450
130	,, Hindusthán	Ahmedabad	Do.	716
131	,, Hitechchhu	Do.	Do.	500
132	,, Jain Patrika	Surat	Fortnightly	...
133	,, Jám-e-Jamshed	Bombay	Daily	2,200
134	,, Kachha Samáchár	Do.	Weekly	...
135	,, Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
136	,, Kaira Vartamán	Kaira	Weekly	100
137	,, Kám Dhenu	Bombay	Monthly	6.
138	,, Kasid-e-Mumbai	Do.	Tri-weekly	...
139	,, Káthiáwár Times	Rájkot	Bi-weekly	1,200
140	,, Kelavni	Baroda	Monthly	500
141	,, Madhur Vachan	Bombay	Do.	500
142	,, Nure Elam	Do.	Do.	320
143	,, Nyáyadarshak	Ahmedabad	Fortnightly	...
144	,, Praja Mitra	Karáchi	Weekly	200
145	,, Praja Pokár	Surat	Do.	800
146	,, Rájyabhaktă	Bombay	Do.	1,300
147	,, Ranashingadun	Surat	Do.	750
148	,, Rást Goftár	Bombay	Do.	1,697
149	,, Samsher Báhádur	Ahmedabad	Do.	300
150	,, Satyă Mitră	Bombay	Do.	500
151	,, Satyă Sodhak	Surat	Fortnightly	500
152	,, Satyodaya	Dohad	Weekly	68

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
153	The Sneha Sindhu	Kaira	Weekly	275
154	„ Stri Bodh	Bombay	Monthly	560
155	„ Stri Mitră	Do.	Do.	697
156	„ Surat Akhbár	Surat	Weekly	600
157	„ Svadesh Bandhu	Mahudha	Do.	210
158	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
159	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
160	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
161	The Hubli Patră	Hubli	Weekly	...
162	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
163	The Karnátak Patră	Dhárwár	Weekly	400
164	„ Rájahansa	Do.	Do.	510
	KA'NARESE.			
165	The Chandrodayă	Dhárwár	Weekly	200
166	„ Karnátak Vaibhav	Bijápur	Do.	400
167	„ Karnátak Vritt	Dhárwár	Do.	...
168	„ Lokă Bandhu	Do.	Do.	190
169	„ Rasik Ranjini	Gadag	Do.	300
170	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
171	The Chandrika	Bágalkot	Weekly	...
172	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
173	The Bhárată Bhráta	Rewáh	Fortnightly	375
174	„ Bhásha Bhushan	Bombay	Monthly	...
175	„ Bombay Baipar Sindhu	Do.	Weekly	...
176	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	ENGLISH AND URDU			
177	The Muslim Herald	Bombay	Weekly	300
	URDU.			
178	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
179	„ Alam Aphroz Bambai	Bombay	Tri-monthly	...
180	„ Charkhári Akhbár	Rewáh	Fortnightly	23
181	„ Dhár State Gazette	Dhár	Weekly	280
182	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
183	„ Gwalior Gazette	Gwalior	Do.	850
184	„ India Gazette	Bombay	Do.	...
185	„ Kushful Akhbár	Do.	Do.	150
186	„ Vakil Islam	Do.	Dily	...
	PERSIAN.			
187	The Iklil	Karáchi	Weekly	...
188	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
189	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
190	The Baroda Vatsal	Baroda	Weekly	1,000
191	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
192	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
193	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
194	„ Muin-ul-Islám	Do.	Do.	300
195	„ Prabhát	Hyderabad (Sind)	Do.	400
196	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
197	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
198	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or á) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Liberty of speech and writing under British rule in India.

1. The *Dnyán Prakásh* (14), in its issue of the 19th February, refers to Reuter's telegram published by the *Times of India* of the 13th instant about Mr. John Burns having said at a public meeting in Battersea Park that "the country which beheaded King Charles will stand no veto of the Queen or Lord Salisbury," and contrasts the liberty of speech and writing enjoyed by the English people as implied in the above quotation with that enjoyed by the natives of India, but, at the same time, admits that even the limited amount of liberty which India enjoys under British rule would not have been possible under any other rule. The paper then points out that the real rulers of India are the Commons of England, and that if the natives of India want to secure greater liberty they should represent their wants and grievances to the English public.

Tax on Hindu temples and maintenance of Christian churches and priests.

2. In a paragraph, headed, "What a vast difference!" the *Bhárat Bhráta* (173), in its issue of the 16th February, says:—A tax has been imposed on Hindu temples at Benares while the mosques have been exempted from it, and the Christian churches and priests are supported from the Indian revenues. What a vast difference in treatment as regards the institutions of the three religions! Mr. Caine has brought this subject for discussion in Parliament and there is hope of some benefit accruing from the discussion. We can, however, form an idea beforehand of the result. The tax on Hindu temples will perhaps be abolished, but we cannot bring ourselves to believe that the Christian churches and priests will cease to be maintained from the Indian revenues.

Lord Lansdowne and Sir David Barbour censured for their financial policy, and certain measures recommended for adoption to ward off the impending financial crisis.

3. The *Bombay Samáchár* (113), in its issue of the 24th February, observes:—Lord Lansdowne, the late Viceroy, and Sir David Barbour, the late Finance Minister, combined and passed the new Indian Currency Act which has proved so disastrous to the financial interests of the country, and soon after this they sanctioned the exchange compensation allowance, largely increasing the already princely salaries of European officers. The Currency Act has operated very prejudicially on the industries and commerce of the country, and has, in conjunction with certain other measures, embarrassed the financial condition of the country. Notwithstanding all this Lord Lansdowne and Sir David Barbour have not had to find themselves in an unpleasant position, and will, on the contrary, get some reward for their services to India. Their praises are sung by the Anglo-Indians whom they have deeply obliged. Several Anglo-Indians seem to believe that there cannot be a better Viceroy and a better Councillor than Lord Lansdowne and Sir David Barbour, who have richly rewarded abouta lakh of Europeans, though they may have been guilty of having done serious injury to the interests of thirty krors of Natives. It is believed that the coming budget will show a deficit of nearly three krors and a half of rupees, and the leaders of Native society are in anxiety as to how this deficit will be made up, while the Anglo-Indians are recommending that new taxes should be imposed to get over the difficulty. The *Samáchár* then expresses its approval of the memorial which is about to be submitted to the Supreme Government by the Bombay Presidency Association recommending a material reduction in the present State expenditure and the re-imposition of import duties for the purpose of warding off the threatened financial crisis, if it really makes its appearance.

Present financial state of India, rumours of fresh taxation, and suggestions for avoiding the latter.

4. The *Dnyán Prakásh* (14) of the 19th February, in its English columns, writes:—We can thoroughly conceive the ghastly financial situation in which His Excellency Lord Elgin must find the country by this time. Items of expenditure are so many, while those of the income are so inadequate. What is to be done at such a juncture? What remedial measures can be invented to make the two ends meet? These

must surely be questions staring at Lord Elgin at this time of the year, and the eyes of the whole of India are looking at him until some solution is given out. Immediately after the publication of that wretched resolution of the Government of India granting exchange compensation allowance to their European servants, that official organ at Allahabad, the *Pioneer*, threw out a hint that there was every possibility of the Government having recourse to fresh taxation. Is that hint going to be a reality? Are there any signs that indicate the probability of the Government of India taking to that odious course of putting a fresh burden upon the poverty-stricken and half-starved millions of India? We hope not. We trust that Lord Elgin will not begin his *régime* by adding one more straw to the tremendous burden under which this Indian camel of ours is writhing. Perhaps, he is on the point of breaking down, and who knows that that straw may prove the last and completely crush the camel? Taxation in India has risen to the maximum limit and there certainly is no more space for its increase. And yet, ominous hints are oozing out to the effect that the Government of India are seriously thinking of finding out some fresh article fit for taxation. We do not believe in those hints. The hopes that Lord Elgin has raised in our minds do not allow us to be carried away by such alarm, which seems on the very face of it a false one. And yet, quite paradoxical as it may appear, we do not feel inclined to discuss even the probability of his Government taking such a course; because we know that the fiscal state of the country is in such a tremendous confusion that even the highest financial intellect might stagger. The exchange policy has further added to the confusion and it is literally becoming "worse confounded." But, then, we have already suggested that further taxation is not the measure that would put things in order. If there is anything that will create disorder instead of reinstating order, it is certainly "new taxation." There are other measures which can remedy the present evil, and the policy of retrenching expenditure is certainly not of the least importance. Let the Government curtail its expenditure. The scandalously tremendous "home charges" can certainly bear to be appreciably curtailed and the curtailment will go a great way to extricate the Government from the embarrassing position in which they have been thrown at present. Another suggestion is that the resolution about that scandalous allowance, called the exchange allowance, should be withdrawn by the new Government. But if all these suggestions are of no avail, if the Government think it imperatively necessary to have recourse to fresh taxation, let them tax the foreign imports. Let the imports coming from Manchester and other places be taxed. We shall be very happy to see certain imports taxed. Such taxation will be doubly advantageous to us at this present juncture. It will raise us from this financial bog and also indirectly aid the indigenous trade. But alas! The Manchester people are too strong for our Government! They will kick up such a row that the Government will be frightened out of their resolution for taxing the imports. Thus we see that only two ways are open to the Government of India at this time: to have a new tax, or to have recourse to retrenchment of expenditure. We have already said what we think about the first. Let the Government begin, and begin in right earnest, to curtail the extravagant expenditure that has been carried on for so many years in many departments, and save themselves and the country from ruin and bankruptcy.

5. The *Sudhárak* (22) of the 19th February, in its English columns, writes:—The Finance Minister presents the budget to the Viceregal Council this week. A very large deficit is apprehended. The situation is aggravated by the downward rush of the rupee. The attempts of the late Viceroy's Government to arrest the fall have, not to say been a failure, not borne the expected fruit. It is therefore natural that Mr. Westland must be exercising his intellect to devise means to make both ends meet. It is already rumoured, in quarters usually considered to be well posted in such matters, that fresh taxation of some kind or another will be recommended. His Excellency Lord Elgin has thus a very trying occasion to meet. The country's capacity of being taxed has been pronounced by competent authorities to have been tried to its utmost. Nothing can or should be hazarded in that direction. Fresh taxation being thus out of the question, increase in the existing rates or an addition to the already exorbitant national loan is the only direction to rely upon. As for the latter the Government have only very recently raised a big loan at 3½ per cent.

and any addition so soon could hardly be thought of. There remains, therefore, the question of increasing the existing taxes. It is suggested that the rates of income-tax should be revised, taxing higher incomes at higher rates. But this practically means taxing Europeans, and even the very thought is resented by them. The Herschell Committee, who virtually sanctioned the adoption of the measure of the 26th June, have in their report examined the proposals for fresh taxation and arrived at the conclusion that there is hardly any room for it. Government will thus find themselves in a fix. The natives of the country, *i. e.*, the bulk of the population, are too poor to pay; the Europeans, a minority, though wealthy, are unwilling. Firm determination alone will steer the ship of the State clear at this juncture. A cancellation of the unnecessary and vexatious grant of the exchange compensation allowance over which the public has been crying will bring in a kror. An import duty on cotton manufactures will be a very profitable source of income. But Manchester and free-traders will move heaven and earth against it. If Government can manage to disregard the protestations of interested persons, they will do a double duty, viz., meet the deficit and lend a helping hand to the Native cloth industry, which has been dwindling owing to their currency legislation acting adversely to the growth of the Eastern trade, and which has to find markets in the country itself, as was the other day pointed out by the President of the Bombay Chamber of Commerce. It is to be hoped that Lord Elgin's Government will bestow on the subject the consideration it deserves. The country is verging on a financial crisis, and, apart from the exigencies of the hour, the rulers of the land may well try their shears on many unnecessary items in their expenditure. This alone will save them from bankruptcy in the near future.

6. The *Subodh Patrika* (21), in its issue of the 18th February, refers to the different suggestions made by different newspapers for making up the large deficit in the next budget of the Indian Government, and observes:—It is most surprising that Government should throw on the rayats more and more burdens by increasing the subsidy paid to the Amir, and by sanctioning exchange compensation allowance to European servants, at a time when the condition of the rayats has already become most dreadful, so much so as to make Government officers and great statesmen apprehend serious consequences. This conduct of Government is likely to create discontentment amongst the people, who, having got nothing to eat, will become desperate and ready to do anything regardless of consequences. Government should therefore re-impose the import duty on cotton piece-goods and retrench their expenditure to make up the impending deficit in the treasury.

7. With reference to the report that the coming Indian budget will show a deficit of three and a half krors of rupees, the *Jám-e-Jamshed* (133), in its issue of the 20th February, says:—This deficit, which some say will go up to five krors, has been caused by the heavy fall in exchange and the liberality shown by Government towards its European and Eurasian employés by granting them exchange compensation allowance. The only effective means to make up this deficit is to effect a reduction in the expenditure; but from past experience it may be safely asserted that His Excellency the Viceroy is not likely to be advised by his official advisers to resort to it. Under these circumstances, whether the coming budget proposes the imposition of new taxes or not, the unofficial members of the Supreme Legislative Council should, in the interests of the country, request His Excellency the Viceroy to effect a reduction in the extravagant expenditure of the country as opportunities may arise, and to pray the Home authorities to curtail the Home charges. Such a prayer as this, if unanimously made by the unofficial members, there is every reason to believe, is certain to receive the serious attention of His Excellency Lord Elgin.

8. The *Dnyán Prakásh* (14) of the 22nd February, in its English columns, writes: -The *Pioneer*, who is anything but pro-Hindu, has lately stated that the exchange compensation to the services will amount to Rs. 1,20,00,000. Now, nobody certainly understands what this substantial increase in the pay of the already highly paid European servants of the Government really means. The Government have, no doubt, showed their sense of fairness in dealing with such things by saying that this allowance was not to be exempted from the income-

tax! What fairness! We ought certainly to thank Government for this in the same manner that we would thank a man for stealing our geese, and giving away the giblets in alms! "To him that hath shall be given: from him that hath it not shall be taken away even that which he hath." This is certainly not a policy that would go a great way to keep the Indian subjects contented. The whole country is suffering; and that the Government should run to the aid of the over-fattened section, at such a time and that too at a sacrifice of the half-starved people of India, is really a shame and a scandal. The whole country must stir itself up and raise its unanimous voice to convince His Excellency Lord Elgin that anything like a new tax or increasing the rate of any existing tax like the income-tax would be nothing short of sheer *zulum* upon the people of India. Lord Lansdowne cared very little, if ever he did, for the country, and so did not flinch at passing this scandalous resolution in spite of a strong protest from the people. He trampled upon justice and knelt before selfishness. But let not the Earl of Elgin do that. Let him not add to the misery of the masses. Let him not make the people suffer from the pangs of scarcity in order to keep his countrymen in the enjoyment of plenty. The only way by which we can approach him is that of petitioning, and let every town and village raise its voice to protest against any new tax being levied, or any increase in some existing tax. And let us each and all urge the necessity of repealing the resolution granting exchange compensation allowance.

9. With reference to the suggestion made by the *Englishman* of Calcutta for imposing a railway passenger duty for India as a contribution towards the making up of the deficit which will be shown by the coming budget, the *Jám-e-Jamshed* (133), in its issue of the 19th February, observes:—Of the upwards of hundred million passengers that travel annually on Indian railways, a vast majority are third and fourth class passengers, who are invariably Natives. The administration report of the Indian railways for 1892 recently published shows that 125,420,143 passengers travelled that year, and out of these there could not be more than a million and a half of Europeans, and thus the vast majority was of Natives. On account of the undisputed poverty of the Natives the authorities have been compelled to fix the third and fourth class fares very low. This low rate has been found by railway management to be rather high, and the traffic managers of some railways have been frequently recommending that the third class rate of two and a half pies per mile should be reduced. Under such circumstances even a slight increment in the third and fourth class fares is certain to drive the poor Natives to give up travelling by railway. Instead of resorting to such a questionable and suicidal measure, it would be better to tax the wealthy and well-to-do for the exigencies of the State by raising the first class fares by two annas per mile and by imposing a duty of ten per cent. on first class fares and of five per cent. on second class fares on steamship passengers between India and Europe, as these persons will not feel the new burden in the least.

10. In alluding to the rumour of a probable increase in the income-tax in the Indian budget for 1894-95, the *Kaiser-e-Hind* (104), in its issue of the 18th February, observes:—In our opinion, the income-tax is, on the whole, not an unpopular tax, but the principle on which the tax is assessed is defective. It is a well-known fact that the tax is disapproved by the Anglo-Indians, who are unwilling to pay even a small contribution out of their enormous incomes. They have made several futile attempts to get the tax abolished and there is nothing surprising if they get vexed at the news of a probable enhancement in the tax. It is said that Mr. Westland intends to double the present incidence of the tax. If this is done, Government will, no doubt, realize a handsome additional revenue, but in order that the Natives may like its permanent imposition, the defective principle should be mended. The tax should be levied in different proportions according to the income; for instance, at the rate of 3 pies per rupee on an annual income varying from Rs. 500 to Rs. 1,500, at the rate of 5 pies per rupee on annual incomes from upwards of Rs. 1,500 to Rs. 3,000, and so on. We endorse the suggestion made by the *Times of India* to levy the tax on Jághirdárs and Zamindárs, whose number is not small. It is unfair to exempt such rich people any longer when an ordinary man earning nearly Rs. 42 per mensem is made to pay the tax.

Evidence given by the Honourable Mr. T. D. Mackenzie before the Royal Commission on opium supported.

11. The *Mahrátta* (5), in its issue of the 18th February, writes:—It will doubtless be admitted by impartial students of the opium question that the Honourable Mr. Mackenzie, Acting Commissioner of Opium, Bombay, has forcibly stated the case on behalf of the Indian Government, and that the five consequences which would result from giving effect to the resolution of the House of Commons have been correctly stated; and there is really no good reason why such grave consequences should be deliberately courted by the British Indian Government. As very forcibly pointed out by Mr. Mackenzie, it is really very difficult to understand why the English agitators on this subject have done nothing whatever to suppress the liquor traffic, not only in the United Kingdom, but throughout the British Empire, even when they acknowledge that the evils resulting from that traffic are infinitely more grave than those of the opium traffic.

Adverse remarks on the evidence placed before the Royal Commission on opium.

12. The *Gujaráti* (102) of the 18th February, in its English columns, writes:—The Royal Opium Commission has been in our midst for a week and has examined several official and non-official, missionary and non-missionary, witnesses. That the general tenour of the evidence is against the suppression of the opium traffic is pretty clear. At the same time, we are sorry to notice the tone of exaggeration adopted by some official witnesses. That the suppression of the traffic would be productive of an imperial disaster greater than the mutiny of 1857 we emphatically deny. That it would even lead to universal discontent and dissatisfaction we as emphatically deny. It is very likely that the fiscal arrangements of some Native States would be seriously disturbed, and it would be a doubtful policy to get them to abolish one of the principal sources of their revenue. The much-vaunted regard for the rights of Native States, to which allusion has been frequently made, is all moonshine, if not something worse. It is well-known what kind of treatment they receive when the interests of the paramount power are concerned. There is another statement which has been made before the Commission, and that is that moderate doses of opium are harmless. We are afraid the cause of temperance is likely to suffer considerably by the wide dissemination of such expression of opinion. This would, indeed, be a very lamentable result of the labours of the Commission. The general sense of the Native community is indubitably against opium-eating, except when the use of opium is intended for medical and such other necessary purposes, and we trust members of the Commission will accept neither the exaggerated statements of opiumists nor the extreme views of the anti-opiumists. In drawing up their report they will do well to remember that the entire weight of the influence of Government has been thrown on the side of the former, and that the latter have been considerably at a disadvantage in the production of evidence supporting the principles of temperance and morality.

13. The *Kaiser-e-Hind* (104) of the 18th February, in its English columns, writes:—As was to be anticipated, the evidence recorded by the Opium Commission in Bombay last week has turned out to be of the usual official character that has been recorded in every other part of the country visited by the members. There is an extraordinary family likeness all along the line, only varied here and there according to local idiosyncracy or the particular bias of the witness examined. Resolved into the crucible of unimpassioned criticism, what is the residuum? Stripped of rhetoric and hyperbole (as instanced in the ridiculous statement of Mr. Mackenzie, who conjured up a mutiny (!!) which would be "child's play" (!!!) compared with the sepoy's revolt of 1857, were opium prohibited), and shorn of the covert epithets and expletives hurled against the anti-opiumists, like so many stabs of the poisoned dagger in the dark, what do we arrive at on an analysis of the official and officialised evidence? This only, that opium is harmless; that it does not benumb the moral sense of the user; that it is in certain constitutional cases a prophylactic, and that its vice (thanks to the monopolists) is infinitely less harmful than that arising from the use of alcohol. And as to the financial aspect of the question, what is the essence of the evidence? This only, that India would be bankrupt, and that the com-

pensation to be awarded to Native States would be such an appalling sum, though none has definitely given *the* figures, that neither taxation, nor retrenchment, nor anything else, would suffice to meet it without creating profound discontent !

14. The same newspaper observes :—The right of interpellation in the Legislative Councils has not been freely given, but there is no doubt that it has afforded opportunities to non-official members of the Councils to bring to light some serious defects of the administration and has thus far proved beneficial. Government being obliged to make reluctantly certain admissions in answer to the interpellations, it seems they disapprove of the right, and it is feared that the Provincial Governments will soon move the Supreme Government to alter the existing rules for interpellation so as to make the concession worthless, and the Supreme Government will adopt the recommendation. We wish the fear could be groundless. If His Excellency Lord Elgin, who has been scarcely a month in India, adopts the recommendation, he will make himself unpopular and will have to repent for it. The present rules reserve sufficient power to the Supreme and Provincial Governments in the matter, and it would be better to withdraw the right altogether than to devise further restrictions. The alleged attitude of the Supreme Government in this matter, if truly represented, shows how far it disapproves of the enquiries into the administration and how it is anxious to reign supreme in an arbitrary manner. [The *Gujaráti* (102), in its issue of the same date, expresses similar sentiments.]

Remarks in connection with the rumoured intention of Government to reconsider the rules bearing on the right of interpellation in the Indian Legislative Councils.

15. The *Dnyán Prakásh* (14), in its issue of the 19th February, expresses approval of the circular said to have been addressed by the Honourable Mr. Gangádharáo Chitnis, member of the Supreme Legislative Council for the Central Provinces, to his constituents, informing them of the questions he intends asking at the next meeting of the Legislative Council and asking them to send him such other questions as they may wish him to ask, with the necessary information, and observes that other members of Legislative Councils may imitate with advantage and propriety the course adopted by the Honourable Member for the Central Provinces.

A suggestion to Honourable Members of Indian Legislative Councils as regards interpellation.

16. The *Indian Spectator* (3), in its issue of the 18th February, writes :—The memorial submitted by the Poona Sárvajanik Sabha to the Indian Government on the subject of the rules framed by the local Government for the admission of Natives to the new Provincial Service to be organised, is an important document. There is great weight in the arguments it contains, and it is to be hoped that they will receive due attention at the hands of the authorities. The Bombay Government did not take the public into its confidence when it made rules for the new public service which is to be created. It never invited criticism from the press or from other sources. It is not quite certain, therefore, whether such rules as have since appeared before the public mainly coincide or not with those enacted by the Bombay Government and forwarded for approval to the Government of India. The Sabha, in the absence of such information, takes the text of the rules published first by our contemporary the *Times of India* and bases on it its criticisms. It complains in its petition of having received no reply from the Government of Lord Harris to the request made to it to furnish the said rules. The papers of this week, however, at last publish the reply of the Bombay Government to the effect that the Sabha's demand "will receive the consideration of Government." What this stereotyped official reply may signify, we cannot say. It may mean anything and nothing, especially the latter, because three weeks' time, which the Acting Chief Secretary has taken to indite this vague reply, was time enough to send a copy of the rules if it was ever intended to do so. That the reply should come after the sending of the mild protest by the Sabha has also a bad look. It implies that the Bombay Government at least has no desire to commu-

Memorial submitted by the Poona Sárvajanik Sabha to the Government of India on the subject of the rules framed by the Bombay Government for the admission of Natives to the new Provincial Service.

nicate to the public what the rules are before they are issued as completely binding in their effect, with the seal of the Indian Government set on them. This impatience of public criticism is the more to be deprecated, when our neighbouring Government of Madras has, in similar circumstances, seen no danger in publishing the rules. If the Bombay Government rules be really those that have been placed before the public, there are grave defects in them, as the Sabha has pointed out. The said rules require revision. When Government would not allow the public to know what kind of rules it had enacted, countenance is lent to the charge that, perhaps, it was aware that they were not likely to satisfy them, and so it kept it from a knewledge of them. Such action is to be regretted for various reasons, and chiefly for this one, namely, that it creates a mutual distrust between the ruling authorities and the people.

Alleged miscarriage of justice in cases in which Europeans are accused of murdering natives of India.

17. The *Native Opinion* (17) of the 22nd February, in its English columns, writes:—Two typical cases have just occurred in which two Europeans accused of the murder of two Natives have been let off on the ground of self-defence. The facts of the Guntakal case are well-known. The plea for the defence was that the accused's life was threatened by the gate-keeper, and that he killed the gate-keeper in self-defence. At the first blush, the supposition that a proverbially mild Native would have the boldness to threaten the life of a European soldier within a few hundred paces from the camp of his regiment is a downright impossibility, and, in the second place, the supposition that the procurer, instead of encouraging the soldier's lust and thereby endeavouring to exact more money from him, threatened his life, is equally absurd. On the very face both the pleas are evidently impossible, and yet the accused has been discharged. If offenders were to get scot-free so easily, security of Native life in India would indeed be very uncertain. We are afraid such acquittals must set a premium upon murders by Europeans. In the Bengal case also, in which a military European was accused of murder, acquittal was the result. One of our daily contemporaries describes Dr. Pearse to be nothing short of an incarnation of humanity and love for the life of others. He is reported to have taken every possible care to avoid the use of his weapon, but the Natives pursuing him were so audacious that they almost forced him to fire at them. For aught we know to the contrary, Dr. Pearse may or may not be so gentle as described, but certainly the general attitude of Europeans in India seems to belie this supposition of gentility. Unless the attention of Parliament is drawn to these matters, security of life in India may be brought down to a minimum. The Courts are helpless in these matters. They have to deal with such evidence as is brought before them and to draw inferences therefrom. Such cases require to be hauled over again with a view that offenders might be brought to condign punishment.

18. The *Indian Spectator* (3), in its issue of the 18th February, writes:—One instance more added to the black list of Englishmen killing Indians and going scot free! This time it is Ashford, the man who shot Hampana, a railway gate-keeper at Guntakal. It was admitted that he shot Hampana; but it appears he did so in self-defence, and he has been acquitted. The Madras papers are dissecting the evidence and showing up every bit of it to be absurdly untenable. We do not envy Ashford his laurels in this matter. There is a higher tribunal than High Courts before which Ashford, as well as those who declared him guiltless, will have to answer! But meantime British justice is being brought into contempt by such repeated miscarriages of justice. We await with interest the upshot of the resolution of which Mr. W. S. Caine has given notice in the House of Commons.

19. The *Satya Mitra* (150), in its issue of the 18th February, observes:—The case of Ashford has caused great sensation throughout India, particularly in the Madras Presidency, and has made Natives anxious about their safety. If European soldiers can murder Natives with impunity, Government ought to be blamed. This is not the first instance of its kind. The evidence in the Guntakal murder case clearly went to show that the deceased had nothing in his hand with which to defend himself or the females who sought his protection. A European soldier stated in his deposition that Hampana had a knife in his hand,

and the Sessions Judge believed him and acquitted the accused on the ground that he shot Hampana in self-defence. The Judge did not give weight to the dying deposition of the deceased on the ground that he was not subjected to cross-examination. A strange plea! We wish some member of Parliament would draw the attention of the Secretary of State for India to it. [The *Rást Goftár* (148), in its issue of the 18th February, observes:—Not only a European lunatic, but also a European murderer is fortunate. Many Natives have met their deaths at the hands of European soldiers and the murderers have gone scot-free. Many soldiers have evaded identification. When the accused were tried they were acquitted, or the juries being composed of Europeans gave a verdict that the offences were committed in a fit of insanity. In the Guntakal murder case the accused has been acquitted on the ground that he shot Hampana in self-defence. It would be a nice thing if other European offenders made a similar defence! The *Hitechchhu* (131) of Ahmedabad, and the *Deshi Mitra* (121), in their issues of the 22nd February, express similar sentiments.]

20. The *Phœnix* (6) of the 14th February, in its English columns, writes:—What is very curious is that, whenever an Indian is killed by a European, it must be a case of accident, mistake or rupture of the spleen, or, at the worst, one of self-defence. "Killing" of an Indian by a European can never be "murder," and the greatest punishment such European can possibly be expected to get, if he at all gets any, would be a fine of a few rupees! Why does not some wise head propose an amendment of the sections on "murder" and "culpable homicide" in the case in which the accused is a European and the person who lost his life through his instrumentality happened to be a "horrid nigger"? But, jesting apart, we are really pained and shocked beyond all measure at the results of these trials. We do not say that a European can never be innocent under such circumstances, or that there can never be any extenuation of his guilt; what makes us despair of finding justice in cases of this nature is that we have *invariably* found that a European accused of murdering an Indian is either acquitted or is let off with a nominal fine.

Government and agrarian perturbation in Assam.

21. While writing on the agrarian riots in Assam and the increased land assessment said to have led to them, the *Indu Prakásh* (16), in its issue of the 19th February, observes:—Though our civilised rulers possess many good qualities, they have become very greedy and miserly, and display the concomitant vices of injustice and cruelty. We cannot say that the British administration will satisfactorily stand the test if their dispensation of justice be submitted to the test of impartiality. We admit that we receive some unprecedented comforts from our British rulers and are grateful to them; but we cannot hide the fact that they will get fit retribution for their policy of stripping us of everything, twisting our entrails and starving us, for the harassing effects of which policy they are incurring the curses of the persecuted rayats. Our patriarchal Government is very dexterous in dispensing justice as in the fables of "the lamb and the fox" and "the monkey and conglobated milk," but we cannot predict in what predicament it will find itself when it is involved in the flames of the curses of the harassed subjects. Whosesoever the rule, and howsoever strong it may be, it is sure to meet with the fate of a butterfly hovering over a lighted torch, the moment oppression and injustice become its ruling principles. British rule has been much liked by us, but it is a great misfortune of Government that the affection of the people should be scorched by the fire of the injustice done by its officers. We are extremely loyal to Government and this loyalty makes us, in spite of ourselves, now and then speak as we think openly and without restraint. The attitude assumed by Government officers in Assam is extremely high-handed and Government have had ample experience of the effects of this high-handedness. Though our strong and valiant Government have at this time put down their loyal rayats and raised the standard of triumph, there is nothing in it at which to exult, but it is, on the contrary, likely to stigmatize the Government's character for bravery and justice. Latterly it has been the general complaint on the part of the Indian cultivators throughout the country that on account of land having become sterile, its produce is hardly enough to pay the dues of

Government and the capitalist, and it is the duty of the benevolent Government to consider the condition of the cultivators in these circumstances. Government, however, is too busy in filling its own coffers to think of the condition of the cultivator, and issues orders best calculated to serve its own selfish ends. In January last the rayats in the Kámarup District in Assam entreated the Deputy Commissioner to postpone the collection of the land assessment until the Government of India replied to the reference made to it on the subject, but their entreaties were unheeded. The rayats were driven away by the police and were bayoneted and fired upon when through exasperation and despair they refused to disperse. In this attack some people were killed, the number of deaths officially reported being 12, though this number cannot be relied upon. This slaughter of innocent petitioners maddened by hunger is certainly thrilling and likely to excite persons of even the most quiet temperament. It is a matter for satisfaction, however, that the Government of India has reduced the assessment in this case. There is certainly no wisdom in considering matters when they reach the extreme stage. In the Bombay Presidency also much uproar has been raised in the matter of revised survey and assessment of land, and we cannot say what course things will take in this state of agitation if severity is practised. We sincerely pray Government to consider all these things and do what is proper.

22. The *Native Opinion* (17) of the 18th February, in its English columns, writes:—With cow-killing riots in Bombay and the North-West and agricultural disturbances in Assam, indeed the *régime* of Lord Lansdowne cannot be said to have ended well. How soever bitterly a Governor-General may denounce Parliamentary control over Indian affairs, the existence of riots in many parts of the country is proof positive that there is something rotten in the state of Denmark. The public are aware of the past Deccan agricultural riots, but they were reported to have had originated with the inevitable money-lender. It seems the present Assam riots have very little to do with the *sávkár*; revision settlements are followed by enhanced rents, and the patience of the rayats being sufficiently tried, their protest against enhancement is said to have resulted in the use of shot and shell. The Bengal Zamindár is often taunted for unlawful exactions, but how happens it that the same Government, which denounces the Zamindár for oppression, comes in for a similar share of blame at the hands of the Assam rayats? The Assamese telegraphed to the Supreme Government the unbearableness of the land-tax, but before they could be apprised of the result, official anxiety to collect revenue ended in bloodshed. It is sad to contemplate that under the benign rule of Her Majesty a hundred agriculturists should be shot down for declining to pay rent! Ours is called a paternal Government, and to contemplate that they delight in the bloodshed of their children is simply disheartening! Such a state of things demands an independent enquiry, and we have no doubt some observant member in Parliament will put a question to the Secretary of State for India on this head. We hope opportunity will also be taken by some member of the Supreme Council to interpellate Government on the same point.

A large meeting of agriculturists held at Wáshi, a village in the Pen Táluka of the Kolába District.

23. The *Pen Samáchár* (67) of the 9th February, learns that a meeting of 6,000 Agri and other agriculturists was held on Wednesday the 14th instant at Wáshi, a village near Pen in the Kolába District, and that it was resolved at this meeting that owners of fields should not be paid by the contractors more than 9 or 10 maunds out of every *khandi* of the produce, and that the cultivators should observe total abstinence from spirituous drinks.

Riots in British territory contrasted with peace and order prevailing in His Highness the Nizam's territory.

24. A correspondent, writing to the *Sudhárak* (22) of the 19th February from Aurangabad in the Deccan Hyderabad territory on the subject of the Hindu-Musalman riots at Yeola, asks whether it is not surprising that there should be riots and bloodshed in broad day-light in a territory where the management is excellent, the subject people being ill fed and disarmed are feeble, the police is known for its cleverness, and the rulers observe perfect neutrality as regards race and religion, whereas peace

and brotherly love should prevail in a province which is under Musalman rule, where the officers are Musalmans and the rayats are uneducated and armed, and says that in the Hyderabad territories Hindu and Musalman officers are appointed to high posts independently of their caste or creed and that there is not one sort of conduct adopted towards one community and another sort towards another community.

Advice to the Hindus to address memorials to the Supreme Government as well as to Parliament in connection with the recent Hindu-Muhammadan riots in India.

25. The *Native Opinion* (17) of the 18th February, in its English columns, writes:—Fortunately for the Pársi community of Bombay at the time of the riots of 1874, both the English dailies powerfully supported the Pársi community, though the circumstances were then scarcely different from those which existed in August last. The action of the Bombay Government and the local police so much dissatisfied the Pársi community that 20,000 Pársis assembled in a public meeting, adopted a powerful memorial, and forwarded it to the Secretary of State for India. Since Government evidently make slight of the grievances of the Hindus on account of their gentleness and patience, the question is how they should make their voice heard. What constitutional measures should be adopted is a very important question at this juncture. The riots at Bombay, Yeola and other places would be a disgrace even to the most backward Native State, and it is, in our judgment, time for the Hindu community to shake off its indifference and bring to the notice of the Supreme Government as well as Parliament in a thoroughly constitutional manner the circumstances under which these lamentable outbreaks occur, to the ruin and misery of ignorant Hindus and Muhammadans.

The recent religious disturbances between Hindus and Muhammadans in India and the duty of leading educated Natives.

26. The *Rájyabhaktá* (146), in its issue of the 20th February, observes:—Religious disturbances between Hindus and Muhammadans in some parts of India have caused great anxiety to patriotic Natives. At a time when efforts are being made by them to reform the administration of the country all Natives should unite together for one common cause, and it is to be regretted that disturbances should occur. It is the duty of the leading educated Natives to impress on the minds of their ignorant and narrow-minded brethren the advantages of unity and patriotism at a time when the country has been over-burdened with numerous taxes, which are still increasing, when there has been a great decline in commerce, and when the country is being drained off by foreign art and industry. If the Natives really understand their condition and if the true spirit of patriotism is instilled into their hearts there will be unity amongst them. It is true that the riots are mainly due to the fault of Government and to the indifference of their narrow-minded officers, but if the people become alive to their own interests as they have been in regard to the arbitration courts, such officers will have to repent of their folly. It is necessary to create at such a critical time, patriotism which will bring about union and prevent the lower classes of Muhammadans from wounding the religious feelings of the Hindus and causing disturbances, and will arose the people to a sense of the necessity for political activity.

A request to the police to prevent false rumours being spread by childish Hindus about the recurrence of a riot in the City of Bombay.

27. The *Káside Mumbai* (138), in its issue of the 19th February, observes:—Since the last riots at Yeola many residents of that town have left for other places, but when they learn that the authorities have arrested the ringleaders and taken other precautionary measures they will return to their homes. The Bombay police has also taken precautionary measures and there is not the slightest chance of the recurrence of a disturbance; and yet some childish Hindus spread rumours every Friday that a riot would break out, misleading ignorant Muhammadans and frightening the other Hindus. This conduct is highly objectionable and we request Mr. Vincent, the Police Commissioner, to prevent such rumours being spread in future. It is to be regretted that the Hindus are not satisfied with the heavy losses the Muhammadans suffered in the late riots and the severe punishments dealt to them by law.

Mischief said to have been done by the Hindus of Dewala in the Thána District to the Muhammadans of the village of Shábábáj.

28. The same newspaper, in its issue of the 21st February, observes:—On Tuesday last the Hindu inhabitants of the village of Dewala, near Panvel in the Thána District, assaulted the Muhammadan inhabitants of the Shábábáj village, pulled down a mosque and threw stones at the houses of the Muhammadans. Fortunately the latter did not retaliate and took shelter in the neighbouring villages. The Hindu officers of that place showed their independence by arresting 45 of their co-religionists for causing the disturbance. Our contemporary the *Muslim Herald* (177) attributes this and other recent disturbances between the Hindus and the Muhammadans to the cow-protection movement. No authoritative information about the Shábábáj feud has been forthcoming.

Ill-feeling between Hindus and Musalmans at Ráver in the Khándesh District and prevalence of mismanagement.

29. The *Moda Vritt* (60), in its issue of the 22nd February, says:—As at Yeola, so also at Ráver in the Khándesh District, the Hindus and Musalmans have been at loggerheads with each other for some time past, and this is owing chiefly to the connivance of the authorities. Anarchical proceedings seem to be rife at Ráver. Stones are repeatedly thrown at the house of the Gujaráti merchant whose temple was set on fire at the beginning of the late tumult. Also thefts are repeatedly committed in the town without any trace of them being found. The police management is such that one cannot stir out at night, and if one does he has to sit the whole night at the police station. Crime is daily on the increase. It is not a good sign that this kind of anarchical state of things should exist at many places under the British Government, and it is very necessary that Government should take effectual measures to improve it.

Happy news of restoration of peace and business relations between Hindus and Musalmans at Yeola.

30. The *Rághav Bhushan* (73), in its issue of the 19th February, publishes the following at the request of the Mámlatdár of Yeola, after verifying the facts stated in the presence of the Collector, Mr. Winter:—A meeting of the leaders of the Hindu and Muhammadan communities of Yeola was held in the Municipal office on the 18th instant on the requisition of the Mámlatdár, who had instructions from the Collector to call the meeting. Each community was represented at the meeting by twelve gentlemen. Messrs. H. E. Winter, District Collector, and R. B. Stewart, First Assistant Collector, and the Mámlatdár were also present. The proceedings were opened by the Collector, saying that he regretted very much the great distress recently occasioned by disputes between the Hindu and Musalman communities of Yeola, that he wished that these disputes would be settled by arbitration as was done at Málegaon, and that the Hindus should remove the restriction which they had imposed upon their own community not to have business transactions with the Musalmans, since the removal would serve to restore friendly feelings between the two communities. On this the principal Hindu representative, Mr. Velchand Chaturchand, humbly stated that there was no objection to the restriction being removed if permission was given to the sounding of musical instruments as a matter of right, and that if an assurance was given by the Collector that the rights of the Hindus would be duly protected the restriction would be done away with even immediately. To this the Collector replied that as there was no present occasion for a procession accompanied with music there was no necessity for discussing the question of musical instruments at that moment; that if the removal of the restriction did not result, as it was expected to do, in removing the existing misunderstanding between the two communities, the wishes of the Hindus would receive due consideration; and that Government had already issued a resolution about a punitive police post and would issue a further resolution on other matters. On this the Vice-President, Mr. Khemchand Dájiba, begged leave to say that his community was anxious to remove the restriction if its rights were not trampled upon, when Mr. Alli Hakim offered to bring turbans for purchase by the Hindu merchants and Mr. Velchand Chaturchand signified his willingness to buy them. The Collector then observed that during his stay of 25 years in India he had not shown partiality to anybody by reason of his caste or race, and that if anybody

believed that he was partial as regards the Yeola riots the belief was entirely mistaken and he would very gladly see persons during office hours who had anything to communicate to him. At last the Hindu representatives, relying on the assurances of the Collector, gave their consent to the removal of the restriction, and the meeting dispersed. In conclusion, the paper hopes that the promises given by the Collector will be kept at any cost. The same paper, in another place, states that the respectable rich merchants who were in custody have been released on bail, there is peace and order in the town, and business is going on smoothly between the rival communities.

A general order prohibiting the sounding of musical instruments in front of places of prayer wished for.

31. The same newspaper states that the Hindus of Yeola desire that, with a view to restore confidence in both the Hindu and Musalman communities of the place, orders should be issued by the authorities, directing that musical instruments should not be played upon in front of places of prayers belonging to any community, as was done at Rájápur in Ratnágiri some time ago and at Dhárwár recently, and prays that such orders may be issued.

An "open" petition to His Excellency Lord Harris in the matter of the Yeola Hindu-Musalman riots.

32. The *Kesari* (50), in its issue of the 23rd February, publishes what is called an "open" petition to His Excellency Lord Harris. This "open" petition, says the paper, has been made with a view to save Lord Harris from the imputation of having done, on insufficient information regarding the Yeola riots, anything derogatory to the fair name of British rule in India. In order to enable His Lordship to solve the questions why differences between Hindus and Musalmans have been more frequent during the last five or ten years than before and what steps should be taken to compound them, the paper gives some historical information about these communities in the Deccan, saying that before the advent of the English these two communities possessed some importance, showed some activity in the Deccan and were fully conscious of each other's strength and abilities and therefore lived together quietly and amicably under Musalman as well as Hindu Governments; that, as will be seen from the recent Bombay and Yeola riots, the Hindus have not yet lost their former spirit and strength, and, hence, in the Royal Proclamation of 1858 and in Lord Lansdowne's speech at Agra assurances were given that both the communities would be treated with equal justice by the Government. After giving this information Lord Harris has been censured for not giving effect to the abovementioned assurances of equal justice, and for not taking, like Lord Reay, late Governor of Bombay, private persons into his confidence and ascertaining their views on public matters and simply relying upon the reports and counsels of his subordinate officers. His Excellency's attention is drawn to what the paper calls dire consequences which would result if once an impression should get a footing in the minds of the Hindus that their rights and privileges were not properly looked after by Government, and His Lordship is, in conclusion, warned that the mere employment of punitive police and convictions of the rioters will not serve to root out the seed of religious disputes and popular affrays, and is distinctly told that some arrangement or other must be made to dispense justice to both the parties concerned and to remove from their minds the impression that Government and their officers are partial to one community and are prejudiced against the other.

Denunciation of a piece of news published by the *Times of India* about cows having been killed by Hindus at Yeola.

33. The *Dnyán Prakásh* (14) of the 19th February is surprised that the *Times of India* should have lately published a paragraph giving the so-called Musalman view of the recent Hindu-Muhammadan riot at Yeola, which states that the Hindus themselves killed a cow and threw it into a temple with the object of creating an excuse for committing a riot against the Musalmans, says that this piece of news is utterly false since under no circumstances will a Hindu kill a cow, and derives some consolation from the fact of the *Times of India* not undertaking the responsibility for the correctness of the information published by it.

34. While commenting on the same Musalman version, the *Kesari* (50), in its issue of the 20th February, observes:—If it was possible for Hindus to

have killed the cows slaughtered at a Hindu temple at Yeola, what objection could there be to say that the dead pig said to have been found at a Masjid at the same place might have been killed by the Musalmans themselves and to infer that the missing carcase might have been eaten up by them?

Government and their alleged negligence in the matter of the Yeola riots.

35. The *Vikshipta* (95) of the 17th, the *Khándesh Chitragupta* (51) and the *Poona Vaibhav* (68) of the 18th February, and several other papers of the week express an opinion that the Yeola riots of the 6th instant were an outcome of the negligence of Government to take adequate measures to prevent further rioting, as they were repeatedly requested to do, by telegrams, memorials and deputations from the Hindus of Yeola, and that if anybody deserves censure for these riots it is Government and their officers in the first instance. The *Poona Vaibhav* (68) adds that if the British Indian Empire had been a small kingdom and there had been an independent State near at hand, the respectable Hindus who have been arrested in connection with the riots and several other people would have gone over to that State for protection, but that in the present state of things they can only rely on God. The *Khándesh Chitragupta* (51) warns Government to be on their guard, lest by neglecting to do justice to the Hindus they might make them desperate and bring upon themselves a dire catastrophe. The *Jagadhitechchhu* (45) of the 17th February also apprehends that if Government do not dispense proper justice to the Hindus and do not mete out adequate punishments to the Musalmans who took an aggressive part in the late riots, the impression of the uneducated people will be that it is the intention of Government to get all the Hindus in India slaughtered by the Musalmans, and there will be tumult and anarchy in the country generally.

Attitude of His Excellency Lord Harris with regard to Yeola riots.

36. The *Native Opinion* (17) of the 18th February, in its English columns, writes:—Our readers will remember that His Excellency Lord Harris paid a special visit to a European orphan who was at one time in a Native State but was afterwards brought to Bombay. The *Times of India* was so much horrified at the fact of a European child being left uncared-for in a Native State that our contemporary asked for a special commission of inquiry. His Excellency, however, was good enough to see the child personally. We do not find fault with Lord Harris for this manifestation of sympathy. But the public have a right to enquire why the same spirit of prompt sympathy and anxious solicitude is not displayed by His Excellency in deciding questions in which thousands of inhabitants are deeply concerned. Suppose both the belligerent communities or the sufferers at Yeola had been Christians, would the Bombay Government have taken so much time in redressing the grievances of the aggrieved? The query needs no reply at our hands. Even Professor Darmesteter, the great French *savant*, could at once see during his short sojourn in India that the element of sympathy was absent in the system of British administration. When this lack is coupled with obstinacy, ignorance and bias, occurrences as at Yeola can never possibly be avoided.

What Government should do in connection with the Yeola riots.

37. The *Mahrátta* (5), in its issue of the 18th February, writes:—We are glad to find that our contemporary of the *Times of India* fully endorses our view regarding the action of Government in reference to the Yeola riots. The establishment of a punitive post may stop active hostilities between the two races, but it is impossible to restore amity and confidence unless it is plainly known that Government would not tolerate the invasion of the immemorial rights of one community by another under any circumstances, and that it would put down with a strong hand any attempt to obstruct by force or lawlessness any community from asserting their just and legal rights.

A request to make prompt enquiry into the Yeola riots by an independent Commission.

38. The *Gujaráti* (102) of the 18th February, in its English columns, writes:—A question is being asked everywhere as to what steps Government intend taking with a view to ascertain the causes of the Yeola riots and how far they were due to preventible causes. The accounts of what really happened on Tuesday the 6th instant

are somewhat conflicting, and it is very desirable that the real facts should be ascertained with a view to allay public anxiety. The allegation made against the Hindus is emphatically denied by them. But it is serious enough to excite men of irascible susceptibilities. Prompt enquiries, therefore, are necessary, and we hope Government will lose no time in getting at the real facts. If the allegation is unfounded, in justice to the Hindus it should be at once contradicted with a view to prevent excitement outside Yeola. As Lord Lansdowne said the other day, railways, telegraphs and the postal system have vastly increased the means of spreading infection, and, in the interest of public peace and tranquillity outside Yeola it is absolutely necessary that the result of independent and impartial enquiries should be made known. In our judgment, the work of investigation should be entrusted to a committee of officials and non-officials unconnected with the district. Such a committee will inspire confidence in the inhabitants of Yeola and the public at large, and extricate the local officials from the awkward necessity of sitting in judgment upon their own action. We trust the usual bugbear of prestige will not be allowed to stand in the way of an independent and thoroughly impartial enquiry The recent summary trials have created something like a panic in the town. The procedure of summary trials is no doubt short, sweet and simple; but people who have been clamouring for justice for some months past can never be satisfied with it. In our judgment, Government are still blundering, as in the past, on account of their ignorance of what is really needed under the present circumstances. There is no reason why, in the conflicts of two belligerent factions, Government should draw upon themselves needless opprobrium when both the communities are likely to be pleased if they acted in a thoroughly impartial and straightforward manner.

Transfer of Násik officials and an independent enquiry into the Yeola riot asked for.

39. The *Native Opinion* (17) of the 18th February, in its English columns, writes:—What is the situation at Yeola just now? Warrants are said to have been issued for the arrest of Hindus, whereas no Muhammadans are taken up. If this be true, really for the present there must be a reign of terror there. Again, a few Hindus are said to have been launched into the jail summarily, we are told. Can this be all true, or do we live in a part of the country where Government regards individual liberty so lightly? We do not know why neither His Excellency nor any of the Executive members of Government should pay a visit to the town when it is so very near. Evidently the Násik officials have failed to grasp the situation, and the best solution of the difficulty is their transfer to a place where no such elements now exist. Looking to the different versions appearing in papers, we would ask of Government an independent enquiry. People committing offences may be sent to jail, but the origin of the riots requires to be found out, and that can be done by a mixed commission alone. Sir William Wedderburn was ridiculed for such a proposal, but we do believe that a time has come when the urgency of such a commission has become an absolute necessity.

The Yeola riots and the conduct of Government and Government officials in regard thereto.

40. In briefly describing the riots at Yeola in the Násik District, the *Bambai Baipár Sindhu* (175), in its issue of the 18th February, observes that, in consequence of the partiality shown by Government and the local officers to Muhammadans, the latter were emboldened to annoy and offend the Hindus, who patiently put up with them, trusting that British justice will not fail to protect their old rights from the encroachments made on them by the Muhammadans, remarking:—The Native press and the *Times of India* exposed the conduct of the local officers, and yet the Hindus have been accused of committing excesses. We do not know whether His Excellency Lord Harris and his Executive Councillors are at Bombay. Hitherto the people of Yeola sent to the Collector and Government more than one telegram and petition, but the Government officials have become very stiff. Mr. Winter, the Collector of Násik, is said to have written a remark on a petition that it bore no legal stamp and to have committed the peculiar folly of remarking that a telegram addressed to him bore no court-fee stamp! The riot at Prabhás Pátan evidently broke out at an evil hour, for since then riots have appeared in our part of the country and the agitation made by them has not yet

subsided. We do not know what bad ideas have entered the heads of the Hindus and Muhammadans that they should not live together peaceably. The trials of cases in connection with the Bombay riots were scarcely completed by the High Court when the Yeola riots broke out. No sooner did Government learn of the latter riots than the militaries were ordered to Yeola from Ahmednagar by telegram, but for two days the people of Yeola rioted to their hearts' content. Is Government pleased with what has occurred? If they had moved in the matter with due speed the riots would not have taken place; but Government apparently like that enmity should be created between the Hindus and the Muhammadans.

41. The *Subodh Patrika* (21), in its issue of the 18th February, says:—How the religious rights of the Hindus at Yeola have been trampled upon and those of the Muhammadans of the same place have been preserved since September last is now well-known. Many people attribute this state of things to carelessness and negligence on the part of the local Government officers and to the Police Inspector being a Muhammadan. From His Excellency the Governor down to the lowest official not one could be said to have attempted to act up to the principles enunciated in Her Majesty the Queen's Proclamation of 1858. On the contrary, their conduct has been contrary to those principles. It is no wonder that the police should have committed mistakes, but we do not understand why the Collector, the Commissioner, the Councillors and His Excellency the Governor himself should have allowed injustice to continue. The Hindus were oppressed by the Muhammadans who commenced the disturbance, and it is adding insult to injury to arrest rich and respectable Hindus, to try them summarily and punish them. It is necessary that Government should appoint a Commission to enquire into all the circumstunces of the Yeola riots and to bring the real offenders to book. If the Government do not do this the people should send telegrams to the Indian and Home Governments and to the British Congress Committee, and should not sit idle until a discussion takes place in Parliament on the subject. It is necessary to prevent altogether the attempts that are being made to smother the complaints of Hindus by taking advantage of their mildness. Telegrams to a few members of Parliament and to Mr. Gladstone in particular will, we think, be very useful in obtaining some redress of their grievances, and the people of Yeola should therefore consider this suggestion.

42. The *Shri Shivaji* (82), in its issue of the 16th February, says:—The authorities are seriously mistaken if they think of silencing the Hindus at Yeola by prosecuting some of them for their conduct, which they were forced to have recourse to on being exasperated by the harassment they were put to by the Muhammadans. There is not the least doubt that the consequences of this mistake will be most injurious to the British Government. The Hindus are of a mild disposition, but there is a limit to their mildness. When that limit is transgressed they will become more troublesome than even the Muhammadans. History furnishes hundreds of illustrations of this fact. The Muhammadans are not now the rulers, but even when they were, the Hindus did not allow themselves to be harassed, and whenever the Musalmans did harass them the Hindus retaliated in such a way that they overthrew their rule If such was the case when the Musalman power was in the ascendant, the Hindus will not allow Muhammadans to persecute them when they are, with the Hindus, under a foreign rule. The riots at Yeola will best serve to give the lie to the assertion that members of the Covenanted Civil Service will not possess the requisite courage, energy, &c., unless they have studied and passed examinations in England. All the officers from the Assistant Collector to the Divisional Commissioner have shown such a weakness in the Yeola affair that it would be quite appropriate to force everyone of them to leave the service. Both Mr. Hayward, the Assistant Collector, and Mr. Gibbs, the Police Superintendent, particularly have displayed utter want of judgment by their conduct at these emergencies. Mr. Winter, the Collector, exhibited such timidity that Englishmen, proud of their courage, would be ashamed to consider him one of themselves. The conduct of the Commissioner was not different from that of his three countrymen. When there are such instances of weak European officers prepared for service in England, there is no reason to boast that courage and strength of character cannot be acquired except by spending a few years in

England. On such emergencies English officers get confused, while the Natives are not, as was clear from the conduct of the Hindus at Yeola. Government should ask its officers to do justice to the Hindus, not only because injustice would irritate the Hindus throughout India and arouse their feelings against Government, but also because it is desirable that the Muhammadans should not become vain and overbearing. If the policy of punishing the Hindus without any fault of theirs and of favouring the Muhammadans in spite of their guilt, simply through a fear of their turbulence, is allowed to continue any longer at Yeola, it will conclusively show to the people that under British rule rowdyism carries more influence than justice, and the Muhammadans will be encouraged in their turbulent conduct. It is therefore necessary that all people should be convinced that Government will deal out even-handed justice to all, irrespective of caste or creed.

Comments on the Government resolution on the Yeola riots regarding the employment of a punitive police force there.

43. The *Kaiser-e-Hind* (104), in its issue of the 18th February, differs from those of its contemporaries who assert that Government ought to bear the cost of the punitive police at Yeola as the recent disturbances broke out owing to their negligence, instead of charging it to the poor and innocent inhabitants for the fault of a few mischievous persons, regrets that Government should have not passed a final decision as to the cause or causes of the riots and the parties responsible for the disturbances, says that Government ought to take strong measures to prevent their recurrence and spreading to other places, and is glad that the *Times of India* exhorts Government to act impartially in the matter. [The *Darbár Patrika* (120) of the 19th February expresses similar sentiments.]

Government resolution about the employment of a punitive police force at Yeola disapproved, and a remedy for restoring peace suggested.

44. The *Sudhárak* (22), in its issue of the 19th February, disapproves of the resolution of the Bombay Government directing the establishment of a punitive police post at Yeola in the Násik District, on the ground of alleged injustice therein involved to the Hindus, who, unlike the Musalmans, quietly submitted to the orders of the authorities in the matter of their religious processions though the orders encroached upon their old rights, says that the only way to restore permanent peace and order at Yeola is to express displeasure of Government for the absence of impartiality and firmness betrayed by the town and district authorities in supporting the unjust contentions of the Musalmans, and to give an assurance that both sections of the community will be allowed to exercise their time-honoured rights without let or hindrance, and, if need be, to firmly render help for the exercise of these rights, and hopes that His Excellency Lord Harris, whom the public knows to be too impartial and straightforward to favour the Musalmans and estrange the Hindus, will not allow his fair name to be sullied by acting in compliance with the wrong counsels of his subordinates.

Punitive post at Yeola and the alleged injustice done to Hindus in making them contribute to its cost.

45. The *Native Opinion* (17) of the 18th February, in its English columns, writes:—By a resolution issued on the 10th instant a punitive post has been established at Yeola at the cost of both the Hindus and the Muhammadans. Why Government have slept over the complaints of the people since September last, it is difficult to understand. But even after taking so much time, Government have decided on a course, the justice of which many people fail to see. For weeks past the Hindus have had successive insults heaped upon them. Even on the 6th instant it is now pretty clear that the Muhammadans, and not the Hindus, were the aggressors. The story of the pig is a myth, which was started to exasperate the feelings of fanatics by some who were bent upon mischief, and when several Hindus had been assaulted and their idols battered, the Hindu community at Yeola were forced to oppose force by force. From the very beginning there have been unprovoked attacks and outrages. All along Government have, by their discreditable policy, afforded encouragement to the turbulent and the lawless, and we fail to see on what principles of justice and equity Hindus are made to contribute towards the maintenance of the additional police. We should like to

know from Lord Harris' Government what the Hindus should have done or how any other community would have acted under the circumstances. For their own remissness and for the faults of their officers Yeola has suffered, and people will not be to blame if they draw the moral from the action of Government that in their eyes there is no distinction between the patient victims of aggression and the aggressors.

46. The *Gujaráti* (102) of the 18th February, in its English columns, writes: Government have, after allowing the Hindus and the Muhammadans to fight out their differences to the bitter end, issued a resolution in which they announce their intention to establish a punitive post at Yeola at the cost of the local municipality for the period of one year. The Commissioner has been instructed by telegram to entertain the additional force with the least possible delay to avoid detention of the military force. The imposition of the punitive force appears to be intended as much in the interests of public peace and tranquillity in future as with a view to divert the attention of the public from official blunders to the indiscretions of the inhabitants. The necessity for such a measure is due solely to the indefensible policy followed by Government and to their ignorance of the state of things in the disturbed town. The Hindus at least have very strong reasons to complain of the burden imposed upon them after they had been made to suffer owing to the action of Government themselves. From the beginning they have acted on the defensive in spite of the repeated and unprovoked insults, and yet they are punished along with the aggressors. The ways of the Bombay Government are, indeed, strange! The fairness and justice of the burden cast upon the aggrieved community is open to grave objection, and the local Government must thank themselves if the public at large still see in the new arrangement an obstinate continuation of the same miserable and short-sighted policy which has ended so disastrously for Yeola.

47. The *Satyă Mitră* (150), in its issue of the 18th February, observes:—Nobody denies the necessity of an additional police force at Yeola, but to throw the burden of its maintenance on its inhabitants is like adding insult to injury. Why should they be made to pay this fine on account of the riots which broke out owing to the fault of the authorities? Even if it be granted that the riots were caused by the people, the cost of the punitive police should be recovered from the real offenders. The policy of Government in connection with the recent riots has been faulty, and so long as such mistakes are repeated the people cannot expect to be exempt from disturbances.

Transfer of the Musalman Police Inspector at Yeola approved of.

48. The *Indu Prakásh* (16) of the 19th February is glad to learn that the Musalman Police Inspector of Yeola has, by a telegraphic order from Government, been transferred elsewhere and a European Police Inspector has been appointed in his place as wished for by the Hindu residents of the place, and says that Government should now, without delay, appoint a Commission to enquire into the Yeola riots so that many disputed points may be settled.

Destruction of natural salt in the Bombay Presidency.

49. In connection with the resolution of the Bombay Government on the administration of the Salt Department for the past year, Mr. Nasarvánji Jiváji Dávar writes as follows in the issue of the *Bombay Samáchár* (113) of the 21st February:—In many parts of the Bombay Presidency bordering on the sea, salt is naturally formed on rocks and small pits, the price of which can hardly be over a rupee, and yet a hundred rupees or so are spent by Government officials on the destruction of this natural salt. This expenditure is certainly to be regretted as the operation of destruction of the salt must be producing a bad impression on the minds of poor agriculturists, Kátkaris and other forest tribes, who being so poor as to be hardly able to earn sufficient food and clothing ill afford to purchase a handful of salt to use with the rotten fish they consume. If the destruction of natural salt is made in the interests of the revenue, the work should be done in such a way as not to be seen at least by these unfortunate classes.

Complaint about the high price of salt at Surat.

50. A correspondent of the *Jám-e-Jamshed* (133), in its issue of the 21st February, writing from Surat says:—A loud complaint is heard here on account of the price of white salt, which was sold at Rs. 1-10-0 per maund up to a few days ago, being raised to from Rs. 1-14-0 to Rs. 2 on the alleged ground that there is not a sufficient supply at the salt pans. Since Government has not raised the duty on salt, it ought to enquire why the salt dealers charge six annas more than the usual rate for a maund.

Disapproval of the rumoured intention of Government of making Poona the head-quarters of the three Divisional Commissioners in the Bombay Presidency.

51. The *Belgaum Samáchár* (27), in its issue of the 19th February, disapproves of the rumoured intention of Government to fix Poona as the head-quarters of the Commissioners of the Northern and Southern Divisions, saying that the change will not be economical, and even if it be so, will frustrate the very object with which these Divisional Commissionerships were created. Under the administration of Sir James Fergusson, Mr. A. T. Crawford, adds the paper, succeeded in making Poona the head-quarters of the Northern Division, but the object of the change having been exposed before the Crawford Commission, Lord Reay, the then Governor, issued a resolution fixing the head-quarters of these Commissioners in their respective divisions. The proposed change will be most inconvenient to the rayats of the Northern and Southern Divisions, and it is particularly undesirable at a time when Hindu-Muhammadan riots are taking place. In spite of Belgaum being the head-quarters of the district there were about four riots at that place. Moreover, if on a report of the Divisional Commissioner the District Collector and the Police Superintendent are ordered to be present at Belgaum whenever a riot is apprehended there, why should the Commissioner himself remain at Poona? The advantages from the proposed change will be smaller than the disadvantages. It seems that His Excellency Lord Harris is not aware of this; but if he be, His Lordship will never give his consent to the proposal. It is highly desirable that steps should be taken to prevent the change taking place. It is to be hoped that either a petition will be sent to Government by the people or the Honourable Mr. Nátu will interpellate on the subject in the Bombay Legislative Council. [The *Chikitsak* (31) of the 14th February also protests against the proposed change of head-quarters of the Commissioner, S. D., saying that the rayats of the Southern Division, and particularly of those districts which are at a distance of about 400 miles from Poona and have no railway communication with it, will thereby be put to serious inconvenience.]

Alleged appointment of a person as an Honorary Magistrate in consideration of immoral services.

52. The *Hindu Panch* (41), in its issue of the 22nd February, says that its editor has heard of a person having been appointed an Honorary Magistrate at a certain place in consideration of certain immoral services rendered by him to a high Government officer, suggests to other Honorary Magistrates that they should save themselves from the indignity of having to sit with such a low man by tendering resignations of their posts, and recommends Government to take a hint from this exposure and not to allow things to go so wrong.

Conduct of Mr. Doderet, Administrator of the Sachin State, towards a Hindu gentleman, who, not knowing him, failed to *salam* him on the road.

53. The *Gujarát Mitrá* (103) of the 18th February, in its English columns, writes:—A certain Hindu gentleman, a respectable merchant, doing business on an extensive scale in Bombay, who has for some days been staying at Dumas for change of air, was, on the evening of Tuesday the 13th instant, going out for a walk, when he was met on the road by Mr. and Mrs. Doderet in their ordinary dress without a single follower. Seeing that the Hindu gentleman did not *salam* them, Mr. Doderet in a gush of indignation raised his stick and said, "Can't you say 'good evening'? You will be fined. Who are you? Where is your house and where are you coming from?" The Hindu gentleman replied, "I have not committed any fault that I may be liable to fine." Mr. Doderet:—"Do you know who I am?" The Hindu gentleman:—"No, Sir, I don't know

you. How can I salute you without knowing who you are? I am living here in Mr. ——'s house. I am a stranger and have come from Bombay. Will you kindly tell me who you are?" Mr. Doderet:—"I am the Administrator of the Sachin State." The Hindu gentleman, who had often heard of his present official position but never before known him personally, could then identify him soon and asked, "Are you Mr. Doderet?" Mr. Doderet:—"Yes." The Hindu gentleman:—"I consider myself fortunate to see you." Here the conversation ends. We will stop for the present, but not without questioning him as an officer dispensing justice to hundreds of men, whether he expects all men to know him personally as an officer and to *salam* him, whoever they may be, whether strangers in the city or the actual inhabitants of the district, whether they are great or poor? Doth the noble religion of Christ ever teach that you are to exact honour so forcibly?

54. The *Svadesh Bandhu* (157), in its issue of the 21st February, observes:—We are surprised to read the complaint made by the *Gujarát Mitra* (103) against Mr. Doderet demanding respect from a Native. When this officer was serving in the Kaira District he was of a very kind and genial disposition and just, and we do not think he could have intentionally insulted the Hindu gentleman, as is alleged by our contemporary.

Comments on the revised list of the Justices of the Peace within the limits of the Town of Bombay.

55. In noticing the revised list of the Justices of the Peace within the limits of the Town of Bombay and the new names in it, the *Jám-e-Jamshed* (133), in its issue of the 24th February, says:—Among the new Justices created every year there are some who have distinguished themselves as useful citizens, and it is gratifying to see them rewarded with the honour. But there has been created an impression on the public mind that several persons have been considerably helped in obtaining the distinction of a Justice of the Peace by their acquaintance with, or the influence they could bring to bear upon, high Government officers. It is also said that more attention is paid to the recommendations made or influence brought to bear than to the selection of deserving persons from among the public in the disposal of the annual honours. In the recently published revised list there are several names that are very little known to the public, while there are several individuals who have rendered useful services to the city and yet their names are not to be found in the list. It is therefore to be hoped that Government will appoint the latter individuals Justices of the Peace. Among the duties of the Justices that of electing sixteen representatives to the Municipal Corporation is prominent, and it is desirable that, looking to the greater number of the Native population than of the European residents, Government will think it fit to select Natives to the extent of two-thirds of the number to be selected and Europeans to the number of the remaining one-third. The list of the new Justices is, on the whole, satisfactory, and most of them deserve to be congratulated upon the honour conferred on them.

Untimely rainfall accompanied by hail-stones at a village in the Sátára District and an appeal to Government for relief.

56. The *Pratod* (72), in its issue of the 19th February, reports a fall of untimely rain, accompanied by hail-stones, on the 6th instant at the village of Diksal in the Khatáv Táluka of the Sátára District and the consequent loss of human life and cattle and damage to crops and other property, and recommends that Government should favourably consider the miserable condition of the poor cultivators who have, by this visitation, been deprived of the means of subsistence and of paying Government land assessment, and should give them such relief as they deserve.

Robberies at Daddi, a village in the Chikodi Táluka of the Belgaum District.

57. The *Chikitsak* (31), in its issue of the 14th February, says that on the 8th instant, just at sunset, a band of armed robbers carrying torches and numbering about 40 attacked the house of one Mr. Náráyan Rámchandra Kulkarni at Daddi, a village in the Hukeri Mahál of the Belgaum District, assaulting three or four inmates, but the news having soon spread in the village many people fortunately came to the house and the robbers had to make their escape without securing any substantial booty. A

few days ago some robbers had, adds the paper, succeeded in carrying away property worth about Rs. 3,000 by attacking another house in the same village, and it is surprising that the clever Faujdár of Hukeri should not have yet succeeded in bringing the offenders to book.

PART II.—*Legislation.*

A suggestion in connection with the Criminal Procedure Amendment Bill.

58. In referring to the Bill to amend the Criminal Procedure Code of 1882 introduced into the Supreme Legislative Council for making it compulsory on every village headman, accountant, watchman, &c., to communicate to the nearest Magistrate any information he may become possessed of on any matter likely to affect the maintenance of order, the *Bombay Samáchár* (113), in its issue of the 23rd February, observes:—There could, perhaps, be no objection to the headman and the accountant being entrusted with this duty, but it would not be safe to charge the watchman and officials below him with it. It would be very risky to make these men communicate to the Magistrate confidential information about riots or disturbances, as they are likely to put good men to temporary inconveniences and even to screw money out of them. It would be better to make the watchman or officials below him to communicate the information to the headman or the accountant and to charge the latter to inform the Magistrate of the same after making due enquiries and convincing himself of the correctness of the report.

PART III.—*Education.*

Dr. Bhándárkar's Convocation address and political progress of the country.

59. With reference to the address delivered by the Vice-Chancellor at the recent annual Convocation of the Bombay University, the *Bombay Samáchár* (113), in its issue of the 22nd February, says:—It must be observed with regret that the address was not so happy as it was expected: it was full of diverse subjects treated in a somewhat learned manner, but did not handle any new subjects worth being noted by the Native public. The address contained at great length advice to Natives on social and political matters, evidently well meant. But considering the state of the country, some of this advice is identical with what we have several times read in Anglo-Indian newspapers or heard from Anglo-Indian officials in their public addresses. Anglo-Indian papers like the *Pioneer* and Anglo-Indian officials like Mr. Lee-Warner now and then tender advice to the Natives that they will not be fit to enjoy the rights enjoyed by the people of England so long as they will not completely reform their mental, physical, moral and other condition, and in support of this advice quote authorities on questions such as what is a nation, what is liberty, what is patriotism and other moral subjects. The different nations of Europe, including the people of England, began asking for political concessions at a time when they had lagged behind in social and other progress. The most important political rights enjoyed by the English were secured by them at the beginning of the thirteenth century, and the leaders of the people of those days had to make use of physical force against their king in order to secure them. At that time the people of England had not made complete progress in social and other matters. Not only in England, but also in other parts of Europe the leaders of the people had not taken to social progress, stopping all advance in political matters. The Anglo-Indian advisers of Natives are thus forgetting the lessons of history. Many Natives attribute this forgetfulness on the part of Anglo-Indians to their desire to hold back the Natives from all political progress and to retain in their own hands, so long as it may be possible, the high offices and posts in the realm. The thoughtful portion of the Native population much regrets and is sorely disappointed at the adoption of Anglo-Indian views by Dr. Bhándárkar.

Dr. Bhándárkar's Convocation address and early mortality among the University graduates.

60. In writing on the same subject, the same paper of the 23rd February says:—The Vice-Chancellor discussed the question of the mortality among some of the *alumni* of the University at a comparatively earlier period of their lives, attributing the deaths among the Hindu students to want of physical exercise and nourishing food and

to the practice of early marriage. It is true that these causes contribute their share to early deaths among Native students. But there exists a more serious cause than all these, and it is the difficult educational course. The school and college courses are so heavy that in order to successfully go through them and pass the final examination the mornings and evenings also are needed to be passed at the studies, and a student gets little time to devote to physical or any other pastime. To learn lessons at school or college and return home and to study the lessons at home and go back to school take up almost the whole time of student life, and this produces prejudicial effect on his health. After a constant study of about twelve years a student may find employment bringing him a good salary and some conveniences, but that does not compensate the heavy mental and physical burden he has had to bear in his student life. The seeds of diseases shortening his life were sown in his student days and they now grow and complete their work. Dr. Bhándárkar could not deny the heaviness of the educational course, but he put forward the strange pleas that the course was not so heavy as it was believed to be, and, whether it was heavy or not, it could not be lightened, and if it be lightened Natives would earn University degrees very expeditiously. The experience of Native parents about a student's life is, however, as we have described above. It is no wonder that a Native student finds little time for physical or mental pastimes, for he has to study English, a foreign and difficult language, and then to obtain knowledge through that language, and thus his brain has to bear the burden of double taxation. The students of no other country than India have to prosecute their studies under such disadvantages, and hence the Indian students have to devote more time and labour to the successful prosecution of their studies, and find little time for any kind of pastime. It is therefore desirable that the heaviness of the course and the strictness of examinations should be materially lessened. [The *Jám-e-Jamshed* (133), in its issue of the same date, expresses similar sentiments.]

A new edition of the British Pharmacopia and the committee appointed in India to give information to the General Council of Medical Education.

61. With reference to the committee appointed by the Government of India for supplying information for the preparation of a new edition of the British Pharmacopia to the General Council of Medical Education and Registration of the United Kingdom, the *Jám-e-Jamshed* (113), in its issue of the 23rd February, observes :—A committee composed of European doctors alone cannot be considered quite adequate to pronounce decisive opinion on country medical drugs, and those doctors again belong to the Bengal Presidency only. There is great need of experienced Native practitioners of Europe medicine being included in this committee, and such Native doctors could be had plentifully. For instance, there are Dr. Bahádurji, Dr. Lisboa and Dr. Bhálchandra here and many more in Bengal. The Native medical practitioners of Bombay, the Grant Medical College Society and the Medical Union ought to draw the attention of the General Council to the subject.

Part IV.—*Native States.*

A complaint against the Settlement Department of the Baroda State.

62. A correspondent of the *Gujarát Darpan* (101), in its issue of the 18th February, observes :—The land belonging to Cháran Medji of the Kalari village in the Pátan division of the Baroda State was annexed by the Settlement Department and a large amount was found due against him on account of its land revenue. The Cháran thereupon went to Baroda to make an appeal to Mr. Elliot and to settle the matter. While the appeal was pending, the Vahivatdár sent a Tehsildár to Medji's house to recover the land revenue due from him. Medji's mother and wife asked for eight days' time, but it was not granted, and the Vahivatdár attached Medji's shop and cattle. Medji's wife, failing to induce the Vahivatdár not to attach the property, cut her own throat and subsequently died. If careful enquiries are made other instances of oppression by the Settlement Department will also come to light. It is said that four deaths have occurred in this manner. Two of the Bháts of

Devada were the first to commit suicide owing to the oppression of this department, but still the officers do not show any consideration whatsoever and some of the aggrieved persons have gone to Baroda for redress. The poor subjects have very little chance of obtaining justice from the State authorities, and it behoves the Agent to His Excellency the Viceroy at Baroda to make careful enquiries into these matters. [A correspondent of the *Hitechchu* (131) of Ahmedabad, in its issue of the 22nd February, reports the same incident, stating that it is said that the complainant has amicably settled the matter, and requests the Diwán to make due enquiries into it.]

63. The *Ahmedabad Times* (107), in its issue of the 18th February, prefers a general complaint against the arbitrary conduct of Mr. Elliot and other officers of the Settlement Department in the Baroda State, and observes:—A Bháyat of the village of Mánsa whose property has been recently attached asked for redress from the Baroda Residency, which sent for an explanation from the State authorities, but, strange to say, no explanation has been rendered as to why the attachment has been made, and, according to our correspondent, contrary to the Diwán's orders the attachment has not yet been raised. The Diwán and the Council are responsible for the present unsatisfactory state of affairs. They lack courage to enquire into the arbitrary conduct of Mr. Elliot, and the Diwán connives at the arbitrary acts that come to his knowledge. It is a great mistake on the part of the Supreme Government not to take timely steps to improve the rotten condition of things in this State, which, if allowed to continue, will lead the State to ruin. Mr. Elliot seems to have a mania for making as many attachments as he possibly can. We think in some cases his subordinates have been overzealous in the discharge of their duties, as in the case of Satya Bhámáji's temple; but we believe he himself has exceeded his authority in attaching on frivolous excuse the Ambli village presented to Joshi Antol and his descendants by Shrimant Damáji Gáikwád and which has been in the possession of the Joshi's descendants for nearly 140 years, and in issuing orders that the same may be annexed to the State on the demise of the present holder.

G. M. SATHE',
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 27th February 1894.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 24TH FEBRUARY 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ..	300
2	,, Vaidarbha...	Akola	Do. ..	475
3	,, Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ..	400
5	,, Shuddha Varhádi...	Akola	Weekly ...	350

Sarbarái or supply of provisions to officers in Berár.

1. The *Vaidarbha* (2) of the 17th February, in its English columns, writes :—Some time back we informed our readers that it was under contemplation of the local Government to revise the *Sarbarái* Circular that is at present in force in Berár, and that the Commissioner and the Deputy Commissioners were asked as to what modifications were, in their opinion, necessary in the circular. A proclamation similar to the one issued by the head of the Panjáb administration is necessary for the poor rayat to make him bold to come forward with complaints against the wrongs perpetrated by officers of Government. We have often pointed out that one of the best ways to check the evil of *sarbarái* lies in the hands of the officers themselves. If they *personally* see that the provisions supplied to them are duly paid for and the wages of coolies properly paid, the poor rayat will have very few occasions to complain. The officers leave the matter generally in the hands of their servants, and it is not properly managed. If the officers pay such a particular attention to the business their servants would do the same and the evil would thus be much minimised. Another and a most important thing that the higher authorities should do is never to connive at an instance of oppression. The culprit must forthwith be brought to book and an exemplary punishment meted out. It will have such a salutary effect in the way of stopping the evil as nothing else will have. Colonel Szezepanski, Deputy Commissioner of Buldana, is often observed to show this promptitude, which has produced a very beneficial effect in the Buldana District. About two years ago a military officer passed through the Chikhali Táluka and did not properly pay for provisions supplied to him and his troops: Colonel Szezepanski reported the matter to the Resident and a formal enquiry was made. It took over three months, the military officer being represented throughout the enquiry by two military officers from Jalna. Colonel Szezepanski expressed his final opinion that the loss suffered by the people amounted to Rs. 800 which the officer must pay. The Commissioner upheld the decision of the Deputy Commissioner, and the Resident confirmed it and ordered the officer to pay the whole amount from his own pocket. There was much grumbling, but no way for the officer to escape; and during these two years a certain amount is every month deducted from the pay of the officer and sent to Buldana to be distributed among the people

concerned. Instances like these will work immensely in the direction of checking the evil, and we solicit the officers in Berár to follow the example of Colonel Szezepanski and see that defaulting officials do not go unpunished and that the poor rayat is not harassed and oppressed in the matter of *sarbardi*.

A *pánsupári* entertainment at Malkápur in honour of Ráo Bahádur Jathár, Director of Public Instruction, Berár.

2. A correspondent, writing from Malkápur to the *Shuddha Varhádi* (5) of the 15th instant, says that Ráo Bahádur Shrirám Bhikáji Jathár, Director of Public Instruction, Berár, having gone to Malkápur on a tour of inspection, the people of that place availed themselves of this opportunity of giving him on the 8th instant in the local Anglo-Vernacular School a *pánsupári* entertainment. The school building and the road leading to it were, adds the correspondent, tastefully decorated and verses in praise of the Ráo Bahádur and expressing regret at his approaching separation from them were specially composed and sung on the occasion.

Mr. V. M. Mahájani recommended for appointment as Director of Public Instruction, Berár, on probation for six months.

3. The same newspaper, in its issue of the 22nd February, recommends that Mr. V. M. Mahájani be appointed Director of Public Instruction, Berár, on probation for six months and may be confirmed if he gives satisfaction in that period.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 27th February 1894.

[CONFIDENTIAL.] **No. 9 of 1894.**

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 3rd March 1894.

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List of Newspapers and Periodicals

(For the week ending 3rd March 1894.)

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Critic	Rájkot	Monthly	373
3	„ Indian Spectator	Bombay	Weekly	650
4	„ Káthiáwár Times	Rájkot	Daily	300
5	„ Mahrátta	Poona	Weekly	375
6	„ Phœnix	Karáchi	Bi-weekly	400
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
8	„ Sind Times	Karáchi	Bi-weekly	250
9	„ Young India	Baroda	Weekly	150
	ANGLO-MARÁTHI.			
10	The Bodh Sudhákar	Sátára	Weekly	250
11	„ Din Bandhu	Bombay	Do.	1,550
12	„ Dnyán Chakshu	Poona	Do.	1,000
13	„ Dnyánodayă	Bombay	Do.	375
14	„ Dnyán Prakásh	Poona	Bi-Weekly	425
15	„ Hitopadeshak	Bombay	Weekly	1,000
16	„ Indu Prakásh	Do.	Do.	900
17	„ Native Opinion	Do.	Bi-Weekly	600
18	„ Prabhákar	Do.	Daily	350
19	„ Rámdás	Bijápur	Weekly	600
20	„ Shetkaryáncha Kaivári	Bombay	Do.	500
21	„ Subodh Patrika	Do.	Do.	950
22	„ Sudhárak	Poona	Do.	3,000
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	150
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	...
41	„ Hindu Punch	Thána	Do.	700
42	„ Hitechchhu	Bijápur	Do.	60
43	„ Holkar Sarkár Gazette	Indore	Do.	451
44	„ Jagadádarsh	Ahmednagar	Do.	352
45	„ Jagad-hitechchhu	Poona	Do.	4,500
46	„ Kalpataru	Sholápur	Do.	250
47	„ Kannada Punch	Bágalkot	Do.	50
48	„ Karmanuk	Poona	Do.	1,500
49	„ Keral Kokil	Bombay	Monthly	1,500
50	„ Kesari	Poona	Weekly	4,300
51	„ Khándesh Chitragupta	Dhulia	Do.	230
52	„ Khándesh Vaibhav	Do.	Do.	200
53	„ Khara Prakár	Bombay	Monthly	1,000
54	„ Kumtha Vritt	Kumta	Weekly	200
55	„ Maháráshtra Kokil	Sátára	Monthly	2,000
56	„ Maháráshtra Mitra	Do.	Weekly	250
57	„ Maháráshtra Vritt	Do.	Do.	...
58	„ Mantri	Poona	Do.	...
59	„ Moda Vritt	Wái	Do.	325
60	„ Mumbai Vaibhav	Bombay	Daily	550
61	„ Nagar Samáchár	Ahmednagar	Weekly	150
62	„ Násik Vritt	Násik	Do.	275
63	„ Nipáni Vaibhav	Nipáni	Do.	...
64	„ Nyáyă Sindhu	Ahmednagar	Do.	175
65	„ Pandhari Mitră	Pandharpur	Do.	260
66	„ Pen Samáchár	Pen	Do.	...
67	„ Poona Vaibhav	Poona	Do.	2,200
68	„ Prabodh Chandrika	Jalgaon	Do.	100
69	„ Prabodh Ratnă	Bársi	Do.	225
70	„ Prántik Samáchár	Poona	Do.	...
71	„ Pratod	Islámpur	Do.	200
72	„ Rághav Bhushan	Yeola	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
73	The Rámdás	Bijápur	Weekly	...
74	„ Ratnákar	Kaládgi	Do.	50
75	„ Saddharmadip	Alibág	Monthly	...
76	„ Sarvadaman	Poona	Do.	...
77	„ Satyă Prakásh	Do.	Weekly	...
78	„ Satyă Sadan	Alibág	Do.	200
79	„ Satyă Shodhak	Ratnágiri	Do.	400
80	„ Sholápur Samáchár	Sholápur	Do.	260
81	„ Shri Shiváji	Poona	Do.	300
82	„ Shubh Suchak	Sátára	Do.	260
83	„ Sudhákar	Pen	Do.	300
84	„ Sumant and Satyă Sudha	Kárwár	Do.	300
85	„ Tukárám	Ahmednagar	Do.	250
86	„ Vanapriya	Chikodi	Fortnightly	100
87	„ Vártáhar	Bombay	Tri-weekly	700
88	„ Vengurla Vritt	Vengurla	Weekly	175
89	„ Vichár	Dhárwár	Monthly	500
90	„ Vichár Ságar	Baroda	Weekly	650
91	„ Vidushak	Karád	Do.	300
92	„ Vidya Vilás	Kolhápur	Do.	275
93	„ Vijay	Sháhápur	Do.	250
94	„ Vikshipta	Bombay	Do.	600
95	„ Vividh Dnyán Vistár	Do.	Monthly	500
96	„ Vrittadhára	Dhár	Weekly	150
97	„ Vrittasár	Wái	Do.	285
98	„ Vritt Sudha	Sátára	Do.	200
99	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
100	The Gujarát Darpan	Surat	Bi-weekly	700
101	„ Gujaráti	Bombay	Weekly	2,450
102	„ Gujarát Mitră	Surat	Do.	800
103	„ Kaiser-e-Hind	Bombay	Do.	2,500
104	„ Káthiáwár News	Rájkot	Bi-weekly	..
105	„ Suryă Prakásh	Surat	Weekly	375
	GUJARA'TI.			
106	The Ahmedabad Times	Ahmedabad	Weekly	250
107	„ Ajab	Surat	Monthly	700
108	„ Akhbáre Sodágar	Bombay	Daily	800
109	„ A'ryă Dharm Prakásh	Do.	Monthly	400
110	„ Bhim Sen	Do.	Weekly	...
111	„ Bombay Samáchár	Do.	Daily	2,200
112	„ Broach Mitră	Broach	Weekly	350
113	„ Broach Samáchár	Do.	Do.	700
114	„ Buddhi Prakásh	Ahmedabad	Monthly	580
115	„ The Cambay Gazette	Cambay	Fortnightly	...
116	„ Chának	Surat	Monthly	500
117	„ Chandra	Do.	Do.	600
118	„ Darbár Patrika	Ahmedabad	Weekly	...
119	„ Deshi Mitră	Surat	Do.	1,250
120	„ Din Mani	Broach	Do.	...
121	„ Dnyán Darshan	Do.	Monthly	...
122	„ Dnyán Sudha	Ahmedabad	Do.	250
123	„ Dnyán Vardhak	Bombay	Do.	600
124	„ Fursad	Do.	Do.	400
125	„ Gap Sap	Do.	Fortnightly	300
126	„ Gul Afshán	Do.	Monthly	1,200
127	„ Hindi Punch	Do.	Weekly	450
128	„ Hindusthán	Ahmedabad	Do.	716
129	„ Hitechchhu	Do.	Do.	500
130	„ Jain Patrika	Surat	Fortnightly	...
131	„ Jám-e-Jamshed	Bombay	Daily	2,200
132	„ Kachha Samáchár	Do.	Weekly	400
133	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
134	„ Kaira Vartamán	Kaira	Weekly	100
135	„ Kám Dhenu	Bombay	Monthly	1,200
136	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
137	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
138	„ Kelavni	Baroda	Monthly	500
139	„ Madhur Vachan	Bombay	Do.	500
140	„ Nure Elam	Do.	Do.	320
141	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
142	„ Praja Mitra	Karáchi	Weekly	200
143	„ Praja Pokár	Surat	Do.	800
144	„ Rájyabhaktă	Bombay	Do.	1,300
145	„ Ranashingadun	Surat	Do.	750
146	„ Rást Goftár	Bombay	Do.	1,697
147	„ Samsher Báhádur	Ahmedabad	Do.	300
148	„ Satyă Mitră	Bombay	Do.	500
149	„ Satyă Sodhak	Surat	Fortnightly	500
150	„ Satyodaya	Dohad	Weekly	68

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
151	The Sneha Sindhu	Kaira	Weekly	275
152	„ Stri Bodh	Bombay	Monthly	560
153	„ Stri Mitră	Do.	Do.	697
154	„ Surat Akhbár	Surat	Weekly	600
155	„ Svadesh Bandhu	Mahudha	Do.	210
156	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
157	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
158	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
159	The Hubli Patră	Hubli	Weekly	...
160	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
161	The Karnátak Patră	Dhárwár	Weekly	400
162	„ Rájahansa	Do.	Do.	510
	KA'NARESE.			
163	The Chandrodayă	Dhárwár	Weekly	200
164	„ Karnátak Vaibhav	Bijápur	Do.	400
165	„ Karnátak Vritt	Dhárwár	Do.	...
166	„ Lokă Bandhu	Do.	Do.	190
167	„ Rasik Ranjini	Gadag	Do.	300
168	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
169	The Chandrika	Bágalkot	Weekly	...
170	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
171	The Bhárată Bhráta	Rewáh	Fortnightly	375
172	„ Bhásha Bhushan	Bombay	Monthly	400
173	„ Bombay Baipar Sindhu	Do.	Weekly	250
174	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	ENGLISH AND URDU			
175	The Muslim Herald	Bombay	Weekly	300
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
178	„ Charkhári Akhbár	Rewáh	Fortnightly	23
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Kushful Akhbár	Do.	Do.	150
184	„ Vakil Islam	Do.	Dily	...
	PERSIAN.			
185	The Iklil	Karáchi	Weekly	...
186	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
187	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
188	The Baroda Vatsal	Baroda	Weekly	1,000
189	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
190	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
191	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
192	„ Muin-ul-Islám	Do.	Do.	300
193	„ Prabhát	Hyderabad (Sind)	Do.	400
194	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
195	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
196	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

PART I.—*Politics and the Public Administration.*

A political exhortation by an educated Native.

1. The *Kesari* (50), in its issue of the 27th February, publishes substance of a lecture on "Division of labour in political matters" read at a public meeting presided over by the Honourable Mr. Justice Ránade and held under the auspices of the Hindu Union Club, Bombay, and of the comments thereon made by Mr. Jinsiwále, M.A., who was once Professor of Sanskrit in the Wilson College, and by the President. The lecture gives a scheme for dividing the work of political agitation by memorials, petitions, &c., among different committees, secretaries, &c. Mr. Jinsiwále's remarks, which were not confined to the subject of the lecture, and contained an exhortation to the audience to make united efforts in the interests of themselves and their country, were to the following effect:—No doubt it is fortunate that we are under British rule, but we must not forget that we have lost our Native rule. It may be that there is God's grace in making us dependent on others' will and we must remain contented so far as we can. The lecturer, Mr. Khare, and other new educated men seem to think that the ideas of people's rights and their control over the sovereign have come from the West, but they are mistaken. The people control the sovereign more or less in every country. In a dissertation on the duties of a king delivered by Bhishma, as stated in the great Indian epic, the Mahábhárat, the principle that "the king is for the people and not the people for the king" has been laid down. The idea of the king being only for the convenience of the people is prevalent amongst us. The execution of the Indian king Vena by his subjects is not looked upon as an offence and is similar to the execution of Charles I. There is much ignorance prevailing among our people about their own circumstances. It cannot be said that we are in our present poor condition simply because we are ignorant; there are several political reasons for it, which must be studied by the light of history. We are making so much ado by holding meetings of the Indian National Congress, but has Government given us anything? The Irish people have been asking for Home Rule for 800 years, and yet the English people have not given it to them. If such is the case with the Irish, who are in many respects similar to the English people, what hope have we? In all our efforts we must bear in mind that no one will voluntarily give anything to others, and this is quite natural. If the political movement of 1799 had been crowned with success and if the battle of Trafalgar had not been fought, the French would have probably been our rulers, and in some matters they would, perhaps, have shown some liberality towards us; but they are a fickle-minded people and even their favour would have proved disastrous. Similarly, though our information about the Russians is got through their enemies, Russian rule is not good. On the whole, the present rulers are the best for India, for, their political constitution is best of all and we may be benefited thereby. Indeed, we have been pressed like sugarcane, but it is some consolation that they give us education. We possess intellectual sharpness and Government is afraid of it. Our people have begun to ask for new rights and the Government is afraid of the education we have received. These two are fortunate things. It is very good also that we have hitherto got nothing from Government. It is not an insignificant thing that Government does not feel pity for us. This circumstance will produce a union amongst us and then we are certain to get our rights and privileges. The American War of Independence has made Government wise and it concedes people their rights when they become strong. Colonies like Canada, Australia and Ceylon got their rights without warfare. The English people know well when to tighten and when to loosen the ties, and when they see that there is union and firmness in us and that we will take from them what they refuse, then and then only will they concede us our rights. Though there has arisen some ill-feeling between the Hindus and Musalmans, yet we have been and shall be one people and then Government will have to give us our rights. Union merely amongst the Hindus themselves is not an insignificant thing. Merely by making petitions you will get nothing. You must make united efforts. There are many instances in European history of the people having achieved great deeds by their strength. In short, what I wish to impress upon your minds is that you should bring about early and repeated occasions for Government to say 'no' to

your demands, that you should be ready to sacrifice your lives, and be zealous and honest in your actions, and if you do all these things our ends will soon be accomplished. The President, the Honourable Mr. Ránade, after having made some remarks on the scheme proposed by the lecturer, explained to the audience that real freedom or liberty consisted in doing things in accordance with the fitness and power of one's *self* or soul, and not in not having a foreign ruler, and said that if this meaning of freedom be borne in mind in all movements, men strong in judgment, industry and goodness of heart are certain to turn up, that the best principle is that only those men should do a thing who are fit for it and can do it zealously, and that the reason why institutions do not go on well is that they are not supported by men devoted to them. [The *Indu Prakásh* (16) of the 26th February has reported the same speeches of Mr. Jinsiwále and the President at greater length and in more forcible language.]

Collection of land revenue in Assam and the shooting of rayats.

2. The *Poona Vaibhav* (67), in its issue of the 25th February, refers to the attempt made for the collection of enhanced land assessment in Assam and to the reluctance of the rayats to pay it, and observes:—It is said that in former times farmers were made to stand in the sun with stones on their heads if they did not pay the land assessment. A practice still more cruel than this prevailed under the Mogul rule, and it was to fasten to the mouth of the defaulting rayat a horse's feed-bag filled with ashes! The very English people, who boastfully characterised these two practices as extremely inhuman, are now shooting their poor disarmed rayats for the sake of land revenue! In view of this change for the worse, who will not say that Mogul rule was better than British Government? What guarantee is there that the law which has been now enforced in Assam will not be introduced throughout the country? Do not such high-handed proceedings reach the ears of the sleeping English public at home? Or is it their belief that the time has arrived for shooting the natives of India? Whichever may be the case, there is no doubt that the present is a very dreadful time.

The dispensation of justice in India compared to a serpent.

3. The *Rájyabhakta* (144), in its issue of the 27th February, publishes an account, furnished by a friend, of a dialogue supposed to have taken place between a traveller and a serpent with two tongues and gifted with the power of speech. The serpent, who claims to represent justice as dispensed in the present Iron-age, disappears after describing its own merits. The traveller is unable to understand what was said to him, and the paper remarks:—We give a description of British justice to enable the traveller to understand the serpent's sentiments. British justice has several forms: (1) Political justice: this is done in appropriating other persons' territories, in playing tricks and in misappropriating property; this sort of justice was administered by Lord Clive to Omichand and was to be seen in the dealings of the late East India Company's servants with Native States, in the way Gilgit was taken possession of, in the way Malhár Ráo was dethroned and Manipur was taken away from its late ruler, &c. (2) Civil justice: its beauty is that both the plaintiff and defendant are ruined. It may take a dozen years or a dozen generations to obtain a decision of the Court. (3) Criminal justice: this is differently administered to white and black men. If a white man is killed by a black man, the latter is hanged. Only recently a number of religious mendicants were severely sentenced at Ahmedabad because they had a quarrel with some soldiers. If black men lose their lives at the hands of white men, the latter are acquitted. Persons committing crime escape punishment, while the innocent are punished. Under the plea of dispensing justice Barristers earn a living and the Courts make money for the benefit of the Government. It was never the intention of British law, or people, or Parliament, to distort justice as is at present done in India; but the British power undergoes a change soon after it lands in India. The greatness of British Government depends solely on pure justice. The merit of a Government consists in impartial dispensation of justice, but it is extremely to be regretted that this essential element is completely neglected at present and difference is observed between Natives and Europeans. Frequent orders are passed to make sentences heavier. It is gratifying that endeavours are being made to draw the attention of Parliament to this state of things.

Mr. Westland's statement at the Imperial Legislative Council regarding the financial position of India criticized.

4. With reference to the long statement made by Mr. Westland at the Imperial Legislative Council on the 1st instant about the financial position of India, the *Bombay Samáchár* (111), in its issue of the 3rd February, says:—Seeing that there will be an increase in the amount of taxation at the very commencement of His Excellency Lord Elgin's administration some persons are likely to blame His Excellency, but they must remember that it is Lord Lansdowne and not Lord Elgin who is to blame for it. The mistakes committed by the former are now exhibiting their evil results. Lord Elgin must find it very difficult to correct at once these mistakes of his predecessor in office, and the only way open to him is to make up the enormous deficit by imposing new taxes and resorting to other measures. Several Anglo-Indian newspapers are not unlikely to blame the Supreme Government for proposing to increase the revenue by the levy of import duties, exempting therefrom cotton fabrics and yarns, and to denounce the Liberal Government in unmeasured terms. There is no doubt that an exemption of Lancashire cotton fabrics and yarns from duty is an injustice to India, but it ought to be remembered that neither the Liberal nor the Conservative party dare offend the influential cotton spinners of Lancashire, and for this certain forms of the English constitution are to be found fault with. The object of the Anglo-Indian papers in denouncing the Liberals is to create dissatisfaction with them in India, and to accuse them of it at new elections for Parliament or other occasions and place them in an awkward position. It should be remembered that Lord Ripon, at the commencement of his administration, had to remit the cotton duties, and yet there has been no other Indian Viceroy who conferred so many benefits on India and hastened her progress so rapidly. Lord Ripon had to submit in the matter of the cotton duties to the vast political power of the Lancashire cotton spinners, and it is no wonder that His Excellency Lord Elgin has to do the same. [The *Jám-e-Jamshed* (131), in its issue of the same date, and the *Akhbáre Sodágar* (108) of the 3rd idem severely condemn the imposition of the import duty, exempting the Lancashire cotton fabrics and yarns, and exhort the people of Bombay to hold a public meeting to denounce the proposed taxation and to appeal to Parliament on the subject.]

Remarks on the present financial condition of India.

5. The *Indian Spectator* (3), in its issue of the 25th February, writes:—The late Viceroy, on the eve of his departure, spoke of the Government of India as a Government by experts. Would some one tell us how many experts it requires to ruin a country? To think of India becoming a bankrupt—the country whose wealth has been its curse, inviting the brigand and the conqueror at every turn! If the conquest of India is the glory of Britain, the impoverishing of her is her shame. And this impoverishment is due more to the ignorance than to the rapacity of the foreign ruler. The people of India have no wish to hamper the action of His Excellency Lord Elgin's Government in regard to this or any other subject. But they would prefer very much that things were done openly and in the light of day, and that opportunity should be given for adequate public discussion of any measure that is to be adopted, be it financial or administrative. Government have everything to gain by a policy of trustfulness, and much to lose by distrust and suspicion, even by apparent disregard of popular wishes and idiosyncrasies.

A suggestion in connection with the Lady Dufferin Fund for supplying medical aid to Native women.

6. In alluding to the summary of the last five years' progress read at the recent annual meeting of the Lady Dufferin Fund, the *Jám-e-Jamshed* (131), in its issue of the 1st March, says:—The report shows that principally European and Eurasian medical women have been employed in different parts of the country to give medical aid to Native women, and that more than ninety per cent. of the female students that are being prepared for the work are also Europeans and Eurasians. The number of the female students attending the medical colleges in different presidencies is given, but except for Burma, the numbers of European and Native students are not separately shown. Such information would have served a good practical purpose. If the charitable objects of the Lady Dufferin Fund

are to be faithfully and effectually carried out, particular care should be taken to send out sharp Native young ladies as doctors after giving them a sound medical education. No number of European and Eurasian medical ladies will be able to give due medical aid to Native women, as the report itself states that the medical ladies find it very difficult to fight against the fancies and superstitions of Native women.

7. The *Dnyán Prakásh* (14), in its issue of the 1st March, says:—Soon after her arrival here, Lady Elgin took up the work of the Lady Dufferin Fund and is doing it zealously. The fund has so long supported only European nurses and lady doctors, and the people have, therefore, come firmly to believe that the fund has been established not with a view to give medical relief to the women of India, but to serve somehow or other as a means to import into India European lady doctors and to make provision for them. If the promoters of the fund really wish to give medical relief to the women of India they must encourage Native ladies to become doctors and must arrange to give them proper education. Even if half of the amount spent up to this time in importing European lady doctors had been spent on training Native lady doctors, the Native women would have derived much benefit from it. That knowledge of the diseases of Native women and of the medicines which would suit their health in Indian climate, which Hindu women can acquire, cannot possibly be acquired by foreign women. The medicines which have good effect on the health of English women in English climate cannot possibly have the same good effect on Indian women even though the diseases from which they suffer may be the same. It is to be hoped that Lady Elgin and other managers of the Lady Dufferin Fund will duly consider this matter.

Memorial of the Poona Sárvajanik Sabha on the scheme said to have been framed by the Bombay Government in regard to the admission of Natives to the new Provincial Service.

8. The *Rást Goftár* (116), in its issue of the 25th February, is glad that the energetic Sárvajanik Sabha of Poona has sent a well considered and timely protest to the Supreme Government against the scheme which is said to have been framed by the Bombay Government for the new Provincial Service, and observes:—The chief complaint against the scheme is that the Mámlatdárs are excluded from the service, while the Subordinate Judges are to be included in it. This invidious distinction seems to have been made owing to the exclusion of Tahsildárs by the Madras Government from the same service; but there is much difference between the Tahsildárs and the Mámlatdárs. The former rise in service from low posts, while the latter are mostly University graduates, and if the Mámlatdárs do not get an opportunity to rise in the service, educated Natives are not likely to join the Revenue service and those who may join it may become intriguing and corrupt. The present Deputy Collectors having generally risen from Mámlatdárships are well-versed in the work of the latter office. If the Deputy Collectors are appointed hereafter according to the results of nominal examinations, they will not be able to properly examine the work of Mámlatdárs, whose duties are more responsible than those of the Subordinate Judges, as they are entrusted with both criminal and revenue work. In addition to these duties the Mámlatdárs have to supervise the A'bkári, Forest and Salt Departments. If the Mámlatdárs, who joined the service in expectation of becoming Deputy Collectors one day, are disappointed, will not Government break its word with them? Should the Bombay Government insist on not altering its scheme, it should, like the Madras Government, keep the lien of the present Mámlatdárs on the post of Deputy Collector for a certain number of years. The Provincial Service being next to the Imperial Service, is it not necessary to fix the M.A. degree for admission to it? How is one to expect members of this service, with a low standard of education, to dispense justice impartially and fairly? It is highly objectionable that Government should reserve to itself the right of making some appointments according to its own sweet will. The same principle of making appointments to the Statutory Civil Service was objected to by the people and the Public Service Commission supported the complaint. Those who may enter the service by the competitive examinations may find it unbearable to serve on equal terms with those who may be admitted through simple influence

with Government. If Government want to patronize the backward classes, it may do so in giving them proper education.

The memorial of the Muhammadans of Monghir in connection with the question of the slaughter of the cow disapproved.

9. The *Darbár Patrika* (118), in its issue of the 26th February, in disapproving of the memorial of the Muhammadans of Monghir to the Supreme Government against the resolution of the Bengal Government in regard to the slaughter of cows, observes:—It would not be proper for the Hindus to ask the Muhammadans not to slaughter animals for religious purposes, but the latter ought not to wound the religious feelings of the former in offering religious sacrifices. The Muhammadans have no reason to complain against Government in this case. The Hindus never asked Government to prohibit the slaughter of cows, and if they show by statistics the advantages accruing from preserving the cow and refuse to sell the animals for slaughter, they could hardly be found fault with. The Muhammadans, who came and settled in India several hundred years ago and propagated their religion, converting several Hindus, have no reason to take exception to the cow-protection societies, but as they are illiterate some designing persons mislead them. Government would do well to carefully consider the question of cow-protection before granting the prayers contained in the memorial.

Muhammadan version of the Hindu-Muhammadan riots at Yeola of 6th February last.

10. In an article, headed, "Oppression of Muhammadans by the Hindus at Yeola," the *India Gazette* (182), in its issue of the 15th February, says:—From the accounts of the Yeola riots that have appeared in the English and the Gujaráti newspapers, it seems that the Hindus are oppressing the Muhammadans. A short account of the riots is as follows:—On Sunday night the Mámlatdár convened a meeting of Hindus and Muhammadans to bring about a reconciliation between them. At this meeting the Mámlatdár asked the Musalmans not to kill cows and the Hindus were asked not to pass by the Masjids with music. The Hindus replied that they would play only upon a gong. Thereupon the Muhammadans left the meeting. On Monday night the Hindus killed a pig and were bold enough to leave it hanging in the Patel's Masjid. When the Muhammadans went to the Masjid for prayer the next morning they saw a portion of the ground saturated with blood. Being deeply grieved at the sight they determined to attack a Hindu temple. Hearing this the Mámlatdár ordered the Faujdár to disarm the Muhammadan police and to give the arms to Hindu police and also ordered the latter to fire on the Muhammadans. By this fire about 300 Muhammadans were wounded and about 10 killed. Thousands of Hindus then assembled and set fire to the Jumma Masjid, attacked the shops of the Bohras in the vicinity of the Masjid, and after dipping in kerosine oil and lighting the bundles of cotton twist found in the shops burnt other Masjids and the houses of Muhammadans. Whenever they came across a Muhammadan they threw him into the fire. Owing to this oppression many Muhammadans left the town, many saved their lives by climbing trees and several were drowned in the river while fleeing from the town. The account which we have given above is corroborated by the *Times of India* and other English and Gujaráti newspapers. Great oppression was thus practised upon Muhammadans by Hindus. The Government of India should direct its attention to this matter.

The Muhammadan version of the Yeola riots considered to be a fabrication.

11. The *Indu Prakásh* (16) of the 26th February, in its English columns, writes:—The versions of riotous occurrences at Yeola between the Hindus and the Muhammadans given by the two communities are necessarily divergent, but we feel no hesitation in saying that the version of the occurrences given by the Muhammadans is not even plausible and bears on its very face marks of manufacture. It is highly necessary under the circumstances that Government should lose no time in eliciting the truth by making an independent enquiry into the whole affair, as is prayed for by certain inhabitants of Yeola in a memorial recently submitted to Government. The demands of the memorialists are few and very reasonable; they pray (1) that an independent enquiry into the riots generally be instituted through officers

unconnected with the district, (2) that arrested persons be tried by independent officers, but not summarily, (3) that the Mámlatdár and Police Inspector be transferred to some other district for the purpose of re-establishing confidence and sense of security amongst the unhappy, persecuted and sorrowing inhabitants of Yeola. These are very moderate demands, and we hope Government will try to make amends for their past blunders by conceding them. It has been reported that the Police Inspector has already been transferred. Why the Mámlatdár also should not be sent to a quieter táluka we do not know. We hear from last Thursday's *Government Gazette* that Mr. Winter, the Collector of Násik, is permitted to resign the service from May coming. Has the Government at last found out that he is not the man to be entrusted with the executive government of a district?

Adverse comments on the resolution of the Bombay Government dated 10th February last on the riots at Yeola.

12. In alluding to the Government resolution, dated 10th February 1894, on the Yeola riots, a correspondent of the *Shri Sayáji Vijay* (189) of the 24th February, in its English columns, writes:—The Governor in Council completely absolves the Yeola officials from any remissness of duty on their part and throws the whole responsibility of the riots on the *inhabitants.* The district officials can now well be proud of the indirect compliment they have received from "His Excellency the Governor in Council" for their "meritorious" services, or at least it will remove the anxiety which they must have felt as to the opinion of Government about them, and so far their position is enviable. But alas! the compliment is quite gratuitous, nay, the most undeserved, and it is paid at the sacrifice of justice and equity. Indeed, this way of screening the subordinates is suicidal when their mistakes have been proved to the hilt. The Hindus and the Muhammadans were the contending parties and so their religious scruples were expected to be rather too fastidious, but the representatives of Government were there and it was their imperative duty to sit in judgment and decide the party rights impartially and coolly. But they failed in their duty, showed utter disregard of the susceptibilities of the inhabitants, and for this remissness of duty, lack in promptitude and indifference of their representatives to the passing events, Government cannot tax the people of Yeola, and if therefore the punitive police is necessary, its cost must be borne by the Government itself. Again, if Government cannot afford to bear this extra expense, there being a deficit in the budget, it cannot be thrown even partially upon the Hindus. This is injustice pure and simple, and favouritism, open and inopportune. It is an intimidation to the quiet and law-abiding and an encouragement to the reckless and ferocious. Had the Government come to their rescue, I am sure the Hindus would not have been involved in this scuffle and would have quietly allowed themselves to be protected by their paternal Government. But neither did the Government come forward with its help, nor did the Muhammadans retreat, and the Hindus naturally followed the only course left to them, and for this their defensive attitude, they will not be charged with any sin even on the day of Judgment.

An enquiry into the origin and causes of the recent riots at Yeola asked for.

13. The *Mahrátta* (5), in its issue of the 25th February, writes:—The readiness with which the Hindus have agreed to the proposals submitted for their consideration on Sunday last by Mr. H. E. Winter, the Collector of Násik, is calculated to strongly support the view expressed by us that the responsibility for the recent disturbances cannot be laid at the doors of the Hindu community of Yeola. Whosoever may have instigated them to assume the particular attitude they did—and it is difficult to settle such a delicate point without a searching and exhaustive enquiry,—it would appear to have been clearly established, as remarked by our contemporary of the *Times of India*, that on both the occasions it was the Muhammadans who were the aggressors. We accordingly trust that the Bombay Government will lose no time in directing a searching and exhaustive enquiry to be instituted for ascertaining the origin and causes of the recent disturbances. It is also to be devoutly hoped that the principal dispute between Hindus and Muhammadans at Yeola will be settled by the authorities in a manner justifying the confidence reposed in their assurances by the leaders of the local Hindu community, when on their

representation they assumed their business relations and dealings with their fellow-townsmen.

14. The *Indian Spectator* (3), in its issue of the 25th February, writes:—There is one feature in connection with the Yeola riots which demands serious attention. The Hindus freely allege that they have throughout received an unfair treatment, and that the officers are still very hard upon them and them alone. They also deny the alleged desecration of the Patel's mosque, which is said to have been the immediate cause of the recent outbreak of religious fanaticism. No proof, they urge, has been given in support of the alleged insult to Islam. On the contrary, the Muhammadans are said to have burnt down a temporary *pendal* erected by the Nágpur weavers in honour of Hanuman, and thrown the idol into a gutter. We must wait and see what the Muhammadans of Yeola have to say to this. We appreciate fully the necessity of drawing a veil over past occurrences, but we think allegations against officers should not be passed over without adequate enquiry. There is reason to fear that there has been some bungling in responsible quarters, considering that the troubles in Yeola commenced six months ago, and once at least in this period there was a free fight between the rival communities. An enquiry would show the nature of mistakes that may have been committed on such occasions, and make us wiser and abler to deal with such troubles in future. In the meantime Yeola has been placed under a punitive police force, the cost of which has to be borne by the local municipality. This procedure may have been found necessary for the time being, but is not one likely to add to the reputation of the British Government either for justice or for power to repress injustice and wrong. It means poverty of administrative resource, and should not be adopted, save in an extremity. The sooner this punitive force is withdrawn from Yeola, the better for all parties. We are glad to hear of an effort being made to bring about a state of peace and order at once.

Transfer of the officers at Yeola recommended.

15. The *Vártáhar* (87), in its issue of the 2nd March, observes:—As the officers at Yeola have not yet been transferred elsewhere though repeatedly prayed for by the general public, there would be nothing strange if the Hindus think that Government desire to side with the Musalmans and to punish the Hindus. If this impression once gets a footing on the minds of the meek and patient Hindus, and if they get more riotous in the belief that unless they commit riots the partiality shown to the Musalmans will not be put a stop to, what will be the consequence? We therefore request Government to take proper measures to punish those officers whose carelessness and negligence brought about the Yeola riots, so that officers at other places may have a salutary lesson therefrom and the faith of the people in the fairness and honesty of Government may not be shaken.

Disapproval of the notification issued in the matter of the killing of a pig at Yeola.

16. The same newspaper, in its issue of the 28th February, disapproves of the notification issued by the Collector of Násik, offering a reward of Rs. 500 to any person who may find out the man who killed a pig in a mosque at Yeola, as no such reward has been offered to find out the Muhammadans who killed cows at a temple at the same town, and says that unless Government refrain from showing this kind of partiality to the Musalmans, Hindu-Musalman riots will not be at an end, and are likely to disturb the peace of the country.

17. The *Mahrátta* (5), in its issue of the 25th February, writes:—It would seem from an announcement made by our Yeola contemporary of the *Rághav Bhushan* in its issue of Monday last about a proclamation having been issued offering a reward of Rs. 500 to any one who gives information which will lead to the arrest and conviction of the person who threw a pig into the Patel's mosque, that the local authorities at any rate believe the story to be true. Be that as it may, the authorities are also bound to bring to justice and visit with condign and exemplary punishment those who defiled the Hindu temples by slaughtering cows there. It seems to us to be absolutely necessary also that the enquiry into the several cases arising out of the recent disturbances should be entrusted to some strong, firm and impartial officer, who should be unconnected with the

district and who should, moreover, be neither a Hindu nor a Muhammadan. It seems that Mr. R. B. Stewart has been selected for this duty, and we doubt how far he will justify his selection for this responsible and onerous duty by fearlessly and impartially discharging it, as he is not unconnected with the district.

18. The *Native Opinion* (17) of the 1st March, in its English columns, writes:—A surprising offshoot of the official incompetence at Yeola is the recent authoritative offer of a prize of Rs. 500 to any one leading to the conviction of the person or persons who must have thrown a pig into a Yeola Masjid. In the name of justice and fair-play we expected the offer of a similar prize for the discovery of those Muhammadans who killed a cow in a Hindu temple. Are the people then to construe the absence of such a prize to the effect that the killers of the cow have been traced and are now in jail? Probably they are yet to be traced, and the attitude of Government in this matter may be misunderstood by the Hindus—a circumstance that must ever rankle in the breast of the latter and be productive of evil consequences, if not now, at any time in future. Be it, however, said to the credit of the local *Times* that it has in a recent issue taken a sound view of the situation, and were the Government to direct its operations on that line, there would be every chance of their getting out of the difficulty with some credit.

Comments on the proceedings taken against rioters at Yeola.

19. While giving a short account of the arrests and trials that are being made at Yeola in connection with the recent riots, the *Rághav Bhushan* (72), in its issue of the 26th February, says that the respectable rich Hindus, who have been accused of riotous conduct, appear from their very faces innocent and have been dragged out simply through malice, the real offenders being left in the background, and that persons are charged at haphazard as much difficulty is experienced in identifying those who actually took a part in the riots.

20. A correspondent of the *Kesari* (50), writing on the same subject in its issue of the 27th idem, bitterly complains of unfairness and oppression being practised in issuing summonses and warrants in connection with the riots, saying:—Summonses are distributed broadcast from early morning to evening. An allegation by any Musalman, no matter what his character may be, that a certain rich man was among the rioters, is enough to warrant a summons being at once served on the man. It is a matter for satisfaction that telegrams having been some time ago sent to Government and the Honourable Chief Justice, rich persons are not now kept in custody, but are released on bail. If any persons' names are not known they are taken to the police station like sheep. I saw this very day (24th February) a large flock of Nágpuri weavers so taken away. Some persons are said to have complained that the police beat them at night. On the whole, the time is very critical, and if rich merchants alone are proceeded against, as at present, the town will soon be deserted. While a notification has been published offering a reward of Rs. 500 to any person who may find out a trace of the pig's carcase thrown into a mosque, nothing has been done to find out the persons who desecrated Hindu temples and images. Though some Musalmans have been identified and complained against, their cases have not yet been investigated into. Such is the treatment awarded to the Hindus and Musalmans at Yeola.

A suggestion to bring the Hindu-Muhammadan riots to an end.

21. The *Muslim Herald* (175), in its issue of the 20th February, gives an account of the disturbance between Hindus and Muhammadans at Sháhábáj which is similar to that reported from the *Káside Mumbai* (136) at paragraph 28 of the Report on Native Papers, No. 8 of 1894, and adds that if the charity boxes kept at most of the stations on the B. B. & C. I. Railway for collecting money for the cow-protection societies are removed these riots will soon come to an end.

An affray between Hindu and Musalman mill-hands at Sholápur.

22. The *Mumbai Vaibhav* (60), in its issue of the 26th February, says:—On Monday the 19th instant a serious affray took place between Hindu and Musalman mill-hands working in Morárji Gokaldás Cotton Mill at Sholápur, and about five persons were injured on each side. The Treasury

Officer, and Chief Constable of the place having rendered timely assistance to the manager of the mill, Mr. Carter, the affray was soon stopped. Mr. Virchand, the agent of the mill, has gone to Sholápur to enquire into the origin of the quarrel. The people of Sholápur have been much terrified by this occurrence and have petitioned Government that a few companies of the regiments stationed at Poona and Secunderabad should be posted at Násik, Sholápur, Surat and Broach, so that in the event of riots breaking out in any part of the presidency they may be quelled at once.

A decision of the Bombay High Court in appeal contrasted with that of the Panjáb High Court in a similar case.

23. The *Bombay Samáchár* (111), in its issue of the 26th February, writes:—A few months ago, Marsden, an Englishman, the Superintendent of a Brewery at Dalhousie in the Panjáb, shot down his wife and son and seriously wounded his daughter. The case was tried by the Panjáb High Court, and Marsden being pronounced to be an insane has been consigned to a lunatic asylum. A case similar in every particular to that of Marsden, which appeared before the Bombay High Court in appeal, was disposed of by it last week. In the latter case a native of Hubli was accused of having caused the deaths of one of his female relations and his two daughters. The accused pleaded guilty to killing all the three persons, however asserting that they used to abuse and otherwise annoy him, and that this conduct of theirs so much excited him that he killed them. The defence for the accused was that the mind of a person who committed such horrible deeds was evidently deranged. This defence was not accepted either by the Sessions Judge or the High Court, and the accused has been sentenced to transportation for life. The Judges may have sound reasons for confirming the sentence of transportation; but the decision passed in this case will be compared by the Native public with that passed in Marsden's case and the comparison will cause it much confusion. In both cases the murders were caused by unsettled mind and excitement, and yet, while Marsden was declared not guilty and released, the Hubli man, a Native, has been transported for life. There is vast difference between the two decisions, and it is a question which of the two is right.

Recommendations in connection with the destruction of dogs by the Bombay police.

24. With reference to the notification from the Commissioner of Police, Bombay, that dogs found straying outside the premises of their respective owners in the current month of March will be destroyed, the *Jám-e-Jamshed* (131), in its issue of the 2nd March, says:—Every year at the commencement of the hot season such notifications are published and the work of destruction is done, without apparently lessening the number of cases of hydrophobia. The present system of destruction has proved offensive to a large number of the population, and the Commissioner of Police ought to make a change in it. A few months ago the "Lithal Chamber," that has proved so successful in America for the destruction of dogs without torturing them, was introduced at Madras; and it should be ascertained whether the new method has proved equally successful there, and if so, it should be introduced in Bombay in deference to the feelings of the population.

PART II.—*Education.*

His Excellency Lord Harris at the Convocation of the Bombay University.

25. The *Gujarát Mitrá* (102) of the 25th February, in its English columns, writes:—Those were certainly the well-seasoned thoughts of a true politician which His Excellency Lord Harris offered on Tuesday evening to the graduates of the Bombay University as to how they are to take their chance in the hard contest of life and how they are to interest themselves in political agitation. He encourages them freely and heartily in the study of politics as a matter of interest to them as parts of the general community. But his only advice is—and a sound advice too—"study them in an impartial spirit, and endeavour to see both sides of the question," instead of being satisfied, and, for the matter of that, carried away by the thoughts of individuals here and there. We wish the advice were received in the same warm spirit in which it was offered. It is really gratifying to note from

Lord Harris' speech, though that is no startling nor new truth to us, that among politicians there is an honest desire to do justice, and that even amongst English politicians "there is that desire to do justice to the Natives of India." Those who are capable of appreciating the benefits of British rule are conscious of the truth of this trite saying of Indian politics, and it is their earnest endeavour to place before them such facts as would make that conclusion possible in the practical course of affairs.

26. The *Kaiser-e-Hind* (103) of the 25th February, in its English columns, writes :—It goes without saying that the criticism of His Excellency Lord Harris on the address by Dr. Bhándárkar was exactly what was expected from his party traditions and Tory training—emphasized as these have been by his four years' close contact with the bureaucracy of the land. It is, indeed, most extraordinary that His Excellency, who almost daily judges acts on one-sided and so-called "confidential" reports, and oftener than not does injustice to individuals and communities, should come forward as a critic of those who, unlike him, at least take care to weigh the two sides of a question before expressing their views. The Native critic who criticises the conduct and action of the authorities is certainly a more impartial critic than His Excellency, who is hardly known to judge the bearing of all sides of a question. Had he done so, the public condemnation against the Mowra Bill would not have been so universal; neither would his policy in the matter of the August riots have been subjected to that strong hostile criticism that it was. The Native critic is the frank exponent of the unspoken sentiment and unexpressed feeling of his countrymen. Not so the head of the Government and his Councillors. This could be proved to demonstration by hundred and one instances.

Dr. Bhándárkar's address at the last Convocation of the Bombay University.

27. Writing about the address delivered by Dr. R. G. Bhándárkar, the Vice-Chancellor, at the recent Convocation of the Bombay University, the same newspaper says :—It is of no use lamenting the past. Our hopes were high that in Dr. Bhándárkar we should find a successor equal to the sagacity, tact and judgment, if not to the ability and eloquence, of Mr. Telang. Judging from the more important of his observations—we mean those having reference to the educating value of University education in its relation to the higher duties of the citizen and the patriot—we are sadly disappointed; and that for two reasons: Firstly, in the illiberal view he has taken of the duty of a citizen towards his country, and, secondly, his views as regards respect towards authority. It seems that Dr. Bhándárkar has learned to little purpose the significance of the political events of the last ten years and upwards which have been entirely revolutionising the surface of the country and the minds of the educated classes; and he seems to have learned to less purpose all the value of that historic lore on which he laid such great emphasis and exhorted the *alumni* of our schools and colleges to pay greater attention. If history, as Freeman pertinently observes, is past politics, and if present politics is future history, then we cannot help remarking that Dr. Bhándárkar's entire career is as barren and desert-like as the desert of Sahara. But, possibly, we are doing great injustice to him, knowing as we do that the Vice-Chancellor, from his college days upwards, never carried that broad-mindedness so essential to the student of history and the teacher of politics. His was a narrow groove, not fully open to the reception of those liberal ideas which are vitalizing and vivifying all struggling nationalities like those of India. The receptive capacity being deficient, perhaps he is not to be blamed for the views he expressed at the Convocation. But, at the same time, we cannot excuse him for placing himself and his enlightened countrymen in a false position by airing those views when he might have entirely held silence on them. We fear it was a grave error of judgment to have at all dragged high politics on the platform of the University, when previous occupants of the chair have been more or less discreet on the matter. It is dangerous to air such views in the present political condition of the country, when there is going forward a severe struggle between the dumb driven people on the one side and the omnipotent bureaucracy on the other—when, in fact, the elements of light are having an unequal combat with those of darkness. That light shall, in the long run, triumph over darkness goes without saying. But meanwhile any Indian, who thoroughly understood what

genuine patriotism was, not the brummagem virtue of which the Vice-Chancellor made much of on the very first occasion of his mounting the public platform in the sacred hall of our University,—any Indian, we repeat, who thoroughly understood what genuine patriotism was, would have refrained from dwelling on the subject and thus prevented any further widening of the gulf of animosity between the rulers and the ruled. No doubt, in these days it is the easiest thing to play to the official gallery which is potent in its influence over those who care to bask in its sunshine. But it is the most mischievous and unpatriotic game. We should not be surprised that the address is applauded to the skies by the Anglo-Indians through the inspired organs of the heaven-born services. In fact, the Governor of Bombay, in his Janus capacity of Chancellor, was injudicious enough to pat the Vice-Chancellor on the back. To His Excellency it was just the thing wanted to give point and emphasis to the official cant of which Lord Lansdowne became all through the Viceregal career the vehicle—that mechanical microphone, to swell the voice of the omnipotent bureaucracy! If Indians become more pronounced in their discontent at their present political condition, it would be owing to such short-sighted, unfounded and indiscreet addresses of the character to which the Vice-Chancellor gave utterance last Tuesday. We are, indeed, sorry to have to say so much. But, at the same time, we feel that we should be sadly wanting in our duty to our countrymen if we failed to express their general sentiment on this unfortunate harangue.

28. The *Gujaráti* (101), in its issue of the 25th February, condemns most of the sentiments expressed in the Convocation speech, approving those relating to the sort of a University there should be, the employment of graduates in the Revenue and Police Departments, and the advice to the Muhammadans. The *Gujaráti* also observes that Dr. Bhándárkar ought to have known that his views on social, political and some other matters were not shared in by a majority of Natives, and would have done well to refrain from alluding to them at all, remarking that these views were expressed in such an unsympathizing manner that a stranger would mistake them for those of an anti-Native Anglo-Indian.

29. The *Dnyán Prakásh* (14) of the 26th February, in its English columns, writes:—Learned and most exquisitely conceived as the whole address by Dr. Bhándárkar is, there is one thing to which, we think, he would have done well by not alluding. We have the greatest respect for the learned Doctor's opinions, but when he tells us that India can never rise to the position of a nation until and unless she gets rid of her castes and creeds, we feel in all consciousness, we must demur. In a learned address delivered by one of the greatest Frenchmen of this century upon the question "what is a nation?" this fallacy about the incompatibility of castes and creeds with the national existence of a country has been very clearly blown up. Neither creeds nor castes have much to do with the national existence of a country. Oneness of political aims and aspirations is the essence of national existence.

30. The *Native Opinion* (17) of the 1st March, in its English columns, writes:—We think it would be as foolish to postpone political reform to social as it would be to postpone social to the political. As a matter of fact, our progress in both directions is small and the same lack of the spirit of self-sacrifice, which the learned Doctor deplores in social, is also seen in political matters. We want engines for both, brakes for none, certainly none in political matters—for, we have therein to fight with even a more stubborn foe than orthodoxy in social matters can possibly be. It is therefore a surprise to us that Dr. Bhándárkar should always be telling us to improve ourselves and rise over caste prejudices, whilst he never thinks of advising the British nation, which he certifies to be endowed with "conscience," to give up its prejudices and selfishness and pursue a more liberal policy towards young India's newly born aspirations. And we may ask Dr. Bhándárkar whether he really believes—and if so, to revise his reasons for believing—that we are asking for liberties and franchises for which we are not fitted, and that the British Government is really an ideal Government which is guided solely by the unselfish desire to do good to India.

The cultivation of vernacular literature and the Bombay University.

31. With reference to the proposition which is to be laid before the next meeting of the Bombay University in connection with certain remarks made in the review and analysis of Native publications registered in 1892, that at the Arts examinations the candidates should be made to write

an essay either in English, Gujaráti, Maráthi, Kánarese, Hindustáni, French, German, Italian or any other vernacular, the *Jám-e-Jamshed* (131), in its issue of the 1st March, says:—We do not see that the least benefit would be derived to the vernaculars of the presidency from an adoption of the proposition to be placed before the Senate. Hitherto the vernaculars have been so much neglected by the University as to give great encouragement to educated Natives to treat them with great unconcern. A few years ago a Native association of Ahmedabad drew the attention of the University to the mischief that was being committed, but no attention was paid to it. The proposal made by the Syndicate for adoption by the Senate for the purpose of encouraging vernacular literature is ridiculous. The proper course would be to set a question paper in the vernaculars at every University examination, attaching to it the same importance as is given to the paper in English, that is, insisting upon passing those alone in the examination who would secure 33 per cent. of the marks given to the paper, for, unless such importance is attached to the vernaculars, the students will not take kindly to them.

Conduct of officials and Government towards Dr. Bahádurji, late Professor in the Grant Medical College, Bombay.

32. The *Kaiser-e-Hind* (103) of the 25th February, in its English columns, writes:—We see Dr. K. N. Bahádurji, like the knight-valiant, has returned to his old charge. The letter appearing over his signature in the columns of a contemporary on Friday last reveals such a deplorable state of matters that we are simply amazed at it. Is it believable that official spite and official persecution of a most covert and poisonous character—and that from the head of a State college and from the head of a great State department—could go to the extent they did in the case of this unfortunate physician, whose sole crime seems to lie in his colour and creed? It is now clear as the noonday sun that the officials, Dr. Bahádurji's superiors, had, from the very date of his assumption of the pharmacological chair, striven to provoke, annoy and lower him in the estimation of the Government. Dr. Bahádurji's letter is practically an open challenge to "Bombay Castle" to defend itself and it would be interesting, indeed, to learn from the lips of the Chancellor of the University how far the "practical morality" on which Dr. Bhándárkar expatiated at the University Convocation was to be discerned in the acts of the authorities presiding over the Army Medical Department and the Grant Medical College. And it maybe also interesting to learn whether the Chancellor, in his capacity as the head of Government, had heard the two sides of the case, on which he so properly dilated at the same Convocation, when that notorious resolution was issued from "Bombay Castle" a month ago? The conduct of the authorities is now at the bar of public opinion, and we should wait for the verdict which public opinion may pronounce on this matter.

PART III.—*Native States.*

A recent proceeding of Mr. Plowden, Resident at Hyderabad (Deccan), found fault with.

33. The *Native Opinion* (17) of the 25th February, in its English columns, writes:—A telegram to the local *Gazette* thus describes the conduct of the Resident at Hyderabad (Deccan):—"The latest of Mr. Plowden's proceedings at Hyderabad is a request that that Native Government will make no appointments without his approval hitherto." The wording of the telegram is rather queer, but it is clear enough that the Resident's demand, unless covered by the treaties means nothing short of active interference in the internal administration of the State. Preservation of the autonomy of Native States has been all along the policy of British Government, but despite all this, Residents and Agents often take upon themselves a task of the kind alleged. Is the Indian Foreign Office cognizant of what is just now passing at Hyderabad? We cannot, however, afford to believe that the movement is at the instance of the Supreme Government, which at a time like the present is too deeply engaged to think of Mr. Plowden's moves. We hope His Excellency Lord Elgin will keep a sharp look-out and watch the movements of Mr. Plowden at the Nizám's capital.

34. The *Mahrátta* (5), in its issue of the 25th February, writes:—According to a statement made in the *Pioneer*, Mr. Plowden, the Resident at the Court of His Highness the Nizám, has requested the Government of His Highness not to make any appointments in future without obtaining his previous sanction.

We are not aware of any new treaty having been concluded between the Government of India and the Government of His Highness the Nizám, empowering the British Resident at the Court of His Highness to prefer such a demand as the one referred to by the *Pioneer*. We cannot also suppose that the British Resident at Hyderabad, assuming that such a demand as that referred to above has been made, could have made it without the previous sanction of the Government of India. We can very well understand that Mr. Plowden's demand should have caused considerable consternation at Hyderabad, because the practical result of such a demand, if actually enforced, would be not only to transfer the whole of the patronage into the hands of the Resident, but also would be tantamount to the practical annexation of the leading Native State in Southern India. We hope and trust that the announcement made by the *Pioneer* of Allahabad is without foundation.

35. The *Indu Prakásh* (16) of the 26th February, in its English columns, writes:—Presumably Mr. Plowden, the British Resident at Hyderabad, means to add one more feather to his cap. He had rendered himself notorious by his high-handedness and undue interference in the internal affairs of Kashmere, and now he seems bent on playing a similar game in the Nizám's State. Our Indian potentates are already mere puppets, with little liberty of action, and any attempt to curtail any further what little of liberty may have been left to them cannot be too seriously deprecated. To demand of the Nizám's Government that they shall make no appointments without the Resident's approval is, to say the least, equal to the Nizám's deposition. Lord Lansdowne has already shaken the faith of the Indian Princes by his foolish and mischievous action in the Manipur and Kashmere cases, and if His Excellency Lord Elgin takes no timely steps to bring Mr. Plowden to his senses, he shall have disappointed the whole Indian public. Let us hope Lord Elgin will see the injustice of the demand and do the needful in the matter.

Praises of Mr. Elliot, Survey Settlement Officer, Baroda State.

36. The *Chandra Shekhar* (190), in its issue of the 26th February, observes:—Vatandárs and others who have grievances against the Settlement Department of the Baroda State are justified in seeking redress, but it is not right to blame Mr. Elliot, who is straightforward and kind, for the fault, if any, of his subordinates. He is praised by the subjects of the State, with the exception of a few who do not know his real merits. His Highness the Gáikwád and his subjects are fortunate in securing the services of this able officer. It is very creditable to Mr. Elliot that the settlement work, which another officer in his place could not have completed within 20 years, has been finished by him in a satisfactory manner in a short time. Many Gosains and others who received annuities from the State for religious services neglected their work, and Mr. Elliot deserves credit for having made proper arrangements for its performance. He reduced also the unjustifiably heavy land-tax imposed under the former Gáikwáds. His subordinates only are to blame for the recent complaints.

Rumours regarding Mr. Laud, the Kárbhári of the Vánkáner State.

37. A correspondent of the *Snehă Sindhu* (151), in its issue of the 2nd March, observes:—It seems from the recent events at Vánkáner that Government contemplate enquiring into the complaints made against Mr. Laud, Kárbhári of that State, and the subjects of the State are desirous of having the matter soon taken up. They hope an impartial and not a nominal enquiry will be made. Numerous rumours are afloat in this connection, one of them being that Mr. Laud is trying to avoid appearing in a Court of justice either as a complainant or as a witness. It is desirable in the interests of justice that Mr. Laud should be suspended, otherwise the enquiry is likely to be a farce and its result likely to go against the Pathán Nurkhán, who has made certain allegations against Mr. Laud.

G. M. SA'THE',
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 6th March 1894.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 3RD MARCH 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ..	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Remarks in connection with the degradation of Mr. Vishnu Hari, Tahsildár of Ellichpur.

The *Vaidarbha* (2) of the 24th February, in its English columns, writes:—The last issue of the *Residency Orders* (dated 15th February) notifies that "Mr. Vishnu Hari, a Tahsildár of the 3rd grade, is reduced to the 4th grade with effect from the 12th February 1894." We do not properly know for what particular offence or offences this punishment has been inflicted on Mr. Vishnu Hari (Tahsildár of Ellichpur), although we know that during these six months unfavourable reports have been made against him to the Resident. The public would naturally wish to know the circumstances which led to the degradation of the official concerned, and we do not think it would have been improper or impolitic on the part of the local Government if they had published the whole or a summary of the proceedings against the officer. It would have been just to Mr. Vishnu Hari also, as in that case all wild conjectures would have been stopped. As for ourselves, we do not make much difference between a punishment meted out by a Court and one meted out departmentally, as both lead to the same end and serve the same purpose; and we should express the authorities would not be ill advised if with the order of punishment they gave full reasons for passing the same, as Courts do while convicting an accused.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 6th March 1894.

[CONFIDENTIAL.] **No. 10 of 1894.**

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 10th March 1894.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Critic	Rájkot	Monthly	373
3	„ Indian Spectator	Bombay	Weekly	650
4	„ Káthiáwár Times	Rájkot	Daily	300
5	„ Mahrátta	Poona	Weekly	375
6	„ Phœnix	Karáchi	Bi-weekly	400
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
8	„ Sind Times	Karáchi	Bi-weekly	250
9	„ Young India	Baroda	Weekly	150
	ANGLO-MARÁTHI.			
10	The Bodh Sudhákar	Sátára	Weekly	250
11	„ Din Bandhu	Bombay	Do.	1,550
12	„ Dnyán Chakshu	Poona	Do.	1,000
13	„ Dnyánodayă	Bombay	Do.	375
14	„ Dnyán Prakásh	Poona	Bi-Weekly	425
15	„ Hitopadeshak	Bombay	Weekly	1,000
16	„ Indu Prakásh	Do.	Do.	900
17	„ Native Opinion	Do.	Bi-Weekly	600
18	„ Prabhákar	Do.	Daily	350
19	„ Rámdás	Bijápur	Weekly	600
20	„ Shetkaryáncha Kaivári	Bombay	Do.	500
21	„ Subodh Patrika	Do.	Do.	950
22	„ Sudhárak	Poona	Do.	3,000
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	150
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	...
41	„ Hindu Punch	Thána	Do.	700
42	„ Hitechchhu	Bijápur	Do.	60
43	„ Holkar Sarkár Gazette	Indore	Do.	451
44	„ Jagadádarsh	Ahmednagar	Do.	352
45	„ Jagad-hitechchhu	Poona	Do.	4,500
46	„ Kalpataru	Sholápur	Do.	250
47	„ Kannada Punch	Bágalkot	Do.	50
48	„ Karmanuk	Poona	Do.	1,500
49	„ Keral Kokil	Bombay	Monthly	1,500
50	„ Kesari	Poona	Weekly	4,300
51	„ Khándesh Chitragupta	Dhulia	Do.	230
52	„ Khándesh Vaibhav	Do.	Do.	200
53	„ Khara Prakár	Bombay	Monthly	1,000
54	„ Kumtha Vritt	Kumta	Weekly	200
55	„ Maháráshtra Kokil	Sátára	Monthly	2,000
56	„ Maháráshtra Mitra	Do.	Weekly	250
57	„ Mahárásbtra Vritt	Do.	Do.	...
58	„ Mantri	Poona	Do.	...
59	„ Moda Vritt	Wái	Do.	325
60	„ Mumbai Vaibhav	Bombay	Daily	550
61	„ Nagar Samáchár	Ahmednagar	Weekly	150
62	„ Násik Vritt	Násik	Do.	275
63	„ Nipáni Vaibhav	Nipáni	Do.	...
64	„ Nyáyă Sindhu	Ahmednagar	Do.	175
65	„ Pandhari Mitră	Pandharpur	Do.	260
66	„ Pen Samáchár	Pen	Do.	...
67	„ Poona Vaibhav	Poona	Do.	3,200
68	„ Prabodh Chandrika	Jalgaon	Do.	100
69	„ Prabodh Ratnă	Bársi	Do.	235
70	„ Prántik Samáhár	Poona	Do.	...
71	„ Pratod	Islámpur	Do.	300
72	„ Rághav Bhushan	Yeola	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	Mara'thi—*continued.*			
73	The Rámdás	Bijápur	Weekly	...
74	„ Ratnákar	Kaládgi	Do.	50
75	„ Saddharmadip	Alibág	Monthly	...
76	„ Sarvadaman	Poona	Do.	...
77	„ Satyă Prakásh	Do.	Weekly	...
78	„ Satyă Sádan	Alibág	Do.	200
79	„ Satyă Shodhak	Ratnágiri	Do.	400
80	„ Sholápur Samáchár	Sholápur	Do.	260
81	„ Shri Shiváji	Poona	Do.	300
82	„ Shubh Suchak	Sátára	Do.	260
83	„ Sudhákar	Pen	Do.	300
84	„ Sumant and Satyă Sudha	Kárwár	Do.	300
85	„ Tukárám	Ahmednagar	Do.	250
86	„ Vanapriya	Chikodi	Fortnightly	100
87	„ Vártáhar	Bombay	Tri-weekly	700
88	„ Vengurla Vritt	Vengurla	Weekly	175
89	„ Vichár	Dhárwár	Monthly	500
90	„ Vichár Ságar	Baroda	Weekly	650
91	„ Vidushak	Karád	Do.	300
92	„ Vidya Vilás	Kolhápur	Do.	275
93	„ Vijay	Sháhápur	Do.	250
94	„ Vikshipta	Bombay	Do.	600
95	„ Vividh Dnyán Vistár	Do.	Monthly	500
96	„ Vrittadhára	Dhár	Weekly	150
97	„ Vrittasár	Wái	Do.	285
98	„ Vritt Sudha	Sátára	Do.	200
99	„ Vyápári	Poona	Do.	...
	Anglo-Gujara'ti.			
100	The Gujarát Darpan	Surat	Bi-weekly	700
101	„ Gujaráti	Bombay	Weekly	2,450
102	„ Gujarát Mitră	Surat	Do.	800
103	„ Kaiser-e-Hind	Bombay	Do.	2,500
104	„ Káthiáwár News	Rájkot	Bi-weekly	..
105	„ Suryă Prakásh	Surat	Weekly	375
	Gujara'ti.			
106	The Ahmedabad Times	Ahmedabad	Weekly	250
107	„ Ajab	Surat	Monthly	700
108	„ Akhbáre Sodágar	Bombay	Daily	800
109	„ A'ryă Dharm Prakásh	Do.	Monthly	400
110	„ Bhim Sen	Do.	Weekly	...
111	„ Bombay Samáchár	Do.	Daily	2,200
112	„ Broach Mitră	Broach	Weekly	350
113	„ Broach Samáchár	Do.	Do.	700
114	„ Buddhi Prakásh	Ahmedabad	Monthly	580
115	„ The Cambay Gazette	Cambay	Fortnightly	...
116	„ Chának	Surat	Monthly	500
117	„ Chandra	Do.	Do.	600
118	„ Darbár Patrika	Ahmedabad	Weekly	...
119	„ Deshi Mitră	Surat	Do.	1,250
120	„ Din Mani	Broach	Do.	...
121	„ Dnyán Darshan	Do.	Monthly	...
122	„ Dnyán Sudha	Ahmedabad	Do.	250
123	„ Dnyán Vardhak	Bombay	Do.	600
124	„ Fursad	Do.	Do.	400
125	„ Gap Sap	Do.	Fortnightly	300
126	„ Gul Afshán	Do.	Monthly	1,200
127	„ Hindi Punch	Do.	Weekly	450
128	„ Hindusthán	Ahmedabad	Do.	716
129	„ Hitechchhu	Do.	Do.	500
130	„ Jain Patrika	Surat	Fortnightly	...
131	„ Jám-e-Jamshed	Bombay	Daily	2,200
132	„ Kachha Samáchár	Do.	Weekly	400
133	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
134	„ Kaira Vartamán	Kaira	Weekly	100
135	„ Kám Dhenu	Bombay	Monthly	1,200
136	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
137	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
138	„ Kelavni	Baroda	Monthly	500
139	„ Madhur Vachan	Bombay	Do.	500
140	„ Nure Elam	Do.	Do.	320
141	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
142	„ Praja Mitra	Karáchi	Weekly	200
143	„ Praja Pokár	Surat	Do.	800
144	„ Rájyabhaktă	Bombay	Do.	1,300
145	„ Ranashingadun	Surat	Do.	750
146	„ Rást Goftár	Bombay	Do.	1,697
147	„ Samsher Bahádur	Ahmedabad	Do.	300
148	„ Satyă Mitră	Bombay	Do.	500
149	„ Satyă Sodhak	Surat	Fortnightly	500
150	„ Satyodaya	Dohad	Weekly	68

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	Gujara'ti—*continued.*			
151	The Sneha Sindhu	Kaira	Weekly	275
152	„ Stri Bodh	Bombay	Monthly	560
153	„ Stri Mitră	Do.	Do.	697
154	„ Surat Akhbár	Surat	Weekly	600
155	„ Svadesh Bandhu	Mahudha	Do.	210
156	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
157	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
158	„ Vidya Mitră	Do.	Monthly	150
	Anglo-Ka'narese.			
159	The Hubli Patră	Hubli	Weekly	...
160	„ Kannadă Suvarte	Bombay	Do.	800
	English, Maráthi and Kánarese.			
161	The Karnátak Patră	Dhárwár	Weekly	400
162	„ Rájahansa	Do.	Do.	510
	Ka'narese.			
163	The Chandrodayă	Dhárwár	Weekly	200
164	„ Karnátak Vaibhav	Bijápur	Do.	400
165	„ Karnátak Vritt	Dhárwár	Do.	...
166	„ Lokă Bandhu	Do.	Do.	190
167	„ Rasik Ranjini	Gadag	Do.	300
168	„ Satyă Vritt	Do.	Do.	250
	Mara'thi and Ka'narese.			
169	The Chandrika	Bágalkot	Weekly	...
170	„ Shri Siddheshvar	Do.	Do.	150
	Hindi.			
171	The Bhárată Bhráta	Rewáh	Fortnightly	375
172	„ Bhásha Bhushan	Bombay	Monthly	400
173	„ Bombay Baipar Sindhu	Do.	Weekly	250
174	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	English and Urdu			
175	The Muslim Herald	Bombay	Weekly	300
	Urdu.			
176	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
178	„ Charkhári Akhbár	Rewáh	Fortnightly	23
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Kushful Akhbár	Do.	Do.	150
184	„ Vakil Islam	Do.	Dily	...
	Persian.			
185	The Iklil	Karáchi	Weekly	...
186	„ Kowkabe Nasseri	Bombay	Do.	700
	English, Mara'thi and Hindi.			
187	The Pandit	Bombay	Weekly	1,075
	English, Mara'thi and Gujara'ti.			
188	The Baroda Vatsal	Baroda	Weekly	1,000
189	„ Shri Sayáji Vijay	Do.	Do.	...
	Mara'thi and Gujara'ti.			
190	The Chandra Shekhar	Baroda	Weekly	150
	Sindi.			
191	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
192	„ Muin-ul-Islám	Do.	Do.	300
193	„ Prabhát	Hyderabad (Sind)	Do.	400
194	„ Sind Sudhár	Karáchi	Do.	400
	Anglo-Portuguese.			
195	O Anglo-Lusitano	Bombay	Weekly	1,500
	Portuguese-Konkani.			
196	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

PART I.—*Politics and the Public Administration.*

Re-imposition of the import duty strongly condemned.

1. The *Kaiser-e-Hind* (103) of the 4th March, in its English columns, writes:—The Indian revenues are once more sacrificed to the interests of Lancashire, without whose fifty-seven votes neither the Conservative nor the Liberal Ministry of the day can get on in the House of Commons for a single session; and since there is none to fight the battle on behalf of poor India *in* India, this inexcusable political morality will go unchallenged. Some disinterested English friends of the country will, no doubt, raise their voice in Parliament against the gross selfishness and iniquity of those in whose hands rests its ultimate destiny for better or for worse. That undaunted statesman is still a rarity, who, with the courage of a Dalhousie and the righteous character of a Northbrook, would declare from his seat as Viceroy and Governor-General that he would never allow the true interests of the country to be sacrificed in the discreditable way in which Ministry after Ministry has sacrificed them. Neither has a Viceroy still arisen who has endeavoured to soar above the legends and traditional lore of the Indian bureaucracy, which has arrogated to itself the manipulation of its finances without that requisite knowledge and experience which the public finance of this great country of economic anomalies demands. Nor have we yet witnessed the advent of one who would ruthlessly tear the veil in which Indian finance is enwrapped and unmask the hypocrisy and sophistry in which the superior book-keepers generally indulge whenever the might resistless of necessity drives them to justify their management of the administration. But unless Indian finance is handled by a trained financier of the ripe experience of a Gladstone or Goschen, and unless there rules a Viceroy of adamantine grit who would resist the questionable political ethics of the Cabinet at Westminster, there never will be any sound or healthy reform in the finances of India. The country may cry and cry itself hoarse, but in vain. It may cry in the wilderness till the crack of doom! Meanwhile our rulers seem to ignore the great political danger they are courting every time that they impose fresh taxation of an onerous character on the shoulders of those who can ill afford to bear the burden. Each step in fresh taxation, we make bold to say, only intensifies the sullen feeling prevailing in the land. The mental seclusion of the masses receives a fresh shock, which makes seclusion more secluded and thus adds to the ignorance of the governors, who even now are unable to fathom the true feelings and sentiments of a law-abiding people. It is the combined effects of cumulative burdens on the exchequer that have brought the Government face to face with a deficit. Exchange, we emphatically say and challenge the Finance Minister to disprove us, is the *least* factor that has brought the treasury to the deplorable pass, which has now necessitated a re-imposition of the import duties, which the Government, after mature and wise deliberation, repealed fifteen years ago. Mr. Westland was, we believe, speaking without foundation when he observed that the duties were considered "popular." Who thought them so? Not the natives of India. What they considered "popular" was the imposition of duties on *cotton goods* which yearly yielded before, without a murmur, a handsome revenue of nearly two krors. None would have objected at this juncture to a duty on *those* goods. But, instead, they are now returning to the old exploded principles and actually imposing on two scores of articles a duty which was considered troublesome and unpopular. And even in these we see that, though metals are now to be taxed only one per cent., petroleum is to be taxed ten per cent., or double the duty levied at present. Thus another article of consumption by the masses is to be taxed *heavily*. Is there any financial justice in it when the poor man is made to pay his oil-tax at an enhanced rate? It is urged that this oil is now *cheaper* than before, so that the enhanced duty will not tell upon the people. Was ever such financial coxcombry uttered? It simply means that the masses are never to be allowed to make a saving to buy a *dhotee* or a *lotee*, out of reduction of prices brought on by natural means. No. The moment they begin to save, they must be taxed over and over! We presume this is the way the Government thinks the masses will be better prepared to meet the heavier strain which war, or famine, or any other dire exigency may unfortunately demand at any moment in the near future! Again, we do not see why all raw articles, which are the very life of the industrial and

mechanical development of the country, should be taxed. We trust our mill-owners will at once protest against a duty on these articles of consumption. But we must stop for the day. Never was a Government in the direst straits, and never had it brought these embarrassments on its own head so sorely as by its own deliberate sins of commission at the present moment! And yet, strange to say, while they glibly foist these sins on silver, they utter not a word whether retrenchment is or is not the better mode of meeting the deficit. No. The policy seems to be to outrun the constable, to allow revenue to increase at the slow pace of half a kror, but expenditure at the appalling pace of 4 krors! This is, indeed, public finance with a vengeance. But the Nemesis has not yet come!

The Budget estimate for 1894-95, the exemption of cotton goods from the proposed import duty, and the grant of exchange compensation allowance to European servants of Government.

2. The *Mahrátta* (5), in its issue of the 4th March, writes:—It is well-known that the cotton duties were abolished to satisfy the Lancashire merchants and to secure for the Government the support of the votes of the members representing the cotton trade interests in England; and when we are told that the Government of India does not think that the time has yet arrived to change the policy we can easily understand what it means. In plain words, it means that the Government of India has either no strength or no freedom to displease the Lancashire merchants, even when the interests of the Indian exchequer imperatively demand that such a course should be adopted. The reason put forward by Mr. Westland is, on the face of it, very unsatisfactory. A Government that does not scruple to interfere with the internal administration of the Native States on any pretext whatever when it means to do so, should seriously believe that it is difficult to excise the goods manufactured at 8 cotton mills in all the Native States out of 141 mills in India, is simply incredible, and no one, we are sure, would be satisfied with such an excuse. As remarked by Lord Kimberley, it is, therefore, a question of pure policy, and in the interests of the Indian tax-payer we must strongly protest against a policy that seeks to barter an important source of our revenue for the good wishes of a few Lancashire members. It should not be forgotten that the currency difficulty is, at least partly, due to the refusal of England to accept any international arrangement for the rehabilitation of silver, and there is therefore no reason why we should not be now allowed to settle our own matters independently of the question how they affect English interests. Is it not surprising then that the Imperial Government, that cares so much for the Lancashire interests, should think so little of the Indian mill-owners' interests and propose to tax machinery and coal, while cotton yarns will be freely imported? We fail to see how such a measure could be supported even on free-trade principles. Is it possible that this inequality has escaped the attention of the Government, that does not fail to see that hand-loom manufactures will be required to be taxed if an import duty be levied on cotton goods? We think not, and we cannot therefore too strongly raise our voice against this iniquitous distinction. If ever the finances of India needed the re-imposition of import duties on cotton goods it is now, and we therefore feel convinced that the present attitude of Government in regard to this question will make it still more difficult, if not impossible, to tax imported cotton goods in future. In other words, if the time has not yet arrived to change the policy, it will probably never arrive, and for this very reason we earnestly urge upon the attention of Government the necessity for taking up a bold attitude this time and show that it is not only above party considerations, but strong enough to protect its own interests in spite of them. This is not, however, the only confession of weakness that the Government of India is about to make. To restore an equilibrium between the revenue and the expenditure it is as necessary to cut down expenditure as to find out new sources of revenue; and it is to be highly regretted that the Government of India is not only unwilling to utilise to the fullest extent the new source of revenue, but has most recklessly increased the expenditure by granting exchange compensation allowance to its servants. Mr. Westland has gone out of his way to freely express his sympathy with such servants of Government and declares that it is impossible for Government to carry on the administration on the present terms. But we think Mr. Westland does not in any way improve the

case of these servants by shedding a few tears of sympathy for them while making a budget statement. For, we are firmly convinced that no Government in the world could have been allowed to make such liberal grants to its servants at a time when the finances of the country were at their worst, and when economy was most needed. If a trader, under similar circumstances, were to dispose of his property in this way and make large gifts to his friends and relations, he would never escape punishment under the bankruptcy laws, and we believe that an eminent Anglo-Indian statesman was fully justified when he stated that the Government which allows this to go on in times of peace deserves any punishment. It is true that the stopping of this allowance will now create a serious discontent in the ranks of the Anglo-Indian officials, who have now been allowed to loot the treasury; but if His Excellency Lord Elgin is prepared to face the problem boldly it is not impossible to reduce this expenditure, and we trust that His Excellency will not be deterred from doing his duty in this behalf simply because Lord Lansdowne has left him a bad legacy. Let us hope that Lord Elgin will make a bold effort to rise above this disgraceful state of things and leave a name in the Indian history, which for internal reforms may safely challenge comparison with that of Lord Bentinck. This is just the time when such reforms are urgently needed. If, as stated by Mr. Westland, the efficiency of the administration of the country is in danger of being seriously injured by the severe straits to which the European officials are being put on account of their daily dwindling incomes, the best course is to dispense with their services altogether and to substitute them by those of a cheaper Native agency, which would cheerfully accept such salaries as the finances of the country can afford to pay. This was just what Lord Bentinck proposed and did in 1828, and the experiment may well be repeated in 1894.

3. The *Dnyán Prakásh* (14) of the 5th March, in its English columns, writes:—Government have excluded cotton goods from the imports to be taxed now. Why are they excluded? Mr. Westland has an excuse to offer, but, on the very face of it, it bears the stamp of lameness. In taxing "cotton goods" Mr. Westland avers that Government will have to levy an excise duty upon the indigenous cotton goods. "And it cannot be denied," he says, "that the re-imposition of such duties would provoke a demand for countervailing excise upon all cotton goods manufactured in India." Now, in the first place, we really cannot see the necessity for sticking to the so-called "cotton duty policy." Why should a tax levied upon imported cotton goods necessitate a countervailing excise upon indigenous piece goods? And even if, for the sake of the theory of free trade, we grant that such a countervailing tax will have to be levied, we certainly think that the excuse put forth by Mr. Westland as to the difficulty of taxing the cotton goods manufactured in the Native States is lame. We, however, really contend that there is no necessity of any countervailing excise being imposed at all. But in trying to pull to pieces Mr. Westland's arguments for not including cotton yarns in the taxable imports, we are trying to pull to pieces a sham. The real thing that is behind is the pressure of the Lancashire members in the House of Commons. It is, in fact, a case in which justice is being trampled down for the sake of Lancashire votes. "England has conscience," said our Vice-Chancellor the other day; but it quite escaped his attention, we think, to add that England has a conscience which cares more for England, and even for her slightest interests, than for justice and India's welfare. If India is to be governed for India and not for Lancashire, why should the Government of India care to satisfy the Lancashire voters at the expense of the Indian rayat? But no. The English Government in India cares more for the home interests than for those of the Indian people. Lancashire is all in all to them. In the interests of the Indian people, really speaking, cotton imports ought to be taxed along with other imports. Cotton goods form nearly half the total value of the imports of the country, and it is really a very strange fiscal policy that makes the Financial Secretary exclude them from the list of imports to be taxed. The difficulty in the way is shown to be that of provoking a demand for a countervailing excise, but Government lose sight of the fact that by taxing other imports, and amongst them coal and machinery, they are actually giving a great advantage to foreign traders. Our manufactories and mills depend upon imported coal and imported

machinery. Now when these are taxed, the Indian mills and manufactories will be put to great disadvantage in the competition with foreign traders. Our cry is that cotton imports should be taxed, while the action that the Government is now taking is such as to put our mill industry at a disadvantage and thus indirectly give greater advantage to foreign traders. However, this is merely a side issue and we need not quarrel over it just now. Our main contention is that "cotton imports" should not be excluded from the new taxation. We are fully aware that at the present moment Lord Elgin is placed in a very critical position. He is between two fires. On the one hand, he cannot set aside the opinion, or rather the injunction, of the Secretary of State, who, above all things, seems to care for the Lancashire voters, and, on the other hand, he cannot begin retrenchment of expenditure by abolishing the compensation allowance granted to the European servants, for the simple reason that such a step would give rise to discontent in the official ranks. Really speaking, if Lord Elgin has at heart the welfare of the country, if he cares for justice and for humanity, he should set aside the Lancashire voters on the one hand and the official ranks on the other. If at any time it is most imperatively necessary for a Viceroy to stick to justice and to his duty, it is the present time. A little firmness manifested at such a juncture will go a long way to establish his reputation as a benevolent and justice-loving Viceroy. He will inspire feelings of gratitude into the hearts of his subjects, and we think that any Viceroy ought to value that far more than the discontent raised in the hearts of a handful of Lancashire traders or of the ranks and files of Indian officials. One more point in Mr. Westland's speech is remarkable, and that is his announced proposal for doubling the tax levied upon petroleum. Petroleum, as everybody is aware, is an article that is consumed by even the poorest of the poor; and to tax such an article is really a very impolitic step. It is, in fact, taxing the poor people in India for their light. The Presidency Association has certainly done well in pointing out the flagrant injustice of the step. [The *Sudhárak* (22) of the same date expresses the same sentiments.]

4. The *Gujaráti* (101) of the 4th March, in its English columns, writes:—We are glad the Bombay Presidency Association has already sent a brief, but prompt and vigorous protest against the non-imposition of an import duty on foreign cotton goods which do not enter into competition with Indian products. The proposed tariff will hamper the industrial development of Indian manufactures and is tantamount to a bounty on untaxed imported manufactures. Petroleum is extensively used by the poorer classes, and the doubling of the present impost will be no small hardship upon them. The finer classes of imported cotton goods are purchased by the rich, and the imposition of a reasonable duty on them would be entirely free from the objections to which the contemplated levy is open. The proposed remedy is simply a temporary palliative, and it is a pity that the Secretary of State should sacrifice the permanent interests of India in deference to the interested clamour of Lancashire. We do not know if Government intend increasing the income-tax. If so, they ought, in fairness to the owners of poor incomes, to raise the present taxable minimum. The time has arrived when the Native community ought to make its voice heard in an emphatic manner against the injustice that is about to be perpetrated at the expense of the impoverished people of India. The Indian as well as Anglo-Indian opinion is at one in demanding the re-imposition of import duties all round, and the sooner both communities sent in a joint protest, the better for the interests of all.

5. The same paper, in its English columns, writes:—We are unable to accept Mr. Westland's contention that the fall in exchange is the only, or even the principal, cause of the present fiscal embarrassment; nor do we find it possible to reconcile ourselves to the argument put forward for the exclusion of all cotton goods from the proposed levy. The difficulties alluded to by Mr. Westland in levying a countervailing excise on cotton goods manufactured in India would vanish if Government had the courage to tax only the higher counts of yarns and the finer qualities of textile fabrics which do not enter into competition with the products of Indian cotton mills. To tax metals, machinery, coal and other articles which are required for the purposes of mill and other industries, and leave out piece goods, is a piece of gross iniquity. No self-governing country would ever manage its fiscal affairs in this half-hearted

fashion, and India, *if* she had a free hand, would certainly brush aside in a moment a policy essentially based on timidity and selfish hypocrisy. We do not blame His Excellency Lord Elgin or his advisers; but the tax-payers are entitled to know how far the Supreme Government endeavoured to press upon the Home Government the injustice of a taxation which is calculated to handicap the development of Indian industry and bear harshly upon the population in general.

6. The *Dnyánodayá* (13) of the 8th February, in its English columns, writes:—The exemption of cotton goods from duty in the new proposed tariff law is justly causing indignation throughout the country. It is simply due to the pressure of Lancashire manufacturers. An enormous revenue could be raised from cotton goods, and be so evenly distributed over India that, without causing distress, it would go far to meet the serious financial problem which India has to face. We know of nothing that will so injure the good name of the British rule as to have the people believe that the welfare of India is being sacrificed to fill the pockets of Lancashire manufacturers, and to serve mere political ends.

7. The *Gujarát Mitră* (102) of the 4th March, in its English columns, writes:—It is easy to understand how strongly have the interests of the home manufacturer prevailed with the India Office, when Mr. Westland almost helplessly tells us that Her Majesty's Government "are not prepared at present to sanction the inclusion of cotton yarns or cotton fabrics among the articles declared liable to duty." Mr. Westland brings forward a flimsy excuse for excluding these articles by talking of the so-called difficulties of taxing mills in Native States and the product of hand-looms. As a matter of fact, mills in Native States do very little weaving and the hand-looms there as well as in British territories are on a par with each other; the outturns are of a coarser kind, and, in the same way, the yarn spun in both the territories is, as a rule, of the low count. A five per cent. duty on piece goods which are annually imported into India to the value of something like twenty-five krors would not have given any valid reason for complaint to the advocate of free-trade. Lord Kimberley, in reply to the Lancashire deputation that waited upon him the other day, said that "the moment had not yet arrived for making so complete a change in their policy as to re-impose the duties on cotton goods imported into India." It is a pity that a statesman of Lord Kimberley's sympathetic feelings could be capable of uttering such impudent nonsense. We are glad, meanwhile, to see that the Bombay Presidency Association has already telegraphed its protest. We hope all Europeans and Natives will unite in raising their voice against the present injustice.

Lord Kimberley's reply to a deputation from Manchester on the subject of import duty on cotton goods and observations thereon.

8. The *Arunodayă* (24), in its issue of the 4th March, refers to the reply said to have been given to a deputation from the Manchester manufacturers by the Secretary of State for India to the effect that the time had not arrived for the Government of India to change its policy and to levy an import duty on cotton goods and yarns, and observes:—This is a very nice reply, indeed! It was quite proper two hundred years ago to impose a duty on Indian cotton goods imported into England! Everybody who understands from this reply of Lord Kimberley the policy of the Government of India in one of its aspects ought to feel ashamed to use English piece goods. Though it is not possible for us at the present moment to compel Government to impose an import duty on foreign cotton goods, we can make a determination not even to touch English piece goods, the sale of which Government is trying to facilitate, and can carry out the determination. The only thing required is the necessary patriotism.

Natives advised not to join the Anglo-Indians in their outcry against the exclusion of cotton duties from the new Tariff Bill.

9. In alluding to the exclusion of the cotton duties from the new Tariff Bill, the *Bombay Samáchár* (111), in its issue of the 6th March, says:—The Anglo-Indian newspapers are wrathfully denouncing the exclusion of the cotton duties, and it is to be regretted that a large portion of the vernacular press should have joined them. The exclusion has, no doubt, done serious injustice to the country and there is no objection whatever to a reasonable protest being submitted against it. The outcry, however, raised by the Anglo-Indian press on the subject is

interested and the vernacular press ought to be aware of it. The Liberal as well as the Conservative parties are quite powerless before the Lancashire interests, and if the latter party had been in power at the present time it would not have been able to impose the cotton duties. The Liberal party has already conferred several benefits on India, which has more to expect from it hereafter, and it would be suicidal for the Natives to join in a movement against that party and to contribute in the least to its displacement and to the restoration of the Conservatives, whose *regime* has been well-known for the disadvantages suffered by India. The Anglo-Indians express great wrath at the exclusion of the cotton duties, evincing sympathy for Native interests; but their real object in doing this appears to be, 1stly, to bring the Liberal Government, which they consider as their opponent, into bad odour; 2ndly, to save themselves from an increase in the income-tax, which would not be resorted to were the cotton duties re-imposed; and, 3rdly, to draw away the attention of the Natives from the exchange compensation allowance improperly granted by Lord Lansdowne's Government by raising an outcry against the exclusion of the cotton duties. The Natives ought to strongly protest against the compensation allowance and the enormously increased State expenditure. The people of Calcutta did this at a public meeting the other day, and Bombay ought to do the same.

A suggestion to abolish the office of the Mint Master, Bombay.

10. The *Jám-e-Jamshed* (131), in its issue of the 5th March, says:—It is said that a reduction to the extent of about Rs. 40,000 in the annual expenditure on the Bombay Mint is to be made from the 1st of April next in consequence of the discontinuance of silver coinage for the present. In effecting this reduction, if it is to be made, it would be better to abolish the office of the Mint Master, entrusting his duties to his Assistant, the Assay Master, and effect a reduction of about Rs. 30,000 per annum at a single stretch, than to discharge a number of clerks and artizans and exact heavy work from the remaining establishment. The Mint Master's post is not a sinecure and the present incumbent has rendered valuable services; but he being a commissioned officer could be provided with another post, probably bringing in to him a larger monthly salary than he now receives. It is to be hoped that Government will see fit to accept and carry out this suggestion.

A complaint of the British Indian traders in the Transvaal, Southern Africa.

11. The *Bombay Samáchár* (111), in its issue of the 10th March, contains a communication from Mr. Ismáel Khán, a resident of Pretoria, South African Republic, dated the 18th January last, in which the correspondent complains:—The Indian traders in the Republic of the Transvaal in South Africa have not yet been granted redress of their grievance. They have been subjected to annoyances by the Transvaal Government, the natives of the Transvaal and the English traders residing therein, and all these are resolved upon driving the Indian traders out of the Transvaal. The English traders are jealous of the Indians for their selling goods cheap and want to get rid of them. After giving a brief history of the past persecutions, the correspondent states:—On the 29th December last notices were served upon the Indian traders by the Transvaal Government that if they did not leave the city and remove to "Lukeshan"—a place outside the city set apart for the residence of labourers and Kafirs—and did not cease to trade in the city before the 29th January 1894, steps would be taken to give effect to the Government resolution on the subject. The correspondent exhorts the British Government to protect them from the unjust persecutions to which they have been subjected. The *Samáchár* regrets that the grievance of the Indian traders should not have been redressed by the Indian and Home Governments, and requests the leaders of Native society to draw the attention of Government to the necessity of its protecting the British Indian subjects in the Transvaal.

Remarks on the rumoured intention of Government to curtail the right of interpellation granted to members of Indian Legislative Councils.

12. The *Gujaráti* (101) of the 4th March, in its English columns, writes:—It is rumoured that Government intend curtailing the right of interpellation by hedging it round with limitations. What these are it is not known. But that a move in that direction is in contemplation is very likely. Elected members are making a free use of the right with a view to draw the attention of Govern-

ment to important questions. But Government have so long been accustomed to almost slavish acquiescence on the part of the majority of the nominated councillors that their autocratic traditions and associations have received a somewhat rude shock under the new system inaugurated a year ago. So long Government worked under the impenetrable veil of official secrecy. They were in no sense responsible to the public. But now, even though Government have already begun to cultivate sedulously the art of fencing, their replies to questions, when they are evasive or unsatisfactory, are made the subject of vigorous public criticism. In this way their conduct is now open to public scrutiny and they are thus made more or less responsible to the public in cases where their measures or policy requires explanation or is open to exception. This has proved too much for the sensitive nerves of Government, and it is possible that a secret attempt is being made to throttle the exercise of a valuable right. That such an ignoble move will be resented from one end of the country to the other admits of no doubt. But it is a question whether the new Viceroy will be a party to such a retrograde and mischievous proposal.

Alleged oppression of the income-tax on the rayats.

13. As instances of the oppression of the income-tax on the rayats, the *Pratod* (71), in its issue of the 5th March, refers to the collection of Rs. 10 as income-tax from one Bhimáppa Vyenkáppa of Chilkavad, a village in the Nawalgund Táluka of the Dhárwár District, and a like sum from Ládubhat and Janoba, hotel-keepers in Dhárwár, and observes:—It is surprising that Government should pay no attention to the manner in which the rayats are being plundered. Still what has been going on is not altogether undesirable. There should be such oppression in different places in order to open the eyes of the people and ultimately those of Government, and then there will remain nothing to suffer from. Till then we cannot but say that what is going on is all right.

Alleged miscarriage of justice in cases in which Europeans are accused of murdering Natives of India.

14. The *Kaiser-e-Hind* (103), in its issue of the 4th March, gives a list of Europeans charged with the murder of Natives within the last decade with the results of their trials, and says:—In spite of such glaring instances of the acquittal, or escape with light punishment in rare cases, of European offenders, the Natives are accused of maligning Europeans when they speak feelingly of them. In the opinion of the Natives there was miscarriage of justice in these cases. We hope Mr. Caine's motion on the subject in Parliament will mend matters and the Natives will have no more reason for dissatisfaction. In criminal cases justice ought to be impartially administered to Europeans and Natives alike and the Provincial and Supreme Governments should keep a careful watch over the actions of all Criminal Courts and take severe notice of instances of flagrant injustice. Unfortunately such notice is not generally taken, and consequently Anglo-Indians indulge in arbitrary acts which exasperate the feelings of the Natives towards them. [The *Rájyabhakta* (144), in its issue of the 6th March, expresses similar sentiments, and adds:—Amongst the numerous items of difference observed by British law between Europeans and Natives, a few may be described here. Firstly, a Native police constable is prohibited from arresting a European offender; secondly, European accused are tried by a jury composed of their own countrymen; thirdly, Native Chiefs cannot try European offenders for offences committed in their States; fourthly, European prisoners get better treatment, diet, &c., in prisons than Native prisoners. This state of things is a stain on British administration and it is desirable to blot it out. The *Rást Goftár* (146), in its issue of the 4th March, observes:—The suggestion of the *Pioneer* to put a question in Parliament about instances in which Natives were aggressors and the Europeans had to kill them in self-defence is an insult added to injury, for, in its opinion, all the Europeans who were accused of murdering Natives, and were let off, were justly acquitted. The real object in making the suggestion is to discredit the Indian party in Parliament which is doing useful service.]

Improvement in the scale of pay of the subordinate postal service desired.

15. The *Phœnix* (6) of the 28th February, in its English columns, writes:—If it be really true that the intended relief to the subordinate postal service will be postponed *sine die*, we must say that it will be an act of grave injustice towards a class of Government servants who

are generally very much overworked. The Postal Department has been progressing by leaps and bounds. The money order and savings banks business is very considerable. It is not at all just that economy should mean only this, that the lower fry must go to the wall. The home charges will continue to be remitted and the exchange compensation allowances paid. But the poor people in Her Majesty's postal service must go on over-working themselves day and night on the lowest scale of pay.

Alleged prophecy about the coming end of the world as recorded in some Muhammadan religious works.

16. The *Káside Mumbai* (136), in its issue of the 9th March, observes:—With reference to the solar and lunar eclipses that are to occur during the current month (Ramzán), it has been foretold in the Muhammadan religious works "Kyámatnámah" and "A'sáre Mahashar" that these eclipses are signs of the coming end of the world and Imam Mahadi will make himself known. It has also been stated in the same books as follows:—When there will be excessive evil in the world, when people will be more careful of their wealth than of their religion, when faith and religion will consist in worship of wealth, when people will spend lavishly in their own name instead of spending money on religious duties in the name of God, when fasts, worship, charity, &c., will be nominal, when the ways of the world will be changed and the Nasárás (Christians) will reign so supreme everywhere that they will come so near as Khebar, then Islam will be extremely weak and there will be disputes and disturbances everywhere. Wars will break out in Shám (Syria) and Rum (Constantinople) and there will be no place for the Muhammadan to live in in peace. Calamities will occur one after another. At this critical time the Muhammadans will go in search of Hazrat Mahadi, who will be seen going round the mosque at Makka Sharif, and other events will occur. This prophecy was written nearly 1,300 years ago and it is to be seen how far it will be realized.

Remarks on the representation made to Government by European planters in Behar in the matter of the sacrifice of cows made by Muhammadans in India.

17. The *Muslim Herald* (175), in its issue of the 2nd March, refers to a representation made by some European planters in Behar to the Government of India requesting Government to fix the time and places at which the Muhammadans should slaughter cows for sacrifice so as not to injure the feelings of Hindus and give cause to riots, and observes:—If Government issue an order as requested by the planters, it will be considered an interference with the religion of 5 krors of Muhammadan population in India, and will surely displease them. It will make the Muhammadans think that the Government is against them. It does not become the intelligence and civilization of Europeans to side with the Hindus and make the representation in question. They have acted in this matter contrary to the Royal Proclamation of 1858. The Europeans, who have settled in Behar only recently for commercial purposes, have no right to interfere with the religion of the Muhammadans. Their memorial will offend the feelings of the Muhammadans in general. The custom of sacrificing cows has been in existence for the last 1,300 years, and every Muhammadan has been hitherto observing it in his house without any hindrance. How can this be changed now? No Muhammadan can alter what is sanctioned by his religion. When even a king cannot alter a Muhammadan religious custom, how can others do it? If places for sacrificing cows be fixed, the Muhammadans will suffer much. If the Muhammadans residing in a locality were to take the cows through the streets to the place fixed for their sacrifice, would not the sight excite the more the feelings of the Hindus residing in or passing through that locality? The Hindus want to put a stop altogether to the practice of sacrificing cows, but the Muhammadans will not give it up until they are all extirpated. The complaint of the Hindus that their religious feelings are injured thereby is not worthy of consideration, as the practice is not of recent origin, and is very old. The Muhammadans are ready to sacrifice their property and even lives for the sake of their religion, and they think that the societies established for the protection of cows are opposed to their religion. These societies did not exist before, nor did the Hindus ever interfere with the religion of the Muhammadans before their establishment. Government also did not allow any one to interfere with the Muhammadan religion. It

is incumbent on Government to put a stop to these societies and the Congress in order to protect themselves from the loss which they suffer on account of Hindu-Muhammadan disturbances. The riots which have taken place during the last ten years are due to the indifference of the authorities. If Government act justly both the communities will live in peace, and no third party like the European planters in Behar will have cause to interfere and create a disturbance. If Government do not make proper arrangements for maintaining peace, and if they interfere with the religion of Muhammadans, we cannot say what the consequences will be.

The recent riots at Yeola in the Násik District.

18. In alluding to the recent riots at Yeola, the *Pandit* (187), in its issue of the 28th February, says:—The Muhammadans are a little wanting in sense and in the name of religion create disturbances, while the Hindus resort to no such plea. The Muhammadans have been, at all times and in all places, the aggressors, but it is gratifying that the discreet portion of the Muhammadans have kept themselves aloof. The Hindus have been persecuted by the Muhammadans from of old, but hitherto they did not defend themselves; now they are protecting themselves. Before this the Muhammadans fired Hindu temples and otherwise persecuted the Hindus, but no Masjids were attacked by the latter. At Bombay Masjids were, however, attacked, and similar was the case at Yeola. At both these places the Muhammadans were aggressors and then the Hindus gave up their inactivity and fired Masjids. It is now time that the Muhammadans should give up their mischievous habits and resume friendship with the Hindus; and both should consider if there has been any who has set them by the ears, and if the mischief-maker is found out he should be properly dealt with. Hindus and Muhammadans are brothers and should live amicably. It is said that the Hindus, after suffering for a long time from the indiscretions of the Muhammadans, applied to the authorities for redress, which they did not get. This encouraged the Muhammadans to become unmanageable, and then the Hindus defended themselves. It is to be hoped that both the communities will open their eyes to the real state of things, free themselves from the power of third parties by bringing about amity between themselves and obtain permanent security for themselves. It is surprising that while under Muhammadan rule no such disturbances and riots occurred, they should have taken place under the imperial rule of England.

Conduct of the Bombay Government with reference to the Yeola riots strongly condemned.

19. The *Kesari* (50), in its issue of the 6th March, says:—The account of the arrests and trials at Yeola published by the local paper, the *Rághav Bhushan*, and the manner in which Mr. Barve, a wealthy resident of Yeola, was arrested at Bombay, afford clear evidence of what is going on at the former place and how heedless Lord Harris and members of his Executive Council are of the injustice that is being done before their eyes. In the Yeola matter the whole blame has been proved to lie entirely on the shoulders of Government officers, and if Government take no notice of it there would be nothing wrong in saying that the days of Mogul misrule have recurred. Nobody thought that the Governor of Bombay and his Councillors were so impenetrable, but all doubt on the point is being dispelled. We regret very much that the Bombay Government should not know that Mr. Winter's attempts at reconciliation are not likely to be successful. We are afraid the sluggishness of Government is likely to strengthen the ill-feeling existing in the minds of the people. Government are not so senseless as not to know that the officers whose mistakes led to the riots, being appointed to investigate the riot cases, will, without considering the equity or otherwise of their original orders, persecute the parties who went against them. This intentional indifference of Government can be seen through even by a boor. Lord Harris and his Councillors may be thinking that they are acting very shrewdly in this matter, but we tell them again emphatically that the effect of all this on the empire generally will be detrimental. There is a limit to patience, and we do not think that the fear of criminal prosecution and consequent disrepute will deter people from crossing it because of the indifference at present shown to their grievances. The Yeola riots themselves are instances in point, and if in view of them the Government of Bombay make no arrangements to dispense justice, one

will be sadly compelled to say that evil days have overtaken the Queen's empire. Cannot our public associations take measures to bring the grievances of the Yeola people to the notice of Lord Elgin or of the Home Government? Even under the Peshwa's Government early notice of people's grievances was taken, as is evidenced by the case of Ghâshirâm; the present days are worse than those of the Mogul mismanagement. The Yeola riots could have been immediately quelled by one or two good officers, but if Government are utterly unwilling to displease one of their Collectors or Assistant Collectors, our suggestions to Government are useless, whether they reach their ears or not. We think Lord Harris will, by such apathy, strengthen the germ of these riots instead of extirpating it, and will leave behind a *souvenir* of his want of statesmanship, whatever his counsellors may say to the contrary.

20. The *Mahrátta* (5), in its issue of the 4th March, writes:—It is a cause for great surprise and disappointment not only to us, but to all the inhabitants of the Deccan, that His Excellency Lord Harris' Government should not still think it desirable to give up its attitude of indifference, which is growing, if it has not already done so, simply scandalous. Mr. Winter is, no doubt, doing what he can to bring about reconciliation between the two contending communities at Yeola; but he is evidently not the proper person to deal with the question, being himself the principal offender in the case. "No man can be a judge in his own case," says a legal maxim; but at Yeola not only is this maxim disregarded, but persons who should themselves be the accused are sitting in judgment upon hundreds of innocent persons, dragged before them by warrants granted on barest suspicion, and in many cases upon something much less than even suspicion. While the inhabitants of an important town in the Deccan are being so dealt with, it betrays almost a culpable inaptitude on the part of Government not to condescend even to contradict the statements so confidently made in the Native press, or if they cannot be contradicted, to promise redress to the injured. Is the Government waiting to see the truth through its own official eyes? If so, it may well wait forever. It is conduct like this that unsettles the faith in the justice and firmness of the British administration, and we once more earnestly beseech Lord Harris not to be a party to any measure, active or passive, which is calculated to bring about this mischievous result. Some of our new members of the Legislative Council may do well to bring to the notice of His Excellency the gravity of this situation.

Yeola riots and the conduct of Mr. Winter and Anglo-Indian officials.

21. Writing about the Yeola riots, the *Poona Vaibhav* (67), in its issue of the 4th March, says:—The Hindus of Yeola have, for the last six months, made strenuous efforts to get redress of their grievances, but they have not only not obtained redress, but have received rude and threatening replies from the local officials. At last, riots having broken out as was forecast by them, both parties suffered much, yet Hindus alone are being dragged by the officials before judicial tribunals as the accused, and this fact plainly shows how oppressive Anglo-Indian officers of Government are. Much loss of life and property has been caused in consequence of negligence on the part of Mr. Winter, Collector of Násik, who is now making attempts to bring about an amicable settlement between the Hindus and Musalmans of Yeola. We do not disapprove of his exertions, but seeing that even while trying to bring about reconciliation he has not given up his one-sided behaviour, we feel much disgusted with the conduct of Anglo-Indian officials. We are very sorry that such conduct, instead of serving to bring about the wished for compromise between the contending parties, only produces unnecessary suspicion in the minds of the people about our respected Government. The representatives of the Hindus in the reconciliation meeting accepted everything proposed by Mr. Winter, while the Musalman representatives brought obstacles on every point. In spite of this fact Mr. Winter did not fail in the least to bind the Hindus hand and foot. While the proceedings of the reconciliation meeting were going on, Mr. Winter read out an order purporting to have been issued by Government, directing that if anybody at Yeola wanted to have musical instruments played upon at processions, he should obtain permission to do so a month previously. Does not this amount to stopping the practice of sounding musical instruments? While the people of Sátára are bawling out against the Superintendent of Police of that

district for having issued a similar oppressive order, the cowardly Government officials at Yeola being afraid of the Musalmans have stopped the use of the auspicious musical instruments of the Hindus and thereby created much heart-burning and discontent among the people. Whom will this fact not distress? Will Mr. Winter, who professes to be impartial and indulges in self-adulation, show what arrangements he has made with reference to the conduct of the Musalmans similar to those made by him in the matter of the musical instruments? To us this oppressive order appears to have only this meaning, that Government or their officials aim at none but the Hindus, because they are meek, loyal and harmless. Does not this indicate that under the Government of the British rulers who conquer and rule a country by the sword, one cannot live meekly, loyally and harmlessly? It is never possible for rulers who rule by the sword and are afraid of lawless conduct on the part of the Musalmans, to bind the Hindus hand and foot, and it is also beyond dispute that no partial ruler shall have tranquillity in his kingdom. So long as the Government officials do not cease to be partial it is impossible to effect a reconciliation between the two rival communities of Yeola or any other place. However, as it is desirable in the interests of the Hindus as well as the Musalmans that reconciliation should be effected, and since Government officers, instead of adopting the right means to secure it, behave in such a manner as to foment quarrels between the two communities, it is meet that the leaders of the communities concerned should concert independent measures to effect an amicable settlement. At present neither the Hindus nor the Musalmans have any authority, the whole of it being centred in the hands of foreigners, viz., the English, who will not be in mourning if either of the two communities be annihilated altogether. The Government will neither be sorry nor glad if the Hindus and Musalmans quarrel and kill each other or do damage to each other's property; the parties concerned alone will have to rue their differences. All the castes or races are being equally pounded in the Englishman's mortar, and it is vain to expect that one class will be pounded finely and the other will escape the process. Every one must remember that the fate of all is the same. It is not therefore wise that the two races should quarrel between themselves and let a third party have an opportunity of depriving them both of what they are quarrelling for. We are all the children of the same soil. We ourselves must look to our interests, and if we do so consistently with loyalty to the British Government we shall never incur their displeasure. Those Anglo-Indians who foment quarrels amongst us are not liked either by the discreet portion of the British public or by Her Gracious Majesty the Queen, and it is wise that we should disregard their advice and promote our own interests and reflect credit on the Government of the Queen.

Order issued at Yeola with regard to the sounding of musical instruments on public roads disapproved of.

22. The *Native Opinion* (17) of the 4th March, in its English columns, writes:—To make a rule that without permission obtained a month previously no music can be played on a public road is, one might well say, tantamount to asking people either to give up all their ceremonies or dance attendance at a Kacheri for a month for the said permit. Under what law, human or divine, a man is to be deprived of his liberty in matters which concern his religious or social well-being, we do not know. We are afraid our Muhammadan friends at Yeola seem to drive rather a hard bargain with the Hindus. They must remember that, after all, the European officials are mere birds of passage, caring only for pecuniary competence, whereas the Hindus and the Muhammadans have lived side by side for centuries and have so to live hereafter. Let them think for a moment of the heavy losses in trade they as well as the Hindus have inflicted upon themselves, and the very thought will send a thrill of horror through their hearts. We sanguinely hope, however, that better advice will prevail with them and they will endeavour to bury the past and resume their trade communications.

23. Referring to the same rule about music at Yeola, the *Moda Vritt* (59), in its issue of the 8th March, mentions about a dozen religious or social ceremonies at which the Hindus have to go in processions with music through the streets and about which it is almost impossible to give a month's previous notice, and observes:—We cannot too strongly censure the utter ignorance about religious

practices of Hindus on the part of those who have issued this rule. The rule seems to have been made with a view to trample down the religious rights of the Hindus. Nobody can show such humbleness as the Hindus, who obey with profound reverence the orders of such officers.

Remarks on the notification issued in the matter of the killing of a pig in a Masjid at Yeola.

24. The *Gujaráti* (101) of the 4th March, in its English columns, writes:—It appears that Government have offered a reward of Rs. 500 to any one who would give information sufficient to secure the conviction of the person or persons who threw a pig into a certain Masjid at Yeola, as alleged. Here again Government have acted in a one-sided and injudicious manner. The Hindus complain that there is no reason why the perpetrators of the slaughter of cows in their temple should not also be found out and punished. Why are Government, they say, tender towards the feelings of one community and indifferent to the grievances of the other? We think Government are still blundering. That there should be such a lamentable absence of foresight at the present moment is, indeed, a misfortune. It seems that, as there is an infection of riots spreading from one place to another, so the epidemic of grievous and inexcusable blunders on the part of Government is also extending in various directions. We have done our duty in drawing the attention of Government to a step that was so apt to be misconstrued, and has, as a matter of fact, been misconstrued, and to us it is, indeed, a matter of deep regret and painful surprise that recent events have not yet impressed upon Government the absolute necessity of firmness and impartiality.

Alleged indiscriminate arrest of respectable Hindus at Yeola in connection with the recent riots and an appeal to Hindu pleaders to render them legal assistance gratis.

25. A correspondent, writing from Yeola to the *Násik Vritt* (62) of the 3rd March, says:—It is well-known that the present policy of preventing the repetition of a disturbance is to indiscriminately arrest and punish respectable Hindus and to bring them into disrepute. On the authority of the statements made by Musalmans the police at Yeola have lodged serious false charges against about 500 respectable Hindus. The liberal-minded and patriotic Hindu pleaders who wish to render legal assistance for the protection of the Yeola Hindus ought to come to Yeola and help them as much as they can. The Muhammadans have received from Bombay every sort of help, including provisions. It will be sufficient if the Hindus get only legal assistance. They will never forget the obligations of the noble-minded persons who will assist them in their present difficulties.

Alleged irregularity on the part of the Bombay police in arresting in Bombay a man from Yeola without a warrant and sending him off to Yeola in spite of his illness certified by a doctor.

26. The *Native Opinion* (17) of the 8th March, in its English columns, writes:—Hearing painful accounts from Yeola now almost sickens one's heart, and one fails to know why the local Government, with whom the peace and safety even of particular localities ought to weigh considerably, should show such tender regard for a set of officials who have failed so unutterably in maintaining peace and order at a comparatively very small place. Indeed, the prestige of a service has some significance, but be it remembered that it cannot outweigh imperial interests. Be that as it may, an offshoot of Yeola tribulations has shown us how even presidential policemen are often the victims of fraternal sympathies. A Yeola gentleman stayed in Bombay to make some *khatpat* on behalf of the unsympathised Hindus. Somehow he was called upon to show cause why he should not be bound to keep the peace, and is said to have entered into a personal recognizance to appear before the Magistrate on an appointed day to answer the said call. Unfortunately he fell ill and had to send to the Magistrate a doctor's certificate. The date of his appearance was postponed; but again he fell ill and sent a fresh certificate to inform the Magistrate of his illness. The Bombay police, however, were instructed, it is said, to take up the man and send him off to Yeola. It is said that though not armed with a warrant, the police did take him up and send him as directed. Here one is at a loss to know whether one resides under Her Majesty's benign rule wherein every judicial procedure rules supreme, or in a region where the *Pax Britannica* is merely nominal, and the liberty of the subject can be

safely trampled down? In the name of justice and fair-play we think the police should be called upon to answer this piece of irregularity, which, if allowed to grow into a practice, must reduce every one's liberty to a plaything.

Proposed increase in the Bombay police force disapproved.

27. In alluding to the reference made by Government to the Bombay Municipal Corporation on the subject of the report of the committee appointed by Government to consider the proposals of the Commissioner of Police for an increase to the Bombay City Police, the *Bombay Samáchár* (111), in its issue of the 7th March, says:—Besides Mr. Perozshah Mehta there was nobody on the committee to duly represent the public voice. Mr. Aga Ali Shah and Mr. Vijbhukandás appear to take very little interest in public matters, and hence their opinion is likely to carry little weight with the public. Brigadier-General Budgen, Mr. Campbell, Mr. Cooper, Mr. Vincent, Mr. Cotton and Mr. Douglas have taken a part in putting down the late Bombay riots, and their minds do not appear to have got rid of the agitation and unpleasant recollections caused by those disturbances. The minutes written by some of them and appended to the committee's report show that the writers thereof have supported the proposal for the increase of the police force under the belief that riots are a very common occurrence at Bombay. It does not stand to reason that Brigadier-General Budgen, a great military authority, should be asked to give his opinion on a municipal matter like an increase in the police. There is little hope of Mr. Campbell, who is given to express opinions and perform acts against educated Natives with great vehemence, considering the subject with calmness and foresight. Mr. Vincent is an interested party, as the proposal for the increase of the police force has proceeded from him and his opinion in the matter is therefore of little value. The only ground advanced by the committee for the increase of the police is that the present force was found insufficient to suppress the great riots of August last. This ground is, however, quite worthless. The strength of the police force ought to be fixed not according to unusual occurrences like riots, but according to the ordinary wants of the city. If the suppression of riots is to be the standard of the strength of the police, there could never be a fixed standard, as riots might be more or less extensive on different occasions. According to the opinion of Anglo-Indians of Mr. Campbell's stamp, not only riots, but the agitations made by educated Natives to obtain new concessions and other movements ought also to be taken into account in fixing the police strength! In no city of the civilized countries where far more extensive disturbances than the late Bombay riots frequently occur, has the strength of the police force been fixed to provide for the suppression of these unusual occurrences. Military help is called in to suppress the riots, and after their suppression no demand is made for an increase in the police force, while the authorities punish the rioters and remove the causes that gave rise to the disturbance. In Bombay we had quite different experience last year. The police was not sufficiently active to prevent the breaking out of the riots; Government did not ascertain the causes of the riots and did not adopt preventive measures for the future; and now an attempt has been made to impose an additional burden on the people in the shape of an increase in the police force. It is, therefore, the duty of the Corporation to enter a strong but respectful protest against the proposal, suggesting at the same time that the best and easiest way to preserve the peace of the city is to permit respectable Native gentlemen to become volunteers, and the citizens ought, at a public meeting or by other appropriate means, to lend full support to the proceedings of the Corporation in this matter. [The *Akhbáre Sodágar* (108), in its issue of the same date, expresses similar sentiments.]

Disapproval of the sentiments against educated Natives expressed by Mr. Campbell in his minute in connection with the proposed increase in the Bombay police force.

28. In alluding to the separate minute indicted by Mr. Campbell, Collector of Bombay, in the matter of the proposed increase in the Bombay police force, the same newspaper of the 10th March says:—Mr. Campbell's calumnies of educated Natives ought not to be passed unnoticed. He has made the most surprising statement, that the spread of education among the Natives has made them more and more fanatic, and this has increased the fear of riots taking place. English-knowing Muhammadans are, according to

Mr. Campbell, as fanatic as the Wahábis, and English-knowing Pársis, Bráhmins, Banias and Bhátias have also become fanatic, as proved by the cow-protection associations supported by them. Mr. Campbell also sees danger in educated Hindus who style themselves politicians and patriots. The above instances of Mr. Campbell's learning and foresight are enough to tire the reader. He seems to have a horror of educated Natives, and either on account of the sights seen by him at the recent Bombay riots or for some other reason he has not been able to calmly consider the question of the proposed increase in the Bombay police force. [The *Jám-e-Jamshed* (131) of the same date expresses similar sentiments.]

A charge of assaulting a certain person against the police of Amalner in the Khándesh District.

29. A correspondent, writing to the *Bodh Sudhákar* (10) in its issue of the 7th March, states that on the night of the 13th February last a certain resident of Sinnar, who had lodged for the night at a temple at the town of Amalner in the Khándesh District, was severely assaulted by persons named Kadu Patil, Talpajee and others under the direction of Khanderáo, Pátil of Amalner; explains the cause of the assault, saying that the person who was assaulted complained to the Mámlatdár about the Chief Constable of Amalner having threatened to handcuff him for giving false information about a theft, and the Chief Constable had on the very day, viz., the 13th of February, said to him that he would take revenge on him; and requests the Collector of Khándesh to kindly enquire into the matter.

A highway robbery near the village or Aslali in the Daskroi Táluka of the Ahmedabad District.

30. The *Hitechchhu* (129) of Ahmedabad, in its issue of the 8th March, observes:—At midnight on Monday last, a carriage containing four passengers, one of whom was a female, was proceeding from the village of Báreja in the Daskroi Táluka of the Ahmedabad District to the city of Ahmedabad, when the passengers were attacked and robbed of property worth about Rs. 150 near the village of Aslali. The driver of the cart tried to oppose the robbers, but he was seriously hurt in the conflict and died yesterday. It is strange that the highway robbery should have taken place in the close vicinity of the police station at Aslali, and that the robbers are not yet traced.

Part II.—*Education.*

His Excellency Lord Harris' observation that the Victoria Jubilee Technical Institute was a success, commented upon.

31. With reference to the observation made by His Excellency Lord Harris in his address at the recent distribution of prizes to the students of the Victoria Jubilee Technical Institute, that most of the students who had successfully passed their examinations at this institution had obtained employment and the Institute was a success, the *Jám-e-Jamshed* (131), in its issue of the 5th March, says:—With due deference to His Excellency the Governor and the Board of Directors, it must be said that the public observes with regret that the hopes formed of the Institute at its creation have not been realized, and that there is no likelihood of those hopes being fulfilled so long as an appropriate change is not effected in the college curriculum. It was the sanguine expectation of the people of Bombay that the Institute would turn out different sorts of artists and artizans who would set up on their own account, and not engineers and "masters" for employment in cotton and other mills. These mills could get engineers and "masters" before the Technical Institute came into existence, and it cannot be said that those produced at the Institute are uncommonly superior to the engineers and "masters" brought up outside its walls so as to justify the large outlay on the institution. Under such circumstances it would not be proper to style the institution a success which was more deserving of Government aid than the University. The preference shown by His Excellency the Governor to this Institute over the University for granting the annual sum of Rs. 5,000 furnishes one more ground to the public to believe that the Anglo-Indian desire to discourage higher education has permeated the Bombay Government. Under the present great competition all around, the Native youths rush headlong to secure any means of subsistence

that present themselves to their sight, and if the Technical Institute is a success it is surprising that there should be a fall in the number of its students; and when there has been a decrease the public naturally hesitates to consider the institution a success. This makes it evident that a better kind of education is needed at the institution, and Government is once more requested to appoint a committee of experienced gentlemen to suggest appropriate changes in the curriculum and to be prepared to abide by the recommendations made by it. The public and the Municipal Corporation will willingly extend their support to the Technical College if the institution supplies a better sort of technical-course producing artists and artizans that would set up on their own account.

Dr. Bhándárkar's address at the last Convocation of the Bombay University.

32. The *Hindi Punch* (127), in its issue of the 4th March, under the heading "A few awkward questions to Dr. Bhándárkar by an eccentric graduate who has been worn out by a hard study for examinations," puts the following questions:—1st, Dear Sir, at what age did *you* get married? 2nd, were you studying at a college or had you finished your college course when you became father of two children? 3rd, what were the standards of different examinations when you took your degrees? Were they not butterflies compared to the present standards, which are elephants? 4th, were they not quite worthless compared to the present crushing standards? 5th, when you were studying, did you subsist upon rice and butter milk, or something else? 6th, how many times a day did you play at cricket and tennis like the Pársis, and how many times in a year did you take physical exercise in the open air? 7th, the graduates of the present day meddle with politics; did you ever touch upon that subject? 8th and 9th, if the standards of examinations were as difficult in your time as they are at present, could you have retained till now your high intellect and could you have lived so long after passing the difficult examinations, to carry on researches in arts and literature?

33. The *Darbár Patrika* (118), in its issue of the 5th March, observes:—The reasons assigned by Dr. Bhándárkar for the premature deaths of educated Natives are not altogether incorrect; he has, however, omitted to mention a few chief points in this connection. The vice of drinking has been one of the principal causes of the ruin of the educated and uneducated Natives. The use of spirituous drinks by those who do not take nutritious food brings on serious complaints, often resulting in premature death. Teachers of primary schools getting a monthly salary of about Rs. 10 use spirituous drinks, and it is not surprising that more educated people, in their false notions of reformed practices, should indulge in them. To effect an improvement it is necessary to give special attention to the moral and religious training of the students.

Dissatisfaction expressed at the present curriculum of the Rájkumár College at Rájkot and a suggestion made on the subject.

34. The *Jám-e-Jamshed* (131), in its issue of the 9th March, says:—The annual distribution of prizes at the Rájkumár College at Rájkot does not attract now-a-days the same attention as it did in previous years, apparently for the reason that the institution has failed to accomplish the objects with which it has been established. Certain Káthiáwár Chiefs and Princes have been educated at this institution, but their attention has been so much taken up with European pleasures, amusements and diversions that several of these Chiefs and Princes have little time to attend to the administration of their States and to the accomplishment of the welfare of their subjects. Several of them frequently visit Europe, residing in England for a long time, or reside at hill sanitariums or large cities during the greater part of the year. The administration of Native States has improved, but the credit of this belongs to the able Kárbháris secured by the States and not to the Chiefs themselves. There were 42 students in the College during the last year, and no increase seems to have taken place in the number of the students for several years past, owing either to the institution being an expensive affair or some other reason. Mr. Waddington, the Principal of the College, states in his last report that a class has been opened for preparing boys for the Matriculation Examination of the Bombay University, but it does not seem right that such a turn should be given to the education imparted in this institution. The Káthiáwár Chiefs and Princes ought to receive such an

education as would prepare them for being rulers, administrators, politicians or leading officials. If they are matriculated here they would go to England afterwards for becoming barristers, and their doing so would be of little service to their States. In the Rájkumar College ordinary knowledge of the vernaculars and English should be imparted to the students, and an attempt should be made to convey to them such knowledge as would make them efficient administrators. They should be taught the higher subjects of history, logic, political economy, &c., and during the vacations a practical knowledge of the administration should be conveyed to them in British territories. When a prince becomes the chief of his State, his younger brothers, cousins and other relations should become his Kárbháris and other officials, and education to the latter ought to be given, keeping in view this object, and such sort of work would be more beneficial to them and their States than their becoming barristers and spending their life in ease and idleness or in British service. Few or none of the Káthiáwár Princes have taken service in their States hitherto, and such a state ought not to continue any longer.

PART III.—*Native States.*

A complaint against the Settlement Department of the Baroda State.

35. A correspondent of the *Gujarát Darpan* (100), in its issue of the 8th March, observes:—The severities of the Settlement Department of the Baroda State has caused great alarm amongst the subjects of the State. Devkaran Jagrut, a bard of the village of Hamod, appeared on the 2nd instant before the Agent to His Excellency the Viceroy at Baroda with a pan of live coals on his head and complained that his land measuring 100 bighás had been annexed by Mr. Elliot, that he was summoned to an office and forced by a Vahivatdár to pass a Kabuláyat by confining him in a room without giving him any food, that he was unable to bear the torture and tried to commit suicide by stabbing himself with a large knife in the abdomen, that a portion of the intestines came out, that he was kept in hospital for treatment for a month, that he was subsequently sentenced to one month's imprisonment, that after his release from the prison he made several applications on the subject to the authorities without effect, that about a fortnight ago a Vahivatdár went to his house, drove him and his family out of it, attached his whole property and sold it by auction, and that he and his family were starving.

Alleged hardships of accused persons in the Cutch State.

36. The *Kachchha Samáchár* (132), in its issue of the 5th March, observes:—In the State of Cutch the law enjoins the police not to keep the accused in its custody for more than 3 days and with the permission of a Magistrate not more than 15 days, completing the investigation into the case within that time, and yet in some cases the accused have been kept in custody, with the permission of Magistrates, for about 3 months. The accused do not get cooked food as long as they are in the custody of the police, and what they do get is insufficient to satisfy their hunger. Last year, in the case of the murder of Málian Abdala Saliani the accused were committed for trial two months after their arrest although sufficient evidence was ready long before that; so also in the case of grievous hurt which followed the above, the accused were detained in custody for a long time. Recently the accused in a case of assault between Ghela Kushálchand and Purshotam Ashkaran were discharged by the police after they were kept in custody for a few days. Justice is also costly and is not to be had promptly.

G. M. SA'THE',
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 13th March 1894.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 10TH MARCH 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Necessity for a legislative measure to stop the business of law-brokers in Berár.

The *Vaidarbha* (2), in its issue of the 3rd March, says:—On looking to the amount and nature of the work done by some of the pleaders and "law-brokers" at Amráoti, one will consider it necessary to have for the province of Berár a law similar to that proposed by the Panjáb Government, making law-brokerage a criminal offence. At least five per cent. of the cases go to Court simply owing to the *khatpat* of these brokers. Had it not been for them, these cases would never have gone to Court and poor people would have been saved much expense and trouble. The business of these touts is more successful at Amráoti than at any other place in the province. We recommend the subject for the earnest consideration of the local Government.

G. M. SA'THE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 13th March 1894.

CON 1826

[CONFIDENTIAL.] **No. 11 of 1894.**

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 17th March 1894.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Critic	Rájkot	Monthly	373
3	„ Indian Spectator	Bombay	Weekly	650
4	„ Káthiáwár Times	Rájkot	Daily	300
5	„ Mahrátta	Poona	Weekly	375
6	„ Phœnix	Karáchi	Bi-weekly	400
7	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
8	„ Sind Times	Karáchi	Bi-weekly	250
9	„ Young India	Baroda	Weekly	150
	ANGLO-MARÁTHI.			
10	The Bodh Sudhákar	Sátára	Weekly	250
11	„ Din Bandhu	Bombay	Do.	1,550
12	„ Dnyán Chakshu	Poona	Do.	1,000
13	„ Dnyánodayă	Bombay	Do.	375
14	„ Dnyán Prakásh	Poona	Bi-Weekly	425
15	„ Hitopadeshak	Bombay	Weekly	1,000
16	„ Indu Prakásh	Do.	Do.	900
17	„ Native Opinion	Do.	Bi-Weekly	600
18	„ Prabhákar	Do.	Daily	350
19	„ Rámdás	Bijápur	Weekly	600
20	„ Shetkaryáncha Kaivári	Bombay	Do.	500
21	„ Subodh Patrika	Do.	Do.	950
22	„ Sudhárak	Poona	Do.	3,009
23	„ Vártáhar	Bombay	Do.	1,509
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	150
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	...
41	„ Hindu Punch	Thána	Do.	700
42	„ Hitechchhu	Bijápur	Do.	60
43	„ Holkar Sarkár Gazette	Indore	Do.	451
44	„ Jagadádarsh	Ahmednagar	Do.	352
45	„ Jagad-hitechchhu	Poona	Do.	4,500
46	„ Kalpataru	Sholápur	Do.	250
47	„ Kannada Punch	Bágalkot	Do.	50
48	„ Karmanuk	Poona	Do.	1,500
49	„ Keral Kokil	Bombay	Monthly	1,500
50	„ Kesari	Poona	Weekly	4,300
51	„ Khándesh Chitragupta	Dhulia	Do.	230
52	„ Khándesh Vaibhav	Do.	Do.	200
53	„ Khara Prakár	Bombay	Monthly	1,000
54	„ Kumtha Vritt	Kumta	Weekly	200
55	„ Maháráshtra Kokil	Sátára	Monthly	2,000
56	„ Maháráshtra Mitra	Do.	Weekly	250
57	„ Maháráshtra Vritt	Do.	Do.	...
58	„ Mantri	Poona	Do.	...
59	„ Moda Vritt	Wái	Do.	325
60	„ Mumbai Vaibhav	Bombay	Daily	550
61	„ Nagar Samáchár	Ahmednagar	Weekly	150
62	„ Násik Vritt	Násik	Do.	275
63	„ Nipáni Vaibhav	Nipáni	Do.	...
64	„ Nyáyă Sindhu	Ahmednagar	Do.	175
65	„ Pandhari Mitră	Pandharpur	Do.	260
66	„ Pen Samáchár	Pen	Do.	...
67	„ Poona Vaibhav	Poona	Do.	3,200
68	„ Prabodh Chandrika	Jalgaon	Do.	100
69	„ Prabodh Ratnă	Bársi	Do.	235
70	„ Prántik Samáhár	Poona	Do.	...
71	„ Pratod	Islámpur	Do.	300
72	„ Rághav Bhushan	Yeola	Do.	250

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	Mara'thi—*continued.*			
73	The Rámdás	Bijápur	Weekly	...
74	„ Ratnákar	Kaládgi	Do.	50
75	„ Saddharmadip	Alibág	Monthly	...
76	„ Sarvadaman	Poona	Do.	...
77	„ Satyă Prakásh	Do.	Weekly	...
78	„ Satyă Sadan	Alibág	Do.	200
79	„ Satyă Shodhak	Ratnágiri	Do.	400
80	„ Sholápur Samáchár	Sholápur	Do.	260
81	„ Shri Shiváji	Poona	Do.	300
82	„ Shubh Suchak	Sátára	Do.	260
83	„ Sudhákar	Pen	Do.	300
84	„ Sumant and Satyă Sudha	Kárwár	Do.	300
85	„ Tukárám	Ahmednagar	Do.	250
86	„ Vanapriya	Chikodi	Fortnightly	100
87	„ Vártáhar	Bombay	Tri-weekly	700
88	„ Vengurla Vritt	Vengurla	Weekly	175
89	„ Vichár	Dhárwár	Monthly	500
90	„ Vichár Ságar	Baroda	Weekly	650
91	„ Vidushak	Karád	Do.	300
92	„ Vidya Vilás	Kolhápur	Do.	275
93	„ Vijay	Sháhápur	Do.	250
94	„ Vikshipta	Bombay	Do.	600
95	„ Vividh Dnyán Vistár	Do.	Monthly	500
96	„ Vrittadhára	Dhár	Weekly	150
97	„ Vrittasár	Wái	Do.	285
98	„ Vritt Sudha	Sátára	Do.	200
99	„ Vyápári	Poona	Do.	...
	Anglo-Gujara'ti.			
100	The Gujarát Darpan	Surat	Bi-weekly	700
101	„ Gujaráti	Bombay	Weekly	2,450
102	„ Gujarát Mitră	Surat	Do.	800
103	„ Kaiser-e-Hind	Bombay	Do.	2,500
104	„ Káthiáwár News	Rájkot	Bi-weekly	..
105	„ Suryă Prakásh	Surat	Weekly	375
	Gujara'ti.			
106	The Ahmedabad Times	Ahmedabad	Weekly	250
107	„ Ajab	Surat	Monthly	700
108	„ Akhbáre Sodágar	Bombay	Daily	800
109	„ A'ryă Dharm Prakásh	Do.	Monthly	400
110	„ Bhim Sen	Do.	Weekly	...
111	„ Bombay Samáchár	Do.	Daily	2,200
112	„ Broach Mitră	Broach	Weekly	350
113	„ Broach Samáchár	Do.	Do.	700
114	„ Buddhi Prakásh	Ahmedabad	Monthly	580
115	„ The Cambay Gazette	Cambay	Fortnightly	...
116	„ Chának	Surat	Monthly	500
117	„ Chandra	Do.	Do.	600
118	„ Darbár Patrika	Ahmedabad	Weekly	...
119	„ Deshi Mitră	Surat	Do.	1,250
120	„ Din Mani	Broach	Do.	...
121	„ Dnyán Darshan	Do.	Monthly	...
122	„ Dnyán Sudha	Ahmedabad	Do.	250
123	„ Dnyán Vardhak	Bombay	Do.	690
124	„ Fursad	Do.	Do.	400
125	„ Gap Sap	Do.	Fortnightly	300
126	„ Gul Afshán	Do.	Monthly	1,200
127	„ Hindi Punch	Do.	Weekly	450
128	„ Hindusthán	Ahmedabad	Do.	716
129	„ Hitechchhu	Do.	Do.	500
130	„ Jain Patrika	Surat	Fortnightly	...
131	„ Jám-e-Jamshed	Bombay	Daily	2,200
132	„ Kachha Samáchár	Do.	Weekly	400
133	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
134	„ Kaira Vartamán	Kaira	Weekly	100
135	„ Kám Dhenu	Bombay	Monthly	1,200
136	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
137	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
138	„ Kelavni	Baroda	Monthly	500
139	„ Madhur Vachan	Bombay	Do.	500
140	„ Nure Elam	Do.	Do.	320
141	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
142	„ Praja Mitra	Karáchi	Weekly	200
143	„ Praja Pokár	Surat	Do.	800
144	„ Rájyabhaktă	Bombay	Do.	1,300
145	„ Ranashingadun	Surat	Do.	750
146	„ Rást Goftár	Bombay	Do.	1,697
147	„ Samsher Báhádur	Ahmedabad	Do.	300
148	„ Satyă Mitră	Bombay	Do.	500
149	„ Satyă Sodbak	Surat	Fortnightly	500
150	„ Satyodaya	Dohad	Weekly	68

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	Gujara'ti—*continued.*			
151	The Sneha Sindhu	Kaira	Weekly	275
152	„ Stri Bodh	Bombay	Monthly	560
153	„ Stri Mitră	Do.	Do.	697
154	„ Surat Akhbár	Surat	Weekly	600
155	„ Svadesh Bandhu	Mahudha	Do.	210
156	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
157	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
158	„ Vidya Mitră	Do.	Monthly	150
	Anglo-Ka'narese.			
159	The Hubli Patră	Hubli	Weekly	...
160	„ Kannadă Suvarte	Bombay	Do.	800
	English, Maráthi and Kánarese.			
161	The Karnátak Patră	Dhárwár	Weekly	400
162	„ Rájahansa	Do.	Do.	510
	Ka'narese.			
163	The Chandrodayă	Dhárwár	Weekly	200
164	„ Karnátak Vaibhav	Bijápur	Do.	400
165	„ Karnátak Vritt	Dhárwár	Do.	...
166	„ Lokă Bandhu	Do.	Do.	190
167	„ Rasik Ranjini	Gadag	Do.	300
168	„ Satyă Vritt	Do.	Do.	250
	Mara'thi and Ka'narese.			
169	The Chandrika	Bágalkot	Weekly	...
170	„ Shri Siddheshvar	Do.	Do.	150
	Hindi.			
171	The Bhárată Bhráta	Rewáh	Fortnightly	375
172	„ Bhásha Bhushan	Bombay	Monthly	400
173	„ Bombay Baipar Sindhu	Do.	Weekly	250
174	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	English and Urdu			
175	The Muslim Herald	Bombay	Weekly	300
	Urdu.			
176	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
178	„ Charkhári Akhbár	Rewáh	Fortnightly	23
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Kushful Akhbár	Do.	Do.	150
184	„ Vakil Islam	Do.	Dily	...
	Persian.			
185	The Iklil	Karáchi	Weekly	...
186	„ Kowkabe Nasseri	Bombay	Do.	700
	English, Mara'thi and Hindi.			
187	The Pandit	Bombay	Weekly	1,075
	English, Mara'thi and Gujara'ti.			
188	The Baroda Vatsal	Baroda	Weekly	1,000
189	„ Shri Sayáji Vijay	Do.	Do.	...
	Mara'thi and Gujara'ti.			
190	The Chandra Shekhar	Baroda	Weekly	150
	Sindi.			
191	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
192	„ Muin-ul-Islám	Do.	Do.	300
193	„ Prabhát	Hyderabad (Sind)	Do.	400
194	„ Sind Sudhár	Karáchi	Do.	400
	Anglo-Portuguese.			
195	O Anglo-Lusitano	Bombay	Weekly	1,500
	Portuguese-Konkani.			
196	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

PART I.—*Politics and the Public Administration.*

Approval of certain appointments in the new Ministry.

1. The *Kaiser-e-Hind* (103) of the 11th March, in its English columns, writes:—Lord Rosebery is Premier of England in succession to Mr. Gladstone. India rejoices at his elevation and sincerely congratulates His Lordship on it. For, at this juncture, perhaps no abler peer, full of so much sympathy, tact and judgment, could be found to take up the helm of affairs in the ranks of the great Liberal party. No statesman is more intimately acquainted with the whole narrative of Indo-Afghan and Indo-Russian politics than he. So that we may sanguinely hope that with the greater authority and influence he will now wield, he will be able to restrain to a larger extent the eagerness of those military swash-bucklers who are known in popular parlance as the Simla clique. The Amir could not have two better friends at present than Lords Elgin and Rosebery. And Lord Kimberley is the least likely to depart by a hair's breadth from the broad and deep lines of *truly* Imperial policy laid down by the Premier. We are also rejoiced to see that the Right Honourable Mr. Fowler is appointed Secretary of State for India. A better selection, perhaps, could not have been made from the Liberal ranks. At this critical juncture in the finances of India there was certainly wanted a man of his financial experience and training, and broad grasp of those true principles which ought to regulate public finance. We should have been more rejoiced had he been appointed our Finance Minister; for he would have soon put an end to the currency crisis and overhauled the entire fiscal system of the country—the system, faulty as it is, which is now controlled by a series of incompetent men, who by an irony of fate are called Finance Ministers! We are not at all sorry that Mr. John Morley, the name which was originally reported for the office of Secretary of State, had declined the offer. We are also rejoined to learn that Lord Reay, the beloved of Bombay and all other parts of India, is Under Secretary of State. We offer our sincerest congratulations to His Lordship on the appointment. How the India Council may relish him is, however, a serious question.

2. The *Mahrátta* (5), in its issue of the 11th March, writes:—It is worthy of note that, for the first time in the history of this country's connection with England, the Premiership is occupied by one who has had personal knowledge of this country; for it will be remembered that towards the close of 1886 Lord Rosebery, accompanied by his Private Secretary, Mr. Munro Fergusson, M.P., visited India and travelled over the several presidencies. His Lordship had thus an opportunity of seeing the country for himself and of coming in contact with several Indian gentlemen and of learning from them their views on several leading Indian questions. This circumstance is as noteworthy as the fact that since India's connection with England the present Parliament is the first in which an Indian gentleman has been sitting as a member of Parliament through the kindness of an English constituency. On the whole, therefore, India may congratulate herself on the selection of Lord Rosebery by Her Majesty in succession to Mr. Gladstone and also on Lord Reay being the next Under Secretary of State for India.

3. The *Gujarát Mitrá* (102) of the 11th March, in its English columns, writes:—We are glad to hear that the Right Honourable Henry Huntley Fowler is the first Methodist ever raised to the exalted position of Secretary of State for India, and it is no intention of ours to prejudge him before watching some of his acts in the new office he is called upon to hold. All the same we cannot help remarking that to most people it will sound very preposterously harsh that a distinguished Governor of Bombay like Lord Reay should have been assigned an inferior place in the present ministerial gifts. It would be quite natural if they wished the arrangements were reversed, not because Lord Reay is a peer and Mr. Fowler is a man of the ranks, but because the former has had better acquaintance with the India of the Queen.

4. The *Dnyánodayá* (13) of the 15th March, in its English columns, writes:—The appointment of Lord Reay to the Under Secretaryship of India will be especially agreeable to the people here. His well-known sympathy with India, which was well tested during his five years' rule as Governor of Bombay, is a qualification which should belong to every one who has a part in

the administration of Indian affairs. As Under Secretary he will not have as much scope for his efforts in behalf of India as he would have in a higher office, but in him we are sure to have a friend at Court. [The *Gujaráti* (101) of the 11th and the *Sudhárak* (22) and the *Indu Prakásh* (16) of the 12th March also approve of the appointment of Lord Reay as Under Secretary of State for India.]

5. The *Jám-e-Jamshed* (131), in its issue of the 12th March, writes:—The appointment of Lord Reay as Under Secretary of State of India is a reward in appreciation of the services rendered by His Lordship to the Liberal party by his consummate statesmanship and high administrative abilities, and His Lordship deserves to be congratulated on it. His Lordship will not, however, prove so useful in the House of Lords wherein he has a seat, as he would be in the House of Commons, as very few questions are asked and discussed in the former House. With all deference to the Right Honourable Mr. Henry Fowler, from whom much is expected in the interests of India, we beg to say that if Lord Reay had been appointed Secretary of State for India and either Mr. W. S. Caine, Sir W. Wedderburn, or Mr. Dádábhái Navroji Under Secretary, India would have derived vast benefit. However, Lord Reay's appointment as Under Secretary is not less gratifying, and he is sure to receive telegrams from the different parts of the country congratulating him on his appointment.

Exchange denied to be the sole or principal cause of the deficit in the Indian Budget for 1894-95.

6. The *Kaiser-e-Hind* (103) of the 11th March, in its English columns, writes:—We are amazed that the Finance Minister should have had the hardihood to state in the preamble of his speech in the Supreme Legislative Council on the new Tariff Bill that exchange was the sole disturbing element, when in reality it was the overgrown military expenditure in all its ramifications. There is not one word of apology or regret as to that expenditure—not one word of justification for the growth of the civil charges—not an expression of regret as to the non-paying character of Upper Burma, which eats away fully 1½ krors of the general revenues of the Empire per annum. No, all these causes were absolutely ignored as if non-existent, though they lie on the surface and could be easily discovered by any student of public finance who cared to dive into the figures of the national Budget. Exchange and exchange, said Mr. Westland, "was the burden of my song." We challenge him to prove it. On the contrary, we most emphatically declare that military expenditure, and that expenditure alone, is the principal disturbing factor. Of what use is misleading the public by a set of figures, adroitly arranged, in order to show that, but for the expenditure on exchange, there might have been fat surpluses—aye more, that but for certain extraordinary special charges, they might have been fatter still? Who wants antiquated figures going back to 1875? Is it even fair and proper to trot them out at this time of the day to explain the real causes of the deficit? Are they at all relevant? We deny that they are. Of what use, then, is beginning your financial statistics on net revenue and expenditure from that year, when, as a matter of fact, between it and 1884 there had been a large diminution of revenue owing, firstly, to the remission of 8 annas per maund in the salt duty, and, secondly, to the repeal of all customs duties, including cotton goods and excluding arms, liquor and rice? The causes of the embarrassments which have *now* culminated in a deficit of 3½ krors *commenced* with the disastrous Viceroyalty of Lord Dufferin in 1885-86. The *crowning* disaster was the precious exchange compensation allowance with which the retired Viceroy of ill omen finally signalized his career of errors and failures. Now, we repeat that if we compare the growth of the military and civil charges during the last eight years with the figures of 1884-85 and compare it with the growth of exchange, we shall find the following *net* result:—

	Krors.
Army and civil charges, growth in 8 years	5·20
Loss by exchange, growth in 8 years	2·95
Excess of army and civil charges in 8 years	2·25

We will not go into further details to-day, but we beg every reader interested in public finance to ponder well over this statement. And yet they pretend to lay at the door of exchange the present deficit! What a *candid* explanation, to be sure! But the public must see that it is not misled. Let it demand in vociferous terms the *verification* of the statement that exchange, and exchange alone, is the cause of the present deficit.

Comments on the passing of the new Indian Tariff Bill.

7. The *Bombay Samáchár* (111), in its issue of the 13th March, says:—The passing of the new Indian Tariff Bill into a law and its immediate enforcement have advanced the prices of the different European articles in India. Though His Excellency the Viceroy at the Council meeting which passed the Bill, in alluding to the exemption of cotton fabrics and yarns, observed that no variation would be made in the Bill, there could be no objection to the exemption being protested against, and it is gratifying that it has been resolved upon to convene a public meeting to-morrow for that purpose. It must, however, be remarked with concern that this meeting proposes to protest against the exemption of cotton goods only and not to mention the lavish administrative expenditure and the exchange compensation allowance granted to European and Eurasian servants of Government that have thrown the country into the present financial crisis. To do due justice to the Natives the Home Government ought to have permitted the Government of India to impose a duty on cotton fabrics and yarns, and its refusal will lead to the imposition of new taxes and the curtailment of expenditure on remunerative and other works advantageous to the public. Considering the present political situation in England it is impossible either for a Liberal or Conservative Ministry to consent to the imposition of cotton duties, and the Conservative organ, the *Standard*, admits this and recommends that the attention of Government should be drawn to the paramount necessity for a revision of all branches of the Viceregal expenditure. The *Pioneer* also makes a similar statement. An agitation on the expenditure question is likely to secure the sympathy of a large portion of the English people, and to arrive at a successful conclusion; the question of the exchange compensation allowance is not of less importance for an agitation as well, and it is to be much regretted that these subjects are not to be discussed at to-morrow's public meeting. It is to be hoped that another public meeting will be held by the leaders of Native society to press these two matters on the attention of Government. [The *Jám-e-Jamshed* (131), in its issue of the 12th March, expresses similar sentiments.]

What should be done in connection with the new Tariff Bill.

8. The same newspaper, in its issue of the 14th March, observes:—It is, however, gratifying that the well-known members of the Bombay Presidency Association will take no part in this meeting, as the Association intends to convene shortly another public meeting to protest against the injustice that is being done to the people of India in different financial matters. On that occasion it will be shown that the fall in exchange is not, as asserted by the Finance Minister, the sole and principal cause of the financial difficulties of the Government of India, and that the lavish expenditure made on the army and other departments, the deficit caused by the administration of Burma, the new Currency Act and the exchange compensation allowance granted to European and Eurasian servants of Government and some other causes have contributed to throw the Government into the present financial difficulties, and Government will be requested to make some satisfactory arrangements in regard to them. Lord Lansdowne deserves much blame for the present financial difficulties of the country. At almost the close of his rule he passed the new Currency Act and sanctioned the exchange compensation allowance, whose evil effects are being suffered by the people and the new Viceroy. It is the duty of the public throughout the country to pass votes of censure on Lord Lansdowne's administration and to condemn particular acts of his rule. [The *Jám-e-Jamshed* (131), in its issues of the 13th, 14th and 16th March, expresses somewhat similar sentiments.]

The public meeting held at the Town Hall, Bombay, on 14th March for the purpose of discussing the tariff policy of the Government of India considered a failure.

9. The same newspaper and the *Jám-e-Jamshed* (131), in their issues of the 16th March, consider the public meeting held at the Town Hall at Bombay on the 14th idem for the purpose of discussing the tariff policy of the Government of India a failure, since it protested only against the exclusion of cotton goods from the import duty and did not allude to the necessity of curtailing the lavish military and other expenses which have been

increasing of late at an enormous rate, and as the meeting was attended by a much smaller number of people than generally gather at public meetings held at the Town Hall.

The Indian Budget for 1894-95 and the inclusion in, and exclusion from, the Indian Tariff Act of certain articles.

10. The *Indu Prakásh* (16 of the 12th March, in its English columns, writes :—If Government have now found themselves on the verge of bankruptcy, if not actually bankrupt, they have to thank themselves for the undesirable condition of things. They have done nothing to see that the home charges are reduced, while, on the other hand, they have been recklessly spending krors of their revenue, extracted from a starving agricultural population, in fruitless search of a scientific frontier and vexatious wars with their neighbours on the North-West. And to crown all, they have saddled the country with an additional expenditure of more than a kror by granting exchange compensation to their highly paid and fattened services at a time when the financial outlook was most gloomy and depressing. They have persevered in their course and have most culpably sacrificed the best interests of the country to the interests of their own kith and kin. If recourse to fresh taxation was rendered necessary, there could be no difference of opinion that an import duty was the least objectionable tax that could be imposed. So far the whole country is at one with the Government of India; but when we pass to the details of the measure now proposed, we find again that the interests of this country are sacrificed to considerations which ought not to weigh with any Government that has in the least a sense of self-respect. The exclusion of machinery and coal was necessary and justifiable, for if they had been included, the various industries of the country would have been placed at a special disadvantage. But the exclusion of cotton yarns and piece-goods cannot be justified on any ground, except that the Liberal Ministry of the day can ill afford to lose the votes of the Lancashire interest. The manner in which the Finance Minister has tried to justify the exclusion of cotton yarns and fabrics is in itself a sufficient indication that, if he were given a free hand in the matter, he would be the first to include them in the new tariff. The agitation that is now gathering volume and strength, and which promises to be unique in the history of British India, in that it will be perfectly unanimous and widespread, must strengthen the hands of the Government of India and they must be able, when backed by the protest of the whole country, to induce the British Legislature to see the gross injustice of the measure and to remove the blot on England's fair name. Another point in connection with the proposed tariff that demands earnest attention is the additional duty on petroleum. That petroleum has superseded all other country oils and has been extensively used by the poor is admitted on all hands, and yet the Government that can exempt the cotton goods from duty can in clear conscience tax the necessities of the poor! The argument of its growing cheapness is, indeed, superfine. Besides, the duty on petroleum will, after all, bring in a revenue of about twenty lakhs—a small sum when we take into account the great hardship that will be inflicted on the starving population of this country. We are sorry to see that none of the non-official members protested against the additional tax on petroleum. They have herein failed in their duty towards the masses, whose interests they are bound to watch in the Legislative Council. We are glad thus far to see that the various public bodies in the country have recognised their duty in the matter and have fully realised their responsibility towards the country. They must not allow their minds to be weighed by the hopelessness of the agitation, but carry it on with a dogged perseverance and indomitable spirit to the Imperial Parliament, and they are bound to succeed in the long run. We must make our voice heard and our claims respected at any cost and at any risk, and this is the time to show to the world that the awakening in us is not ephemeral and a semblance, but lasting and a reality. The British nation has been credited with a conscience and a sense of justice and fair-play, and if the case is laid before them with energy and persistence they may be induced to deal out justice to India. [The *Gujaráti* (101) of the 11th March expresses similar sentiments.]

11. The *Indian Spectator* (3), in its issue of the 11th March, writes :—No doubt, the Government could not control exchange, nor could it be held

guilty of failing to develop the revenue of the country. It will, however, be difficult to say the same thing about the expenditure. Fully 3 krors a year have been added to our permanent military charges, and 23 krors and 89 lakhs have been expended on wars and frontier defences during the last sixteen years, which means an average of one kror and a half per year. And while this expenditure was going on, the exchange difficulty was fully present before the Government, showing unmistakable signs of becoming more and more aggravated as time went on. Mr. Westland's figures show that the increase in the loss on account of exchange never exceeded the yearly increase in the revenue. In view of this fact it is difficult to exonerate Government from the charge of having shut its eyes to the realities of the situation and failed to take proper measures for prudently providing against the evil days that have come upon our finances. It would have been a different thing had the exchange difficulty come upon us as a sudden surprise. That, however, is not the case, and Mr. Westland's figures directly go to prove that, had our Government so chosen, it could have, simply by restricting the growth of expenditure, not to speak of retrenchments, reserved a part of the yearly increase in our revenue to meet the increased burden of the home charges. But, instead of that, in the year that is closing, which has seen exchange at its worst, it has entered upon a heavy expenditure for the sake of the servants who should never have got bonuses, at least at a time when their master was in such extraordinary straits. It is, therefore, only under protest that we can submit to further taxation. The new import duty of 5 per cent. is not to be levied on a few select articles used by the richer classes, but on all save a few, the exclusion of some of which can as emphatically be justified as that of others can be condemned. What are we to say, however, of the exclusion of all cotton fabrics and yarns? They represent more than a third of our imports, and as they consist only of finer cloth, a duty on them would have fallen on the well-to-do classes. Besides, even the powerful *Times* admits that it would be impossible to contend that import duties on cotton goods in India would be protective. Our mills do not and cannot produce the finer counts which alone we now import from Liverpool and Manchester; nor is it possible that a duty of even 10 per cent. would materially diminish the consumption of these goods in India, for the classes that buy them are rich enough to pay the extra sum. The question of putting an excise duty on our mills and hand-loom productions does not arise at all. But even admitting that our political condition necessitates our imposing corresponding excise duty on home manufactures, the moment we include foreign cotton yarns and fabrics in the schedule of articles paying import duties, we are far from being convinced that such a course would, on other grounds, be both impolitic and impracticable. Our hand-looms certainly do not compete with mills worked by machinery. They are producing only such goods as machinery cannot at present produce. They need not, therefore, be at all taxed for the sake either of Lancashire or of free-trade. If we tax the produce of our mills, we must surely tax the mills in Native States in order to place both on a level. But this would be an easy task by making arrangements with the rulers of the States to tax the produce before it leaves the mill premises. There would be neither need of harassing frontier posts, nor of the pursuance of a policy directly opposed to that which the British Government has been teaching and forcing upon Native States. Every argument that is to be urged in favour of the proposal to exempt cotton fabrics and yarns from the new duty falls, when examined closely, to the ground. We wonder why Mr. Westland tried to defend an exclusion which the Cabinet has insisted upon simply to avoid being at loggerheads with the members for Lancashire. There is a complete unanimity in India on the subject. Our Government can at least manfully protest. Backed as it will be by the unanimous voice of India, its protest may sooner or later bear fruit. It is to be sincerely hoped that the protest of the Presidency Association against the increase in the duty on petroleum from 4 annas to 8 annas per case will be favourably considered in the Council. The enhanced duty will be felt by the poor only. The poor should not be deprived of the natural advantages accruing from the cheapness of some of the necessaries of life, especially when the general cost of living is increasing day by day. The burdens on them are already heavy enough; why increase them for a paltry 20 lakhs? Why tax the poor? Because the poor in India are also voiceless!

Instances of oppression practised on the rayats during the tour of a Government officer in the Central Provinces.

12. An Englishman in the Central Provinces, writing to the same newspaper, says:—It seems as though we must protest again and again, and yet again, before the people of India will be treated better than at present. I refer more particularly to the forced labour system. It is not two months since the Commissioner was here, and the poorer people had one spell of tyranny and oppression from the *chaprasies*. Now the Deputy Commissioner has been and gone, and the people have to tell the same old story. One man had accumulated firewood for a feast in memory of a deceased relation; the fuel was taken from him and he received nothing in return. The Deputy Commissioner's servants used it for cooking. Five persons went to the bazar to sell rice. The Kotwál came along. He told them that rice was required to feed the *Bara Sahib's* elephant. Notwithstanding many protests the rice was taken and the elephant was fed, while the children at home went hungry. The rice belonging to these five persons was valued at one rupee nine annas worth. I can vouch for this occurrence, but there are many other cases. With a sense of duty, and as politely as possible, I referred to this matter in conversation with a responsible officer. But what was I told? "Justice is a very good thing in the abstract. Ah, really, don't you know, we have not got time to enquire into these matters? If these Natives have not got the moral backbone to protest, what can we do?" "These Natives" without moral backbone! They dare not approach the official's tent, for it is surrounded by fifty servants of all descriptions, and these servants have interests at stake. But then, when one man did happen to meet the official on the road and poured forth his tale, his prayer was passed unnoticed. "Moral backbone" forsooth! Is it not sadly wanted somewhere else? Men brought up in the Laddy-Da-Society, with thoughts running on champagne, whisky and Burma cigars—can we expect aught else from them? But we *can* protest and *will* protest, for this is certainly our duty. I was greatly encouraged to find a paragraph in one of the newspapers which told of a notification published by Sir Dennis FitzPatrick of the Panjáb. This notification made it very clear to the people that nothing was expected from them without payment. Was not this action brought about by protests from some particular persons? If any one can throw light upon this subject, he will greatly help and oblige the present writer. I have referred to one town only; the same practices are being carried on throughout the district, in some places to a greater extent: hence I feel the importance of ventilating this question.

Replies given to questions put by certain non-official members of the Bombay Legislative Council at the legislative meeting of 12th March, considered unsatisfactory.

13. With reference to the replies given at the meeting of the Bombay Legislative Council held on the 12th March to questions put by certain non-official members, the *Bombay Samáchár* (111), in its issue of the 14th March, says:—The number of questions was thirty-three and Government had to take a good deal of trouble to be able to give replies to such a large number. But the persons who put the questions do not deserve blame for putting so many of them. The meetings of the Council are held at long intervals and in the meantime many questions crop up. Again, many acts and measures of the present administration are unsatisfactory to the people, and they supply much matter for the questions put by the non-official members. It is to be regretted that the replies given to the thirty-three questions were, on the whole, not satisfactory to the public. The nature of these replies was similar to that of the answers given by the Secretaries of State in Parliament in a general way or evasive manner to questions exposing the negligence of their respective departments. The questioners are by such replies silenced for the time being, for, by the rules of Parliamentary procedure, they are prevented from putting there and then further questions on the subject. The Councillors of the Indian Legislative Councils cut a more sorry figure in giving replies to the questions put. The Indian non-official Councillors should follow in the footsteps of those persistent Parliamentary members, who, when they find themselves served with evasive replies to their questions, put the same questions from time to time and thus compel the Secretaries of State to give proper replies. [In writing on the same subject, the *Jám-e-Jamshed* (131), in its issue of the 15th March, considers that the reply in regard to the arrangements made in connection with the department of the Chemical

Analyser to Government was not satisfactory, and requests Government to publish the rules regarding the newly constituted Provincial Service before bringing them into force.]

The Bombay Legislative Council and the right of interpellation.

14. The *Dnyán Prakásh* (14) of the 12th March, in its English columns, writes:—To-morrow's meeting of the Bombay Legislative Council promises to be one of great interest. There are in all thirty-three questions put to the Government, and the Government will, no doubt, find it very tough work to answer all these questions satisfactorily. The number is certainly not large enough, one might say, when he takes into consideration the number of instances of abuse of power and blunders that occur during the interval between two meetings of the Council. We are sure our Anglo-Indian friends will charge us with having exercised the right of interpellation too much, but we think that the fault lies with the Government, who wants to do all the Council business—we might say the maximum work of the Council—in the minimum number of meetings of the Council, and consequently the Councillors are also obliged to put as many questions at once as they can possibly put. We hear that on the plea that the Native Councillors exercise their right too much, Government is thinking of curtailing their already scanty power. It would certainly be better if Government, instead of curtailing the power of interpellation, would curtail the interval between two meetings of the Legislative Council. That would be something worth doing. We know the Government authorities must be finding it rather very inconvenient to answer so many questions all at once, and we fully sympathise with them on that score; but we hope that by convening meetings of the Council oftener than at present, Government will see its way to overcome this difficulty and inconvenience.

A request to His Excellency Lord Harris to hold a meeting of the Legislative Council once in two months.

15. In alluding to the list of business to be brought forward at the meeting of the Bombay Legislative Council held on the 12th March, the *Jám-e-Jamshed* (131), in its issue of the same date, says:—At this meeting not much legislative work will be done, but a number of questions will be asked by some of the additional members of the Council. Since the concession of the right of interpellation there have been several meetings of the Legislative Councils in other presidencies, while the Bombay Legislative Council meets after a lapse of six months, and this shows that less importance is attached to the right of interpellation in this presidency than in others. About six meetings have been held by each of the Calcutta and Madras Legislative Councils, and it would not be wrong to wish that the Bombay Government would hold a meeting of the Council once in two months that sufficient benefit may be derived from an exercise of the right of interpellation. It is to be hoped that the non-official members of the Council will request His Excellency the Governor to convene the meetings at these intervals. The selfish Anglo-Indian publicists are likely to say on account of the large number of questions that would be asked at today's meeting, that if so many questions are frequently asked, the authorities will have little time left to attend to their current work after getting up replies to them. But it ought to be remembered that the large number of the questions is owing to the Council meeting having been held once within the last six months.

Futile attempts of the Hindus of Yeola at reconciliation with the Musalmans.

16. The *Rághav Bhushan* (72), in its issue of the 12th March, says:—What a great misfortune it is that the people of Yeola should have to suffer hardships under the benign *regime* of Her Majesty the Queen! What does it mean that nobody should pay least attention to them, though for seven months past they have been continually persecuted, their gods and their religion have been grievously insulted, and they have been made hopeless of security of life? They are not free from persecution, though at the desire of the District Collector they have forgotten the great injury done to them, removed the prohibition against dealing with the Musalmans, and expressed their contentment with what has been conceded to them. Is not this to be pitied? Is there any consistency between a verbal assertion that the rights of the Hindus would be preserved intact and the issuing of a written order to the

effect that persons playing upon musical instruments without previous license would be proceeded against criminally? What kind of justice is it that on one hand reconciliation should be ordered to be made, and on the other hand a warrant should be given by wire for the arrest of a person certified to be ill by Dr. Sydney Smith? If a reconciliation cannot be effected though acts calculated to please and win favour were done, abject entreaties were made, humble salutations were offered, repentance was expressed, assurances written on stamped paper to the effect that musical instruments would not be played upon were given, and several other similar things were done in order to respect the word of the Collector, what should be done to bring it about? Is it desired that the sun and the moon should be brought down and handed over to the authorities? All these attempts of the Hindus to bring about a reconciliation plainly show how ready they are to assent meanly to others' utterances, and if in spite of this the wished-for reconciliation cannot be effected, what is the secret?

Disastrous results of Hindu-Musalman riots and a warning to Government.

17. The *Jagaddhitechchhu* (45), in its issue of the 10th March, says:—There is nothing political at the bottom of the Yeola riots, for the Hindus are loyal and the Musalmans are weak. The Hindus would not countenance a design against their ruler, for it is their belief that there is no remedy against a king's acts and they are habituated to quietly submit to death ordered by their ruler. There are not, however, instances wanting in their ancient history of kings having been punished with capital punishment for their deviations in religious matters like Charles I. of England, and it is a well-known fact that their overzeal in religious matters has served to bring their Musalman opponents to their senses. Yet it is a general belief with the Hindus that the English will never interfere in their religion, and it forms the strong foundation of British Indian rule. The published accounts of the riots seem to show that, on the whole, the Hindus have had to suffer injustice in connection with them, and this fact may probably prejudice their minds; but the majority of Hindus believe that the injustice inflicted on them is an outcome of absence of foresight on the part of the prejudiced officers, and therefore do not entertain a suspicion against the Government, though hitherto its action in connection with the Hindu-Musalman riots has been looked upon as hard-hearted towards the Hindus and partial towards the Muhammadans, and is likely to cause a change in the opinion of the Hindu public about the Government. On thoughtful examination of the whole thing it appears that there are reasons for such a change in public opinion being effected. Though Government have not accepted the theory of the causes of the Bombay riots propounded by the police, they have not, in their resolution on these riots, considered very particularly the question who were the aggressors in them. Moreover, the fact of the Musalman originators of these riots and the self-defending Hindus having been treated with equal punishment has, not unnaturally, created a suspicion about the fairness of Government action. The Yeola riots have raised a still stronger suspicion in the minds of the Hindus about the justice of Government measures. Though the Musalmans of Yeola disobeyed the order of the Government officers not to assemble in a Masjid with riotous intentions, the officers overlooked their fault and modified their original orders, without hearing what the opposite party had to say in support of its contention. From this procedure it is not unnatural to believe that Government desires the preservation of the Musalman religion and the eradication of the Hindu religion as far as possible. The whole conduct of Government with regard to the Yeola riots is so one-sided and faulty as to make all Hindus except the educated think that their religion is in danger. Such a belief is dangerous and would prove as disastrous as an earthquake under the foundations of British rule. Though repeated protests have been made during the last six or seven months against this attitude of Government, it has not yet been roused up. If this state of things as well as the insolent conduct of the representatives of the Musalmans at the meeting held for bringing about a reconciliation between them and the Hindus, and the toleration and cowardice shown by the Government officer presiding over the meeting, added to the irregularities generally practised by Government officers, lead to the production of an adverse feeling in the minds of the Hindus, Yeola and other riots will have produced very disastrous results.

That the Hindus may not become discontented and excited so as to be ready to disloyally strike at others even at the cost of their lives, it is necessary that Government should yet awake and take due notice of the high-handed behaviour of their officers in connection with the riots and do prompt justice to the Hindus.

18. The *Subodh Patrika* (21), in its issue of the 11th March, observes:—From the accounts of the Yeola affairs as given in the *Rághav Bhushan* (72) and *Kesari* (50) newspapers it appears that this matter will result in something dreadful. It is necessary that Government should trust their subordinate officers, but before a decision is passed all sides should be heard that due justice may be done. Such disputes must be settled as early as possible, as delay is dangerous. Otherwise they spread out and give rise to disturbances throughout the country, as has been proved by past history. Musalman rule was ruined by similar disturbances taking place in its latter days. Though British Indian rule is placed on stronger foundations and there is not much fear of its being ruined and the people of the country are not discontented as they were under the Mogul and Mahrátta rules, it is not desirable that these disturbances should increase and cause trouble and expense to Government. At a time when the Indian Government is not in a sound financial state, the people are exceedingly disgusted with heavy taxation and there are differences in the Home Government, it is not desirable that quarrels should be allowed to prevail among the people here. The Government officers prejudice the interests of the Empire in siding with the Musalmans, and produce discontent among the Hindus by disregarding their prayers and teasing them. The arrest of Mr. Rámchandra Ganesh Barve and the charges brought against other respectable residents of Yeola are incidents which may lead to results which cannot be foreseen. At such a time telegrams must be sent daily to the Bombay Government, the Government of India and the Home Government. The action of the Bombay Government has been like beating a gagged person. The people of Yeola cannot make any efforts to obtain justice, for they are afraid they would thereby bring upon themselves the fate of Mr. Rámchandra Barve. Public associations in other places should therefore move in the matter. It is discreditable to the British Government that there should prevail under it disorder worse than that under the Mogul rule. The Musalmans are naturally inconsiderate and are elated by the supposed support of the Government officers. Some of them have become vain on account of the increase in the subsidy given to the Amir of Afghanistan and seem to be getting more turbulent than before. But they are ignorant as to how the British Government, which is shrewd, strong and time-serving, will some day or other recover the amount of the subsidy. The leaders of the Musalman community should undeceive their co-religionists and bring about a reconciliation between them and the Hindus.

Proceedings taken by the police and magisterial authorities at Yeola strongly condemned.

19. The *Kesari* (50), in its issue of the 13th March, has an article, headed, "A riot made at Yeola by the Police and Executive Authorities," in which the paper, after saying by way of preface that the Government has, by neglecting the writings in the newspapers and the memorials and telegrams sent by the people of Yeola on the subject of the recent Hindu-Musalman riots at that place, as if granted free permission to the local police and executive authorities to take lawless and wanton proceedings frought with terrible consequences, and after finding fault with His Excellency Lord Harris for relying on official reports and not ascertaining the actual state of things by a personal visit to the scene of the riots or by seeking non-official opinion on the subject, observes:—We have received reliable information that the riot which the local authorities have allowed to grow wild at Yeola surpasses the previous riots between Hindus and Musalmans. It is just and desirable that persons arrested in the thick of a riot should be convicted and sentenced; but to cause persons of one faction to be arrested by fifties and hundreds at their homes by issuing warrants on information supplied by the other party after the riot is over, and to convict and sentence them, is a high-handed procedure to which a parallel cannot be found even in a State worse managed than the Mogul administration. At a place where the people of one community are on one side and those of another on the other,

and where the opposition and enmity between the two communities have reached such a stage that they burn each other's houses and temples and commit murders, it is simple mockery of law and trampling down of rights that two or three persons of one community should accuse hundreds of persons of the other community and the Magistrate should accept the complaint as being against "such and such person and hundred others" and should issue warrants against "such and such person's brother," and so on. It is an undisputed fact that thousands of people took part in the recent Yeola riots, but if there be a person who thinks that they can all be convicted and sentenced on legal evidence, he certainly deserves to be sent to the lunatic asylum at Colába. We do not know whether Lord Harris has heard of the proceedings which are being taken at Yeola, and whether having heard of them he intends making an enquiry regarding them. The high-handed proceedings which are now rife at Yeola are not only not justified by law, but are altogether mean and censurable. If the police had arrested persons while the riots were going on they would have certainly deserved credit; but it is disgraceful to the British Government that the police should, after the riots were over, pull about seven hundred Hindus out of their houses with the assistance of a dozen or two Musalmans and the Magistrates should abet them. We do not think that those who burned temples, slaughtered cows and initiated the riots will have any hesitation in giving false evidence. On the contrary, they will consider it an act of great religious merit to depose against the Hindus. Persons who at the time of the riots were confined to their own houses have been prosecuted. If Lord Harris be unable to stop these unfair proceedings he should openly say so, and then the people will petition Her Majesty the Queen to send them an abler Governor in his place. We can only make a petition, and if we become hopeless of getting justice on the spot we shall be compelled to make one.

Ill-feeling existing between Hindus and Musalmans in India and the alleged evil effect of the writings of newspapers on the subject of riots between them.

20. The *Kushful Akhbár* (183), in its issue of the 1st March, says:—The Indian National Congress has been started with the good object of uniting all the races in India, but the formation of this unity entirely depends on the will of God and no attempts on the part of the Congress can bring it about. For instance, the Hindus did not like the good speech recently made by Lord Lansdowne at Agra, and the Muhammadans disapproved of the recent circular in regard to cow-killing issued by the Lieutenant-Governor of Bengal although it was quite unobjectionable. Formerly there were occasional quarrels between Hindus and Musalmans, but they lasted only for a few days and the two communities resumed friendly feelings towards each other soon after the quarrels were over; but the latter-day quarrels between them are of a peculiar nature, and have disturbed the minds of the people of both the communities throughout India. The writings in newspapers conducted by persons belonging to the two communities are adding to the discord existing between them, and the Hindus being superior to Musalmans in knowledge, wealth and number, the Hindu editors who advocate the cause of the Indian National Congress, which has taken up the most important work of uniting the different people, are more to be blamed in this matter. All the good work done by the Congress for the prosperity of the country is undone by the quarrels going on between these two communities, and we do not know what the result of these quarrels will be.

Advice to Hindus and Muhammadans with a view to prevent riots between them.

21. A correspondent, writing to the same newspaper in its issue of the 8th March, says:—Newspapers publish reports of riots on account of cow-killing, but none of them tries to prevent these riots. The Muhammadans should understand that the riots made in connection with cow-killing, in which they lose their property and lives, are forbidden by Alkurán and are not religious wars, which are to be fought under quite different circumstances. The Hindus not being the rulers of India cannot forcibly prevent Muhammadans from killing cows. The cow being held holy in their religion the Hindus only try to make it certain that it is not killed in their sight. It is, moreover, impossible for the Hindus to prevent Musalmans from killing cows by pur-

chasing the krors of cows that are in India. Neither Hindus nor Muhammadans are the rulers of the country. Englishmen are the rulers and the Viceroy of India has recently declared in his Agra speech that the slaughter of cows will not stop altogether. It is clear that none can fight with Government. Why should the Musalmans then lose their lives and property for nothing? The Musalmans have been the aggressors in all the riots that have taken place up to now. If they had kept quiet the Hindus would never have created a disturbance. The Hindus should also know that they have no funds sufficient to purchase all the cows in India in order to save them from being slaughtered by any one. We advise both the parties to sit quiet; if not, both of them will have to suffer great loss of life and of property.

Criticism on the way in which the Committee appointed to consider the proposal to increase the Bombay police force did their work.

22. The *Kaiser-e-Hind* (103) of the 11th March, in its English columns, writes:—We have time out of mind expressed our views in these columns as to the utter futility of what are known in official parlance as departmental committees. They are nothing but a pure cloak to conceal departmental sins of omission and commission. Sometimes they are only a device for the purpose of allaying for the time being popular protests or popular resentment against some grave official iniquities or glaring autocratic *ukases* of a mischievous character. Numerous, indeed, are the instances of such committees—local, provincial and imperial, whose labours have proved wholly abortive. Were an impartial tribunal appointed to investigate into their reports and ascertain how far their results have justified the objects for which they were originally instituted, it would be found in almost nine cases out of ten that these precious committees have only endeavoured to justify the existence of the departments into whose working, conduct or expenditure they were asked to inquire. Or it may be that they emphasise the foregone conclusion previously entertained by the appointing authority. We have been led into these reflections by that remarkably frank but incisive minute of the Honourable Mr. P. M. Mehta published in the daily papers of Thursday last in connection with the labours of that phenomenal Committee appointed some time ago to consider the increased cost of the police which our sagacious rulers, frightened out of their wits by the riots of August last, are too anxious to saddle on the local milch cow known as the Municipality of Bombay. We call the Committee "phenomenal," for, verily, after the description of the method and manner in which that Committee proceeded with the task of registering the foregone conclusion of "Bombay Castle," none will deny the epithet we have applied to it. Whereas other Committees at least make some sort of decent semblance of a formal investigation to disguise the true object for which they may have been appointed, this remarkably business-like body went a step further, and was so convinced of the facts and statements contained in some mysterious memorandum of our brand-new C.I.E., and Police Commissioner to boot, that they thought there was no further need to do anything at all save report to Government, without one 'if' or 'but,' that the increased police should forthwith be palmed off on the local rate-paying community. There were to be no minutes and no questionings—no examination into facts and no analysis of arguments. No, nothing of the kind. It was a model of a business-like Committee, which did not want to talk, as a wiseacre belonging to that wiseacre body out of the very abundance of his splenetic heart observed, like some of the educated economists who were most loud and vigorous in their criticism on the question of the previous police charges which had eventually formed the subject of an indignant public protest. No. This wise Committee really desired to impress the public with the importance of itself as a model worthy of imitation. According to its notions of business, the best thing was to meet for fifteen minutes and recite the following formula: "Gentlemen, we have met; we have before us this memorandum; we are quite satisfied that it is absolutely correct as to facts and arguments, because the Police Commissioner says so. Let us now unanimously sign our report and finish our labours." And *mirabile dictu*, so they did. They signed the report. And what a model of brevity! It was almost Cæsarian in its way. "We met, we sat, and we agreed that we were quite conformable to saying ditto to Government." And here for the present we may stop. The first act of this new drama

of the Bombay Police is, indeed, sensational enough as played by the Committee. Let us wait for the rising of the curtain on the next scene!

23. The *Gujaráti* (101) of the 11th March, in its English columns, writes:—As the Committee's report will be shortly laid before the Municipal Corporation, the rate-payers' representatives will doubtless have an opportunity of discussing the whole scheme of an increase to the existing police force of Bombay. But we must say the Committee have done their work in a very perfunctory manner, and it would be very difficult to believe, if the public had not the Honourable Mr. Mehta's letter to the Corporation before them, that the European members of the Committee, who are presumably acquainted with constitutional procedure and methods, should have reported on an important subject without full deliberation and without affording him an opportunity of determining the correctness or otherwise of the grounds on which the contemplated increase is asked for. The letter which Mr. Mehta has addressed to the President of the Corporation has a peculiar significance of its own. It not only shows how an Indian of his capacity and position is liable to be treated with scant courtesy by European gentlemen, but also how their temporary interests lead them to accept costly schemes, which impose a serious burden on the municipal exchequer, without adequate investigation and discussion. Mr. Mehta's description of the procedure adopted by the Committee is highly interesting, and the different stages of the work done by them deserve notice with a view to understand how far their report is the result of joint and mature deliberation.

Remarks on Mr. Campbell's supplementary minute appended to the report of the Committee appointed to consider the proposal for increasing the Bombay police force.

24. The *Mahrátta* (5), in its issue of the 11th March, writes:—The deserved rebuke administered by Mr. Mehta to Mr. J. M. Campbell for the objectionable tone of his supplementary minute appended to the report of Brigadier-General Budgen's Committee on the proposals for increase by the acting Police Commissioner, Bombay, will, no doubt, be endorsed by all right-thinking persons, whether Europeans or Natives. It is a matter for great regret that so accomplished and talented an officer as Mr. Campbell is known to be, should not have seen the unwisdom of the course followed by him. In one sense we do not see what necessity there was for any of the members who formed the majority of the Committee, after having signed the report, to have written supplementary minutes, and to have introduced therein irrelevant matters, especially after it was known that the more responsible authorities had refused to endorse the views of the Police Commissioner with respect to the alleged connection between the action of the cow-protection societies and the recent riots as cause and effect. When the whole question is discussed by the Municipal Corporation, as it has been referred to them by the Bombay Government for such observations as they may wish to make, we may be sure that there will be an animated and heated debate, when we trust that all the Native members at least, of all shades of opinion, will join in strongly protesting against the tone and spirit of Mr. Campbell's minute. It is worthy of note that the Bombay Government, in their forwarding letter, have taken no notice of Mr. Campbell's minute. Whether their omission to do so is to be construed into an acceptance of the several strange conclusions therein set forth is not known. On one point, however, we know the Bombay Government do not endorse Mr. Campbell's views. We shall not be surprised to learn that they do not similarly endorse the soundness or accuracy of the saying "the spread of education is the growth of intolerance." One would rather suppose that if the conclusions set forth in that saying were sound, the sooner the Educational Department was closed the better would it be for the peace and good government of the country! But the increasing expenditure incurred by the Government in the Department of Public Instruction clearly shows that they do not accept the correctness of the conclusion set forth by Mr. Campbell in his minute on the strength of the aforesaid maxim. If we have correctly interpreted the views of Government, we think they should have acted more wisely if they had expressed their dissent from Mr. Campbell's views. As it is, it is possible that the silence of Government on the point may be misconstrued in some quarters.

25. The *Rájyabhakta* (144), in its issue of the 13th March, observes:—The curtain that concealed Mr. Campbell's true character having been removed, he appears in his real colours. Instead of expressing only his opinion for or against an increase in the local police he has indulged in writing against the Natives and attacking some of their movements. If the Natives are cowards, the Government are responsible for the same. The police is clever at arresting innocent persons and at insulting those that ask its aid, and was careless of defending those who ventured into the streets in disturbed times. Mr. Campbell seems to be ignorant of the fact that the Natives gave food to and assisted in other ways the police, the military and the poor. The mill-hands were not instigated by educated Natives. Their conduct was due to the weakness of Government. Government flattered the Muhammadans, who attacked the mill-hands and their families, and the mill-hands being illiterate took the law into their own hands. Mr. Campbell has not shown any ground for abusing the Native press and the cow-protection movement. His remarks are likely to cause great commotion amongst the Hindus. It is to be regretted that a man of his position could not keep his feelings under control. He has used very harsh language and we exhort the Hindus, Pársis, Muhammadans and Jews to take prompt steps to protest against it. It is better to put the Natives on board a steamer and drown them in the sea than to insult them thus. Alas! that one who is paid with our money—one who is, in one sense, our servant—should thus insult us! Our cowardice will disappear if we return tit for tat.

26. The *Kaiser-e-Hind* (103), in its issue of the 11th March, observes:—Mr. Campbell seems to be somewhat hot-tempered. It seems that being a civilian and carrying great weight with Government for being the compiler of the Bombay Gazetteer, he regards himself at liberty to make any observations he likes. Being one of the Special Magistrates during the last Bombay riots and a member of the Committee appointed by Government to consider the desirability of increasing the local police, he has embodied the result of his experience in a separate minute attached to the Committee's report. The minute deserves to be carefully studied by the educated Natives and Native newspapers. In supporting Mr. Vincent's proposal to increase the local police, he has, in the absence of arguments, made some revelations worthy of being inserted in the Gazetteer! In his opinion, in times of disturbance European police officers are alone fit to lead Native constables and to discharge responsible duties! Thus the Natives who hold responsible posts in the police, both here and in the mofussil, and discharge their duties to the satisfaction of Government, are worthless in the opinion of Mr. Campbell! He has libelled the entire Native community by stating that in the case of educated Natives a time of disturbance is a time for confining themselves at home. It is wrong of him to accuse Natives of not helping the authorities in a riot even in discharge of their duty. Did Government ask the assistance of any Native during the last Bombay riots, or did they appoint a Native as a Special Magistrate? They have no confidence in the Natives and therefore they do not allow the latter to enlist themselves as volunteers. How can the Natives, who are deprived of all weapons, assist Government in times of disturbance? It is really strange that Mr. Campbell should attribute the action of the mill-hands during the last Bombay riots to the spread of education and to the inflammatory writings of the Native press and speeches of the Native politicians, when all other critics attribute the disturbances to the ignorance of the masses. He seems to be opposed to the cow-protection movement and thinks that it has its origin in the spread of education. His remarks on Native statesmen and patriots seem to be directed against the Indian National Congress and other Native political associations; but, instead of doing any harm to these movements, they will only stimulate the promoters to work with more vigour.

Claims of Mr. Mahájani to the Directorship of Public Instruction in Berár and the rumoured appointment of Ráo Bahádur S.V. Patwardhan to the post.

27. The *Mahrátta* (5), in its issue of the 11th March, writes:—It is not yet definitely known who is to succeed Ráo Bahádur Shrirám Bhikáji Jathár as Director of Public Instruction in the Berárs. It would appear to have been definitively settled, however, that Mr. Jathár's successor will be a Native gentleman. It is rumoured that Ráo Bahádur Sitárám Vishvanáth Patwardhan, B. A., Educational Inspector, Southern Division, in

this presidency, will be appointed Director of Public Instruction in the Berárs on the retirement of Mr. Jathár at the end of this month, and that the post has been already offered to him. It is really difficult to understand why the claims of a competent local officer like Mr. Mahájani, with nearly twenty years' experience of the province and its requirements, should be ignored in favour of an outsider, however competent he may be. We believe we are expressing the unanimous sense of all educated people, not only in the Berárs, but in this presidency also, when we state that great injustice will be done to a deserving public servant by overlooking Mr. Mahájani's claims. [The *Dnyán Prakásh* (14) of the 12th March is glad to hear that, after all, a Native has been appointed, but is surprised at the setting aside of the claims of Mr. Mahájani. The *Prakásh* considers Mr. Mahájani to be the best man fitted for the post in every respect, and requests the proper authorities to reconsider the matter and to follow the precedent set in the case of Ráo Bahádur Jathár, of giving the post to an Inspector in the Berár Educational Department.]

Remarks on the extraordinary Court-martial at Secunderabad.

28. With reference to the general Court-martial held at Secunderabad for the trial of Captain Percy-Smith for illegally inflicting corporal punishment on a horse-keeper of the Hyderabad contingent and assaulting a Native shoe-maker, the *Bombay Samáchár* (111), in its issue of the 13th March, observes:—Many Anglo-Indians seem to consider assaults made by Europeans on Natives as trifling and to desire that no notice should be taken of them by the authorities, and hence it is no wonder that they should consider the Court-martial as extraordinary. Many Anglo-Indians also appear to believe that unless Natives were beaten they would not conduct themselves properly. Europeans commit serious offences against the Natives and sometimes no strong measures are adopted in regard to them, and hence it is not surprising that the Secunderabad case should have resulted in the discharge of the accused. The reasons for considering the accused not guilty and discharging him have not been published, but if this result has been arrived at on the acceptance by the Court of the defence made by the accused, it must be remarked that peculiar rules and regulations exist in regard to the British contingent maintained in the Hyderabad State. It is difficult to understand that because the practice of assaulting such low servants as a syce and a shoe-maker exist in the Hyderabad contingent from the days of the Indian mutiny, it should be considered justifiable and should be continued as such. The defence that the syce and the shoe-maker were beaten as a matter of military discipline is very ridiculous. The witnesses for the defence stated in regard to the fault of the syce that he made, as a witness, a statement different from the one made by the person accused of theft before the accused in the present case. In other words, the syce in his evidence stated what he considered the truth. If the accused, in his capacity of a trying officer, believed that the syce stated an untruth, he should have refused to give credence to the syce's evidence. The officer, therefore, seems to be scarcely competent to preserve military discipline, as he at once ordered the syce to be caned. Since due justice, satisfactory to the Natives, is not sometimes dispensed in the cases that result in the loss of lives of innocent Natives at the hands of the Europeans, it is useless to make any further comments on the Secunderabad case in which two low Native servants were visited with corporal punishment. So long as some Europeans in India consider the Natives as inferior beings and accordingly treat them, and so long as discreet and far-sighted Europeans would not exercise due control on their indiscreet countrymen, more or less serious occurrences than the above are certain to take place.

A request to Government to engage the services of the natives of India at the Bombay Custom House in connection with the levy of new tariff duties.

29. In alluding to the levy of new tariff duties in Bombay, the *Jám-e-Jamshed* (131), in its issue of the 13th March, observes that a large establishment of clerks and other employés will have to be engaged to make proper arrangements for levying the duties, and recommends that natives of India, and not Europeans and Eurasians, should be employed in order to avoid payment of exchange compensation allowance, which will

have to be paid if the services of the latter are engaged, and increase in the burden on the already impoverished treasury.

A request to Mr. Vincent, Police Commissioner, Bombay, in connection with the alleged change in the route of funeral processions of Muhammadans through Kámáthipura in Bombay.

30. A correspondent of the *Mumbai Vaibhav* (60), in its issue of the 13th March, requests Mr. Vincent, Police Commissioner of Bombay, to pay attention to the following:—From a knowledge of about 125 years, we, residents of Kámáthipura, do not know of dead bodies of Musalmans having been carried past the libraries and the two boys' and girls' schools. Before this these dead bodies were carried by other roads and now they are carried along the roads above mentioned, and this circumstance has given rise to much discussion among these residents. These being Shimga holidays, an altercation on this subject between the ignorant people on both sides who gather in these days in numbers may perchance result in a breach of the peace. It is desirable that Mr. Vincent should find out the object of adopting latterly a new road for the carrying of the dead bodies of Muhammadans which were for so many years taken along other roads, and it is requested that he will dispose of this matter, which has become a subject of common talk in Kámáthipura, after hearing the explanation the leaders of the Musalman community living in that part of the town may have to give. It is the opinion of many persons that a shrewd, clever and peace-loving officer like Mr. Vincent should attend to this matter in time.

A request to the police of Karáchi.

31. The *Praja Mitrá* (142), in its issue of the 10th March, observes:—The City Magistrate of Karáchi several times punished persons found gaming with three cards and it was expected that the punishment would remove the evil completely, but the gamblers have not given up their habits. They are seen playing with three cards during day-time on public roads, sometimes near the jail. They offer temptations to passers-by by allowing their confederates to win easily some games, and when the dupes commence playing they are robbed by the gamblers of all the money they may have with them by various tricks. The police ought to put a stop to this gambling at once.

PART II.—*Education.*

His Excellency Lord Harris on the state of female education among the natives of India.

32. The *Kaiser-e-Hind* (103) of the 11th March, in its English columns, writes:—Judging from the address delivered by His Excellency Lord Harris at the distribution of prizes the other day to the girls of Sir Mangaldás Nathubhoy schools, it would seem that His Excellency is opening out a new vein for himself in the art of public speaking. Evidently, His Lordship has been cultivating irony. His Lordship, with that accustomed plain-spokenness for which his admirers give him unlimited credit, has openly made a confession of faith, of course with all the humility and modesty befitting the political neophyte, that now that he is nearing the expiry of his high office, he is having a faint glimmering—the faintest of faint, in fact—of the thoughts, feelings and sentiments of Native gentlemen on female education. From data of the narrowest limits, namely, that only a couple of Native newspapers took any notice of the deputation which waited some months ago on Lord Kimberley to speak on female education in this presidency, His Lordship made the broadest deduction imaginable, that enlightened Indians are perfectly indifferent to this branch of public education, and that such being the case, the Government must move very cautiously so as not to hurt the feelings and religious sentiments of the people! We thought that the irony would have been completed by logic. Unfortunately, the logic of the argument seems to vanish into thin air the moment we begin to analyse the steps of the syllogism on which Lord Harris essayed his new ironic vein. But His Lordship's logic was not at sea on the question of female education only. It was worse on the other and larger question of political reform on which he was all eagerness to impress his audience. Evidently, His Lordship thought that he had discovered the philosopher's stone in the matter of female education as conceived by his unassisted imagination after four years of supposed acquaintance with the inner

feelings and sentiments of the average Native. It was the stone by which every other movement in Native society could be tested. And as the empirical philosopher, in his overweaning confidence in the value of his own universal panacea, tests everything by it, so Lord Harris endeavoured to extend the circle of his sweeping deduction, entirely unwarranted by his hypothesis, based on the narrowest of narrow data, by the oracular utterance that Natives are not "very thirsty for reform in any direction." If even after four years' acquaintance with the feelings and sentiments of Natives (although we are sceptic even of that fact) His Lordship has come to the conclusion that Natives prefer to be hewers of wood and drawers of water and are too slow to advance their intellectual, social and political progress, we congratulate him on this apocryphal discovery! We at least have no desire to disturb this complacent theory. If critics, as the poet has said, are partial to their own judgment, are not authors partial to their wits? Why then should we reproach Lord Harris for being partial to his latest political wisdom. We at least are perfectly willing to allow Lord Harris to indulge in his own theory *ad libitum*, especially after the new touchstone he has just been able to discover in his search after the conservatism of Natives. We wish His Lordship joy of it, and trust that he will go on rigidly applying the test to all matters coming before his consideration during the brief period of twelve months of office which still remains to him. Let the brief chroniclers of his time, when they come to review his administrative career, remember that an English Tory Governor who came to rule Bombay had so far remained aloof from contact with *true* Native feeling and thought, which could only be gauged after the most intimate and close acquaintance with all sorts and conditions of men (and not with the handful of office-seekers, title-hunters, *et hoc genus* who generally are to be seen prowling about the corridors of Government House) as to have left these shores as ignorant of them as when he first stepped on the Apollo Bandar. We dare say he will have also earned for himself the title of an "expert" in connection with the general run of Anglo-Indian administrators, and we should not be surprised now and then to read that from his place in the House of Lords (which, we presume, will not be so soon abolished!) his "expert" experience of Indians, especially their unwillingness to make any progress whatever! There are "experts" who pride on their "lifelong" experience of our people, and yet are laughed at because that lifelong experience often turns out to be of so blank a character as to be deserving of being wasted on the Indian jungles. So the Native critics of Lord Harris may take at their proper worth *his* four or five years' experience of the people of this presidency.

33. The *Indu Prakásh* (16) of the 12th March, in its English columns, writes:—There is much truth in the statement of Lord Harris about the actual state of female education, but we feel bound to say that the conclusion that he has arrived at is not satisfactory or tenable. We have not the slightest doubt that Government efforts can do a great deal to make female education a reality in this land, without in any way offending the religious susceptibilities of the people. We fear that, had Government acted on the principle laid down by Lord Harris from the beginning, what little has been achieved in this line would have been impossible. We feel almost sure that, but for Government aid and encouragement, the cause of female education would not have even that modicum of success that it has already achieved. We submit that it is altogether a wrong idea that has got into the head of His Excellency, and if carried into practice will result in injury to the cause which is, we have no doubt, at His Excellency's heart. In this connection we feel happy to see the efforts that Lady Harris is making to encourage and advance the cause of female education and to ameliorate the condition of her ignorant sisters of this land, and we assure Her Excellency that she has earned the gratitude of all persons interested in this subject by her efforts to revive the Bombay Branch of the National Indian Association. We hope her efforts will be crowned with success.

34. The *Gujaráti* (101), in its issue of the 11th March, under the heading of "My Notes," observes:—The Natives are not likely to accept the gratuitous advice given by His Excellency Lord Harris not to meddle with the political movements which they do not understand, since they believe that His Excellency being much devoted to cricket is not conversant with the manners and customs, and political and other wants, of the Natives. His Excellency is an

expert at prattling. The sentiments of one who does not understand what is Native political movement ought not to be much valued. The views expressed by His Excellency on Native female education are also strange, as the Natives are not opposed to female education. They only dislike the English system of education which is followed in the schools here and which has been found by experience to be unsuited to Native girls. Government have on several occasions interfered with the religion of the Natives, and yet His Excellency the Governor tried to defend the policy of Government in regard to female education by mixing the subject with religion! This is only a timely hint to the Natives that Government are not inclined to continue their support to female education. The Natives earnestly desire that their girls should be given such education as would make them virtuous and religious.

The question of the introduction of the vernaculars in the Bombay University curriculum.

35. The *Dnyán Prakásh* (14) of the 12th March, in its English columns, writes:—We are glad to see that the vernaculars are proposed to be introduced into the University curriculum as a compulsory subject. But what are the details about how they are to be studied? Are they going to appoint Maráthi text-books just as they appoint English or Sanskrit text-books? Or are they going to make essay-writing in vernacular compulsory? We think that the latter proposal would not be of much use. We are of opinion that one of the subjects that are put in as compulsory for the several higher examinations should be dropped and there should be one paper in vernacular text-books appointed. This, we think, is the only way to make students care for vernaculars. If simple essay-writing is made compulsory and if English is considered as one of the vernaculars, we are of opinion that the majority of the students will prefer to write two English essays instead of one, as they do now. On the other hand, if they set one special paper, the students will have to study throughout the year, and such study alone will raise the vernaculars from the mire in which they have hitherto fallen. Somebody signing himself "R," writing in the *Times* on this question, has asked whether the University, after introducing the vernaculars in its curriculum, was going to provide for professors to lecture upon the several vernacular text-books! The University certainly has nothing to do with the appointment of professors. It is for the colleges to think about that. The University is certainly not bound to see whether professors to teach this or that subject have been appointed at the colleges before this or that subject is introduced in the University curriculum.

Establishment of second class colleges for the higher education of the masses in India recommended.

36. The *Dnyánodaya* (13) of the 15th March, in its English columns, writes:—The question of the vernaculars always brings to the front doubt whether the University system of this country is the one best adapted to raise the intellectual condition of the country. On account of the rigid tests that are insisted upon, very few of those who have intellectual aspirations can obtain a higher education. In this we have nothing to say against the colleges as they are with all their rigid tests; but we believe that India needs what might be called second class colleges, where instruction should be given in the vernaculars, and entrance into which would be on easier conditions, so that any one of intellectual aspirations could have a chance, though he may have failed to enter the first class colleges. The aim of such colleges should be the higher education of the masses, so that they might have a higher mental qualification for their commercial or other avocations in life, which do not necessarily require the mental discipline of the first class colleges.

PART III.—*Native States.*

Administration of the Baroda State found fault with.

37. The *Ahmedabad Times* (106), in its issue of the 11th March, observes:—Great reforms were expected in the Baroda State from the appointment of the present Agent to the Governor-General, but he seems indifferent to the loud complaints against oppression, murders and mismanagement committed in the State. It is reported that a commission is shortly to be appointed to

enquire into the mismanagement of the Settlement Department. If this report be true, the Agent deserves the thanks of the public, for the Commission is likely to bring to light the rotten condition of the administration. We hear that the complaints made by the Gáikwád's subjects to the Residency and referred by it to the State for enquiry and report, are not attended to. The Diwán is quite incompetent to solve intricate State questions and is a puppet in the hands of his subordinates. When he was in the Cutch State he showed lack of moral courage on critical occasions and was made to leave it within 24 hours. If a commission is appointed to enquire into the administration of the Baroda State it will do great good to the Gáikwád's subjects.

A complaint against the Settlement Department of the Baroda State.

38. The same newspaper says:—Excepting in the Educational Department the state of affairs in the Baroda State is far from satisfactory, there being so many complaints against it. A correspondent sends us some information in regard to a petition sent by a Musalman female of the village of Wadwáda in the Sidhpur division to the Governor-General's Agent, complaining of the oppression practised on her and her husband by the Settlement Department. It seems that Mr. Elliot annexed about 25 bighas of land belonging to one Mian Nárkhán, husband of the petitioner. Mr. Elliot's subordinate, Mehta Ashárám, in order to recover the land tax due from Nárkhán, sent for the female in the absence of her husband from home. She went to the Mehta and the husband followed her soon after. Both of them were kept in custody and the husband was so severely beaten by peons in accordance with the orders of the Mehta that he swooned. The peons then left him alone and he was shortly afterwards removed by his friends to his house, where he died the next day. The complainant, who has made futile attempts to obtain justice from the Gáikwádi officers for the last three months, and has no means of subsistence, will, it is hoped, get due justice from the Agency at the earliest date.

A land measurer said to have been grievously assaulted in the village of Dábháda in the Vijápur Táluka of the Gáikwádi State.

39. A correspondent of the *Bombay Samáchár* (111), writing in its issue of the 16th March from Pátan in Gujarát, states that in the village of Dábháda in táluka Vijápur of the Gáikwádi State, a land measurer is said to have been severely assaulted and wounded with a sword by the villagers, though the cause of the grievous assault is not known.

G. M. SA'THE',

Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 19th March 1894.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 17TH MARCH 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)...	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Appointment of Lord Reay as Under Secretary of State for India approved.

1. The *Vaidarbha* (2) of the 10th March, in its English columns, writes:—In the changes consequent on the retirement of Mr. Gladstone one accession to office deserves notice, and that is of Lord Reay as Under Secretary of State for India. His Indian experience and well-known sympathies will, it is hoped, act as checks on the reactionary counsels of the Secretary of State's Councillors.

Approval of the appointment of Ráo Bahádur Sitárám V. Patwardhan as Director of Public Instruction, Berár.

2. The same newspaper writes:—We feel pleasure in announcing that Ráo Bahádur Sitárám V. Patwardhan, B.A., has been appointed Director of Public Instruction, Berár, in succession to Ráo Bahádur Jathár. It is needless to say that the fact that this important place is, after the discussion that has taken place and the representations that have been made, given to a native of India will be hailed with delight by all friends of the Natives.

Remarks on the appointment of Ráo Bahádur S. V. Patwardhan as Director of Public Instruction in Berár.

3. The *Varhád (Berár) Samáchár* (3) of the 12th March, in its English columns, writes:—Rumour is wide afloat, and it was never so pregnant with truth as now. Neither Mr. Aitken nor Mr. Mahájani is going to be the Director of Public Instruction in Berár. Ráo Bahádur Sitárám V. Patwardhan, of Poona, gets the post, and with the mention of this startling news the whole story is told. We are not in a mood to hail the appointment, because our own disappointment is great. We do not know how to draw upon consolation with the *empty* patriotism of having secured a *Native* after all. Ráo Bahádur Patwardhan is a veteran officer of the Bombay Educational Department. We are not in touch with his educational attainments, but we shall hope that his *regime* will be ennobling to the high renown of the Berár Educational Department. Mr. Aitken is done up for ever. He would not remain till he gets a third chance to fight out his case. With a heavy heart we shall have to bid him good-bye. Mr. Mahájani, however, need not despair. Though a dark cloud hangs over our head, we catch a distant ray of hope, and exult with the prospect that Mr. Mahájani will be the fourth Native Director. With this consolation we shall prepare ourselves to welcome Ráo Bahádur S. V. Patwardhan within the next fortnight.

A notice given to Mr. Krishnáji Anant, Tahsildár of Bálápur.

4. The *Vaidarbha* (2), in its issue of the 10th March, publishes a notice given by one Yeshvant Govind Hundivále to Mr. Krishnáji Anant, Tahsildár of Bálápur, in which the former asks the latter to pay him within four days from the receipt of the notice about Rs. 250 due to him for the supply of furniture, provisions and the services of a dancing girl when the Tahsildár celebrated the marriage of his daughter. In an editorial paragraph the *Vaidarbha* expresses its unwillingness to enter into the merits of this notice, regrets that the matter should have come to such a pass, and observes that it awaits the decision of the Deputy Commissioner on the complaint of a similar nature made by 32 inhabitants of Bálápur against the Tahsildár before exposing the present disordered state of affairs at Bálápur.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 19th March 1894.

[CONFIDENTIAL.] No. 12 of 1894.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 24th March 1894.

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List of Newspapers and Periodicals

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
8	„ Young India	Baroda	Weekly	150
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,000
12	„ Dnyánodayă	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly	425
14	„ Hitopadeshak	Bombay	Weekly	1,000
15	„ Indu Prakásh	Do.	Do.	900
16	„ Native Opinion	Do.	Bi-Weekly	600
17	„ Prabhákar	Do.	Daily	350
18	„ Rámdás	Bijápur	Weekly	600
19	„ Shetkaryáncha Kaivári	Bombay	Do.	500
20	„ Subodh Patrika	Do.	Do.	950
21	„ Sudhárak	Poona	Do.	3,009
22	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
23	The Arunodayă	Thána	Weekly	625
24	„ A'ryávart	Dhulia	Do.	225
25	„ Bakul	Ratnágiri	Do.	440
26	„ Belgaum Samáchár	Belgaum	Do.	215
27	„ Chandánshu	Tásgaon	Do.	102
28	„ Chandrakánt	Chikodi	Do.	200
29	„ Chandrodaya	Chiplun	Do.	125
30	„ Chikitsak	Belgaum	Do.	400
31	„ Chitragupta	Karád	Do.	200
32	„ Daivadnya Mitră	Bombay	Monthly	...
33	„ Daivadnya Samáchár	Do.	Do.	500
34	„ Dakshin Vritt	Kolhápur	Weekly	150
35	„ Dhárwár Vritt	Dhárwár	Do.	820
36	„ Dnyán Dip	Bombay	Monthly	300
37	„ Dnyán Ságar	Kolhápur	Weekly	400
38	„ Ganga Lahari	Násik	Do.	211
39	„ Gulburga Samáchár	Gulburga	Do.	...
40	„ Hindu Punch	Thána	Do.	700
41	„ Hitechchhu	Bijápur	Do.	60
42	„ Holkar Sarkár Gazette	Indore	Do.	451
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	...
46	„ Kalpataru	Sholápur	Do.	250
47	„ Kannada Punch	Bágalkot	Do.	50
48	„ Karmanuk	Poona	Do.	1,500
49	„ Keral Kokil	Bombay	Monthly	1,500
50	„ Kesari	Poona	Weekly	4,300
51	„ Khándesh Chitragupta	Dhulia	Do.	230
52	„ Khándesh Vaibhav	Do.	Do.	200
53	„ Khara Prakár	Bombay	Monthly	1,000
54	„ Kumtha Vritt	Kumta	Weekly	200
55	„ Mahárashtra Kokil	Sátára	Monthly	2,000
56	„ Mahárashtra Mitra	Do.	Weekly	250
57	„ Mahárashtra Vritt	Do.	Do.	...
58	„ Mantri	Poona	Do.	...
59	„ Moda Vritt	Wái	Do.	325
60	„ Mumbai Vaibhav	Bombay	Daily	550
61	„ Nagar Samáchár	Ahmednagar	Weekly	150
62	„ Násik Vritt	Násik	Do.	275
63	„ Nipáni Vaibhav	Nipání	Do.	...
64	„ Nyáyă Sindhu	Ahmednagar	Do.	175
65	„ Pandhari Mitră	Pandharpur	Do.	260
66	„ Pen Samáchár	Pen	Do.	...
67	„ Poona Vaibhav	Poona	Do.	3,200
68	„ Prabodh Chandrika	Jalgaon	Do.	100
69	„ Prabodh Ratnă	Bársi	Do.	235
70	„ Prántik Samáhár	Poona	Do.	...
71	„ Pratod	Islámpur	Do.	300
72	„ Rághav Bhushan	Yeola	Do.	250
73	„ Ratnákar	Kaládgi	Do.	50

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	Mara'thi—*continued.*			
74	The Saddharmadip	Alibág	Monthly	...
75	„ Sanmitra	Bombay	Do.	...
76	„ Sarvadaman	Poona	Do.	...
77	„ Satya Nirnayă	Bárámatí	Weekly	...
78	„ Satyă Prakásh	Poona	Do.	...
79	„ Satyă Sadan	Alibág	Do.	200
80	„ Satyă Shodhak	Ratnágiri	Do.	400
81	„ Sholápur Samáchár	Sholápur	Do.	260
82	„ Shri Shiváji	Poona	Do.	300
83	„ Shubh Suchak	Sátára	Do.	260
84	„ Sudhákar	Pen	Do.	300
85	„ Sumant and Satyă Sudha	Kárwár	Do.	300
86	„ Tukárám	Ahmednagar	Do.	250
87	„ Udyogavriddhi	Poona	Do.	...
88	„ Vanapriya	Chikodi	Fortnightly	100
89	„ Vártáhar	Bombay	Tri-weekly	700
90	„ Vengurla Vritt	Vengurla	Weekly	175
91	„ Vichár	Dhárwár	Monthly	500
92	„ Vichár Ságar	Baroda	Weekly	650
93	„ Vidushak	Karád	Do.	300
94	„ Vidya Vilás	Kolhápur	Do.	275
95	„ Vijay	Sháhápur	Do.	250
96	„ Vikshipta	Bombay	Do.	600
97	„ Vividh Dnyán Vistár	Do.	Monthly	500
98	„ Vrittadhára	Dhár	Weekly	150
99	„ Vrittasár	Wái	Do.	285
100	„ Vritt Sudha	Sátára	Do.	200
101	„ Vyápári	Poona	Do.	...
	Anglo-Gujara'ti.			
102	The Gujarát Darpan	Surat	Bi-weekly	700
103	„ Gujaráti	Bombay	Weekly	2,450
104	„ Gujarát Mitră	Surat	Do.	800
105	„ Kaiser-e-Hind	Bombay	Do.	2,500
106	„ Káthiáwár News	Rájkot	Bi-weekly	..
107	„ Suryă Prakásh	Surat	Weekly	375
	Gujara'ti.			
108	The Ahmedabad Times	Ahmedabad	Weekly	250
109	„ Ajab	Surat	Monthly	700
110	„ Akhbáre Sodágar	Bombay	Daily	800
111	„ A'ryă Dharm Prakásh	Do.	Monthly	400
112	„ Bhim Sen	Do.	Weekly	...
113	„ Bombay Samáchár	Do.	Daily	2,200
114	„ Broach Mitră	Broach	Weekly	350
115	„ Broach Samáchár	Do.	Do.	700
116	„ Buddhi Prakásh	Ahmedabad	Monthly	580
117	„ The Cambay Gazette	Cambay	Fortnightly	...
118	„ Chának	Surat	Monthly	500
119	„ Chandra	Do.	Do.	600
120	„ Darbár Patrika	Ahmedabad	Weekly	...
121	„ Deshi Mitră	Surat	Do.	1,250
122	„ Din Mani	Broach	Do.	...
123	„ Dnyán Darshan	Do.	Monthly	...
124	„ Dnyán Sudha	Ahmedabad	Do.	250
125	„ Dnyán Vardhak	Bombay	Do.	690
126	„ Fursad	Do.	Do.	400
127	„ Gap Sap	Do.	Fortnightly	300
128	„ Gul Afshán	Do.	Monthly	1,200
129	„ Hindi Punch	Do.	Weekly	450
130	„ Hindusthán	Ahmedabad	Do.	716
131	„ Hitechchhu	Do.	Do.	500
132	„ Jain Patrika	Surat	Fortnightly	...
133	„ Jám-e-Jamshed	Bombay	Daily	2,200
134	„ Kachha Samáchár	Do.	Weekly	400
135	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
136	„ Kaira Vartamán	Kaira	Weekly	100
137	„ Kám Dhenu	Bombay	Monthly	1,200
138	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
139	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
140	„ Kelavni	Baroda	Monthly	500
141	„ Madhur Vachan	Bombay	Do.	500
142	„ Nure Elam	Do.	Do.	320
143	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
144	„ Praja Mitra	Karáchi	Weekly	200
145	„ Praja Pokár	Surat	Do.	800
146	„ Rájyabhaktă	Bombay	Do.	1,300
147	„ Rást Goftár	Do.	Do.	1,697
148	„ Samsher Báhádur	Ahmedabad	Do.	300
149	„ Satyă Mitră	Bombay	Do.	500
150	„ Satyă Sodhak	Surat	Fortnightly	500
151	„ Satyodaya	Dohad	Weekly	68
152	„ Sneha Sindhu	Kaira	Do.	275
153	„ Stri Bodh	Bombay	Monthly	560

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	Gujara'ti—*continued.*			
154	The Stri Mitră	Bombay	Monthly	697
155	„ Surat Akhbár	Surat	Weekly	600
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
159	„ Vidya Mitră	Do.	Monthly	150
	Anglo-Ka'narese.			
160	The Hubli Patră	Hubli	Weekly	...
161	„ Kannadă Suvarte	Bombay	Do.	800
	English, Maráthi and Kánarese.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	510
	Ka'narese.			
164	The Chandrodayă	Dhárwár	Weekly	200
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Lokă Bandhu	Do.	Do.	190
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyă Vritt	Do.	Do.	250
	Mara'thi and Ka'narese.			
170	The Chandrika	Bágalkot	Weekly	...
171	„ Shri Siddheshvar	Do.	Do.	150
	Hindi.			
172	The Bhárată Bhráta	Rewáh	Fortnightly	375
173	„ Bhásha Bhushan	Bombay	Monthly	400
174	„ Bombay Baipar Sindhu	Do.	Weekly	250
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	English and Urdu			
176	The Muslim Herald	Bombay	Weekly	300
	Urdu.			
177	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
178	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
179	„ Charkhári Akhbár	Rewáh	Fortnightly	23
180	„ Dhár State Gazette	Dhár	Weekly	280
181	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
182	„ Gwalior Gazette	Gwalior	Do.	850
183	„ India Gazette	Bombay	Do.	400
184	„ Khair Khah	Do.	Daily	...
185	„ Kushful Akhbár	Do.	Weekly	150
186	„ Muin-ul-Mulk	Do.	Daily	...
187	„ Vakil Islam	Do.	Do.	...
188	„ Zaban	Do.	Monthly	...
	Persian.			
189	The Iklil	Karáchi	Weekly	...
190	„ Kowkabe Nasseri	Bombay	Do.	700
	English, Mara'thi and Hindi.			
191	The Pandit	Bombay	Weekly	1,075
	English, Mara'thi and Gujara'ti.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	„ Shri Sayáji Vijay	Do.	Do.	...
	Mara'thi and Gujara'ti.			
194	The Chandra Shekhar	Baroda	Weekly	150
	Sindi.			
195	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
196	„ Muin-ul-Islám	Do.	Do.	300
197	„ Prabhát	Hyderabad (Sind)	Do.	400
198	„ Sind Sudhár	Karáchi	Do.	400
	Anglo-Portuguese.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	Portuguese-Konkani.			
200	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

PART I.—*Politics and the Public Administration.*

Secretary of State for India's proposal to impose an excise duty on Indian cotton goods under certain circumstances, disapproved.

1. In alluding to the question asked by Mr. Macfarlane in the House of Commons and the reply given by Mr. Fowler, Secretary of State for India, regarding an excise duty on Indian cotton goods, the *Jám-e-Jamshed* (133), in its issue of the 23rd March, says:—The new Indian Currency Act has produced an evil result on Indian mill industry, and it seems that the Lancashire mill-owners intend to give, with the help of the Secretary of State, a further blow to it. The State Secretary's reply shows that even under the Liberal Ministry the interests of the influential Manchester cotton merchants are to override every other consideration. Under the new Tariff Act some articles consumed in Indian cotton mills are taxed, and hence the Lancashire mills enjoy an advantage over the Indian manufactures; and, as if this was not sufficient, it is proposed to impose a duty on the produce of Indian mills! Where have gone the free-trade principles that were talked about so frequently up to within a short time? Is this the result of the loud protest made against the exclusion of Europe cotton goods and yarns from the new Tariff Act? An extensive agitation must be made by convening public meetings throughout the country for demanding wholesale economy in the administrative expenditure.

Debate on the Indian Tariff Bill now passed into Act.

2. The *Gujaráti* (103) of the 18th March, in its English columns, writes:—The discussion in the Supreme Legislative Council on the Tariff Bill shows clearly that there are really no serious arguments to be urged in favour of the exemption of cotton goods from import duties. The Honourable Mr. Playfair supported his amendment in an able speech, and the other non-official members who followed him demonstrated the selfishness of the Home Government in subordinating the interests of India to the exigencies of party politics in England. Mr. Lee-Warner's attempt to vindicate his action in voting for the Honourable Mr. Westland's motion was utterly faulty in the principle underlying its premises on which he based his conduct. The Lancashire factor in the problem might be a potent one. We might even concede for the purposes of argument that it is an all-powerful one. But that does not lessen the moral responsibility of those who see the gross iniquity of the situation to do what is right. According to Mr. Lee-Warner's line of reasoning, it would be improper for the subordinate officers or the subject population of an all-powerful and unscrupulous despot to protest against his unjust measures. A Hampden can have no place under such a *regime* if Mr. Lee-Warner's principle is to be implicitly followed. It was precisely because the Lancashire opinion was powerful and adverse that even the official Councillors, who honestly disapproved of the principle of the Bill, were morally bound to throw their weight on the other side as far as they could. The Secretary of State might not sanction an equitable measure of the kind for which the whole country is clamouring; but there would stand for all time the protest, official and unofficial, against a monstrous iniquity committed by England towards a helpless dependency. To say openly, as General Brackenbury did, that official Councillors, holding their appointments under the sign manual of Her Majesty, would not be justified in voting against her orders, was, no doubt, a convenient escape from an awkward situation. We must, however, say that the arguments urged by official members were altogether lame and futile. We agree with the Honourable Mr. Playfair in thinking that the non-official section of the Council obtained a moral victory over the eleven official members. If the representatives of the Bombay and Madras Presidencies had been present, the triumph would have been even more complete.

3. The *Indian Spectator* (2), in its issue of the 18th March, writes:—Never probably did India speak as one man as it did on the new Tariff Bill of Mr. Westland, and never perhaps was its voice so openly disregarded as it was when that Bill became a law a week ago. The prejudices of Lancashire have triumphed, and the interests of this country have been sacrificed to party considerations in England. The debate on the Bill in the Council was a lively one, but the point at issue was not so much the justice of the exemption of cotton yarns

and fabrics as the nature of the obligation on the official members in voting on measures brought by the Government. Hardly an attempt was made by what we may call the Government party to defend the exemption against which all India has so vigorously protested. Mr. Westland even went so far as to say that his own inclinations were in favour of the amendment so ably moved by the Honourable Mr. Playfair. But he and his official colleagues thought that they would be failing in their duty, were they to vote in favour of a proposition which was at variance with the orders sent by the Secretary of State, as representing Her Majesty's Government, to which the Indian Government is admittedly subordinate. We must admit that this contention has much in its favour, as regards the Viceroy and the members of his Executive Council. They must act in unison with the India Office and the Secretary of State. If they cannot agree, one or the other must resign, or else Government as at present constituted would not be carried on. But it is very doubtful that the same obligations lie on the other official members of the Legislative Council. If they are there simply to echo the views of Her Majesty's Government at home, of what good is it to have at all a Legislative Council where so many mouthpieces of the Secretary of State are ready to outvote the non-officials? The constitution of our Government makes it necessary for His Excellency in Council to bring forward only such measures as are approved of by the Secretary of State. But the constitution does not, certainly, take it for granted that they will always be passed in the Legislative Council without any modification whatsoever; for, if it were so, the power of vetoing the decision therein arrived at would not have been reserved. The necessity of a sanction afterwards can have no meaning unless there be a possibility of a previous difference of opinion. We cannot, therefore, admit the soundness of the view that the additional official members of the Council were bound to vote against the amendment. Of course, we should have had no reason to complain had they been ranged on the side of the Government out of conviction and honest opinion on the merits of the point at issue. But this, they do not even profess, was the case. Mr. Lee-Warner, speaking on behalf of the official members, supported their action by an appeal to what was prudent or statesmanlike, not to what was intrinsically just and right. They voted as they did, simply because their doing otherwise would have produced a law which would have had a short existence, operating only to the dislocation of trade. An extension of these principles would put an end to all opposition when it has no chance of ultimate success. It would, however, be hardly just to Mr. Lee-Warner to carry his principles further than he has done, and hold him responsible for all the legitimate conclusions which can be deduced from them.

Imposition of import duty on foreign commodities other than cotton goods and advice to the people of India to defeat the object of the exemption.

4. In commenting upon the imposition of an import duty on all foreign commodities except cotton goods and yarns, the *Hindu Panch* (40), in its issue of the 22nd March, characterises the opinions of the official members of the Supreme Legislative Council who voted in favour of Mr. Westland's Bill as disgraceful and betraying ingratitude to the country which pays them high salaries and whose interests they ought to promote in preference to those of the manufacturers of Lancashire, advises the people of India to frustrate the ends of Government in exempting cotton goods from the incidence of the import duty by making a unanimous resolution not to buy foreign cotton goods and by firmly carrying it out, and says that if the people do not possess the necessary firmness they should not blame the official members of the Legislative Council for voting in favour of the Bill as they have done. [The *Arunodayă* (23), in its issue of the 18th March, expresses similar sentiments.]

A request to Government to appoint a Commission to enquire into the causes of riots between the Hindus and Muhammadans in India.

5. The *Hitechchhu* (131) of Ahmedabad, in its issue of the 22nd March, observes:—The resolutions issued by Government from time to time on the disturbances between the Hindus and Muhammadans in different parts of India within the last seven years on the reports of the officers concerned have led people to form various surmises. The Hindus think that they are found fault with by

Government to please the Muhammadans and because they are weak. Some say that Government put up one race against another that they may not unite together and ask for further political rights. The people of Western India being of a quiet disposition and the Hindus and Muhammadans having lived on very intimate terms for a long time, it was never expected that they would cause a disturbance in the Bombay Presidency, and yet there have been riots at Prabhás Pátan, Bombay and Yeola. The Muhammadans were aggressors in all these riots, and yet the authorities have found greater fault with the Hindus. This must have naturally annoyed the Hindus. This is not good either for the rulers or the ruled. We agree in the general opinion that unless Government appoint an independent commission to enquire into the cause or causes of the riots, they will not be able to take right steps to prevent such disturbances in future. Such a commission ought to consist of 2 Hindus, 2 Muhammadans, 2 Liberal Members of Parliament, and 1 Parsi.

State of affairs at Yeola in the Násik District.

6. The *Jám-e-Jamshed* (133), in its issue of the 21st March, says:—Messrs. Stewart and Hayward are hearing and disposing of riot cases at Yeola. Mr. Stewart gave judgment on the 17th instant in a case of cow-slaughter, sentencing each of the five accused Muhammadans to four years' rigorous imprisonment. On Friday last, while the case was going on, about 3,000 Muhammadans assembled near Mr. Stewart's tent. They were told by the police to disperse, but they did not obey, and one hundred militaries were called out and on their arrival the crowd dispersed. That day it was rumoured at Yeola that a riot would occur that night and the Hindus confined themselves to their houses, some of them, it is said, leaving with their families either for Ahmednagar or Manmád. The rumour, however, proved false. The five Muhammadan prisoners mentioned above were next day taken to the railway station at Yeola in charge of a military party accompanied by Mr. Gibbs, the Superintendent of Police. On that occasion also there was a large crowd of Muhammadans on the way from Mr. Stewart's tent to the railway station. The prisoners were subsequently taken to Násik. After alluding to the case of Rámbháu Barve, the alleged leader of the Hindu rioters, the *Jám-e-Jamshed* states that many people of Yeola have left for other places on account of a fear of riots and all trade is stopped.

7. The *Kesari* (50), in its issue of the 20th March, publishes a letter, dated Yeola, 17th March, in which the correspondent says:—There have been in all about fifty criminal prosecutions, of which about seven may have been initiated by Hindus. It is said that some of the complaints have been dismissed, which include the complaints made by Hindus except one or two. The number of Musalmans' complaints dismissed by the authorities is said to be very small. In some cases instituted by Musalmans there are police witnesses, but there are not many such witnesses in cases filed by Hindus. How is it that the police did not see Rádhákisanji's temple set fire to, while they saw the adjacent Borah's shop set on fire? The police witnessed the disturbance made by twelve persons near the temple of Black Máruti, while they did not see a Musalman striking a Hindu with a sword and the disturbance created by some other Musalmans near there. The man who was struck with the sword has been included among the rioters. Is this not strange? The man has, however, been acquitted by the Court. Hindus have been charged with setting fire to mosques, while no charge has been brought against any Musalmans for firing some Hindu temples. The time is very critical. This day ten Hindus have been prosecuted on a charge of rioting, but no such prosecution has hitherto been instituted against any Musalmans. Hindus do not make complaints without proper evidence or reasonable grounds, but Musalmans have no hesitation in making them. Nine persons have been committed to the sessions for setting fire to the Patel's Masjid. Of these one is a municipal commissioner aged about sixty-four years. The Vice-President of the municipality, a vaccinator, a merchant and three others have been committed to the sessions for setting a Borah's house on fire, but the first three have been, thanks to the Magistrate, released on bail. In some other cases two Mhárs are said to have stated before Mr. Stewart that confessions were extracted from them before a Third Class Magistrate by police officers by torturing and threatening them, they

being tutored to give false evidence. All these circumstances are sufficient to enable one to judge whether the police are against Hindus or not. This day seven Musalmans were sentenced each to four years' imprisonment. They were escorted to the railway station by the Superintendent of Police accompanied by some military men and mounted police, and they were followed by hundreds of Musalmans, men and women, the latter being in carriages. The militaries were keeping order in the town for a day previous to the passing of the sentences, which were postponed for a day, as it was apprehended that a fresh disturbance would take place. No disturbance, however, took place.

Observations on the state of affairs at Yeola.

8. The same newspaper makes the following observations on the above letter:—The correspondent's letter shows how much mismanagement and high-handedness are prevailing at Yeola. His Excellency Lord Harris seems to be perfectly heedless to the tyranny and injustice involved in issuing summonses to persons who confined themselves to their dwellings during the riots. Nothing can be more high-handed and calculated to put the law to shame than that men like the Municipal Vice-President should be accused of offences and committed to the sessions for trial. It is perfectly unjust that Mr. Hayward, who is charged with giving encouragement to the Musalmans by changing a previous order, should be entrusted with the work of holding preliminary enquiries and committing Hindus to the Sessions Court. Seeing that Government do not take least notice of the oppression that is being practised on the people of Yeola and do throw the whole blame of the riots on the Hindus and praise the European officers concerned, we do not know whether we should praise Government's ignorance, their impudence or their partiality. Those who do not like to have an independent enquiry made to ascertain the propriety or otherwise of what their subordinates did had better resign their posts. If the police in the mofussil is not kept under control by Government, it may torment persons like messengers of death. It is partly due to Government's apathy that a handful of Musalmans should dare accuse leading Hindus of Yeola of rioting and incendiarism, and that the latter should be committed to the sessions. Should Government not have sense enough to understand that the ill-feeling between Hindus and Musalmans will be aggravated by sending select Hindus to jail on false evidence? The people's rights, their trade, their happiness and their tranquillity are in danger at the hands of the police that was waiting for an opportunity of exculpating itself from the charge of negligence for not making arrests while the riots were raging, of Magistrates who may be naturally of opinion that it is their duty to justify a resolution which has applauded their doings, and of the Government which has become reckless and negligent under the impression that riots cannot be suppressed unless a considerable number of Hindus undergo imprisonment. Though there is evidently none in the Executive Council of the Bombay Government to take notice of this state of things boldly and in a straightforward manner, we do not think that none can be found in the Viceroy's Council, and we recommend the people disgusted with such oppression to carry this grievance to the Government of India.

9. The *Poona Vaibhav* (67), in its issue of the 18th March, says:—The riots at Yeola could be said to be at an end only so far as assaults and affrays between the Hindus and Musalmans are concerned, but the present state of things there, disclosing as it does the high-handed, oppressive and partial conduct of European officers, cannot but be astonishing. The reputation of the local Hindus is at present in danger. Any Musalman of the place can do injury to any Hindu he chooses! The Musalmans are prosecuting the Hindus by hundreds and the Government officers are dragging them to the Court by issuing summonses and are subjecting them to ignominious treatment just as they please! Arrests are being made of persons who were absent from Yeola during the riots, as well as of persons who have gone there as mere guests! Government pay no attention to this state of things though it is brought to their notice by newspapers and petitions. We do not know whether to call this state of things Mogul misrule or to consider ourselves to be for the time being under the rule of pirates! It would be far better for Government to blow up the town of Yeola by firing cannons at it than to torment their subjects so much. If, however, Government wish to save the Musalmans of

the place, they should take them out of the town and get them to fire the cannons so that all may be satisfied. Many rulers have held sway over India and even British rule has been in India for nearly a century, but no misrule nor mismanagement like the present has ever been experienced before this. We Hindus having been crushed under foreign yoke do not care much for our lives, our reputations or our property, but we are extremely grieved to find that the misconduct of the Government officers is likely to produce in the minds of the people bitter hatred against the British Government. Since the above was written the resolution of Government on the Yeola riots has been issued, but even in that document Government have betrayed their partiality! No help!

10. The *Indu Prakásh* (15), in its issue of the 19th March, says:—An impression is being firmly made on the minds of the people that the Government officers are practising oppression in connection with the Yeola riots, and we cannot say that this impression is unfounded. But it is very undesirable that such public opinion should be formed. It is not good that Government should enjoy sound sleep, leaving the whole authority in this matter in the hands of the officers. Government is bound to take steps to give the people justice and to protect their rights, and if it neglects its duty evil consequences will follow without fail to-morrow if not to-day. We beg therefore sincerely to suggest that if any injustice or oppression is being done, steps should be taken at once to check it. [The *Subodh Patrika* (20), in its issue of 18th March, expresses similar sentiments in connection with the annoyance and hardships which are alleged to have been caused to Mr. Rámchandra Barve, President of the Sárvajanik Sabha at Yeola, who was recently arrested at Bombay and taken to Yeola in connection with the riots.]

11. The Yeola correspondent of the same newspaper says:—The place where the Yeola riot cases are being tried is situated in a jungle at a distance of 3 miles from the town and far from the railway station. There is no sufficient room for the people to sit in the tent. The prisoners have to broil in the noon-day sun and do not even get water to drink. I went there with the intention of taking down short-hand notes of the Court's proceedings, but owing to the working hours of the Court being from 8 to 11 A.M. and 2 to 6 P.M. and other inconveniences mentioned above, I could not take notes. The police are briskly working in the town. The fear in the minds of the people about the riots has not lessened. I went through the town to-day and saw that many houses were locked up and trade has not resumed its usual proportions. People are in anxiety day and night. Everyone is believed to have taken part in the riots and his name has been taken down. Generally all rich men are included among rioters and their names are noted. The other day a man was sentenced by the Awal-kárkun to 16 days' imprisonment for going to his Court too late by an hour. Higher Government officers are just, but men in the lower ranks practise great oppression. A peon in receipt of Rs. 5 a month has become owner of three or four thousand rupees. Those persons are called rioters whose names were taken down by the late Musalman Police Inspector and Mr. Gibbs after the riots. All the rich and respectable men in the town are included in this list, poor people being omitted from it. These names are said to have been purposely put in by the Musalman Inspector. It is said that he owes Rs. 7,000 to Mr. Gangáram Chhabildás and wanted to get rid of this debt, but could not do it and is now staying at Byculla. Still it is rumoured that secret communication is going on between him and a well-known local Government officer. People openly say that it was this dwarf who brought ruin on the whole town of Yeola. The credit of removing from this earth about twenty-five Musalmans and a hundred Hindus must be given to him. If this be true, great is his valour, indeed! If the present state of things continues for a month more Yeola will be reduced to poverty. Half of its wealth has already disappeared and what remains is about to vanish. Before the commencement of the trial of riot cases the people here did their utmost to bring about a reconciliation, but it is believed that they failed to do so owing to the late Inspector of police. It is said that he used to incite both the Hindus and Musalmans against each other with selfish motives. Under these circumstances the people have become most uneasy. They do not take interest in trade as before. The import and export trade is almost *nil*. If the trial of the rioters were conducted in the town,

the justice of the proceedings would come to the notice of the people and they would then take to their usual avocations. Many of those arrested by the police are reserving their defence for the sessions. Many people on this side have been benefited up to this time and now will come the turn of those in the High Court. Communication of information to newspapers is still prohibited, but correspondents are doing their work. The *Rághav Bhushan* (72) will not now publish information in connection with the Yeola riots. Reporters of English newspapers came here on the 17th and are collecting much information.

The Yeola riots and the present administration.

12. The same newspaper says:—The arrests that the Government officers are said to be engaged in making at Yeola in consequence of the decision lately arrived at, that the recent Yeola riots were entirely due to the provocation given by the local Hindus to their Musalman townspeople by killing a pig and throwing the dead body into a Masjid, disclose a state of Mogul misrule. It is really surpassing even Mogul mismanagement that rioters should not have been arrested while they were rioting and that arrests should be made after the riots are over according to the pleasure of the arresting authorities. It is very unfortunate that officers of a civilized Government like the British should be guilty of indiscriminate arrests. In spite of the official view that the Hindus are responsible for the Yeola riots we are decidedly of opinion that the whole blame lies on the Government officers themselves, who are solely responsible for the riots. We are of opinion that the origin of the riots is to be traced to the efforts that are being now-a-days made to attach too much importance to one community in fear of its historical bravery and to trample down the rights of other communities. To restore, therefore, the tranquillity of the former times these sleights of distinction-making must be altogether dispensed with. Whatever Government officers may think to the contrary, we are perfectly satisfied that there is no other remedy to put a stop to the present disturbances between community and community. Those who sow the seeds of riots are more to blame than the rioters themselves. To make riots is quite barbarous, but to cause riots is more so. We shall never regret if rioters, whether Musalman or Hindu, are punished, but shall never approve of an adjudication like that between a fox and a lamb, and if Government officers adjudicate in this way and Government approve of their action we shall be compelled to say that Government are quite in the wrong. The principal duty of Government and their officers is to protect the people and to give them impartial justice, but the statesmen in whose hands the reins of administration are at present seem to be engaged more in pleasure-seeking than in the administration of the country, and how reckless they are of the interests of the people is well borne witness to by the annals of their *regime*. The activity, sense of duty, zeal and fairness which these persons have displayed in connection with the Prabhás Pátan, Bombay and Yeola riots clearly show them in their true colours. It is difficult to describe the luck of that country to whose lot have fallen officers who make a mockery of their responsibilities, and India at present holds first rank among countries blessed with this sort of luck. This state of things is extremely deplorable, and it is impossible to expect any improvement of it unless the officers have a firm sense of their duty.

13. The *Mantri* (58), in its issue of the 16th March, says:—It is to be regretted that His Excellency the Governor pays no attention to the complaints of the people of Yeola in connection with Mr. Hayward who is engaged in trying riot cases at that place. The Governor has been appointed by Her Majesty the Queen to represent her in the Bombay Presidency and to protect Her Majesty's subjects, and not either to fill his own coffers, or to remain in awe of his subordinates, or to pass his time in playing. It is disgraceful for His Excellency to be heedless of what the people say and to do things according to his own pleasure. It is derogatory to His Excellency if he cannot disregard what his officers say. It is nearly two months since a complaint was made to the Mámlatdár of Yeola against a Musalman for having displaced Raghuji Bowa's image and it has not yet been enquired into, while complaints made by Musalmans against Hindus are being proceeded with. This is very surprising. Complaints made by Hindus

against Musalmans are dismissed by the police on the ground of absence of evidence. This is undoubtedly owing to the Hindus being harmless. This kind of slackness on the part of Government encourages the Musalmans, and it is surprizing Government cannot see this. The High Court also has been deaf to the prayer of the people of Yeola that the riot cases should not be tried or enquired into by the officers of the Násik District who were there when riots took place at Yeola. When the Surat riots took place the trials and enquiries in connection with them were conducted by an independent officer, Dr. Pollen. We do not know why the same thing should not be done with reference to Yeola riots.

Modified approval of the resolution issued by the Bombay Government on the 15th March on the Yeola riots.

14. With reference to the resolution issued by the Bombay Government on the 15th instant on the Yeola riots, the *Rást Goftár* (147), in its issue of the 18th March, observes:—The resolution clearly shows the intention of Government to do justice to both the communities, and has been drafted in a moderate tone. It is gratifying that the cow-protection societies have nothing to do with these riots. It is to be regretted that the authorities have not been able to ascertain the right of the Hindus to play music while going in religious processions by mosques, and that the Hindus have been found fault with in connection with the recent riots. This is sure to give rise to many complaints from them. [The *Deshi Mitrá* (121), in its issue of the 22nd March, observes:—The Hindus have been mainly found fault with in connection with the riots, but the Muhammadans have not been altogether exempted from blame, and Government have made both the communities contribute towards the cost of the punitive police. The riots could not have taken place if it were not for the fault of both the communities, and it is to be hoped they will live peacefully hereafter.]

Disapproval of the latest Government resolution on the Yeola riots.

15. The *Mahrátta* (4), in its issue of the 18th March, writes:—The resolution of the Bombay Government on the subject of the recent unfortunate events at Yeola fully discloses the weakness of Lord Harris' Government in grappling with the most important and serious question of the day. The very fact that Government has found reasons to uphold and approve the conduct of its European officers while all the Native subordinates are condemned, at once stamps the document as one-sided and partial in the eyes of those who have watched the course of events at Yeola for the last six months. It is, indeed, very difficult to understand how the local Government was satisfied with Mr. Hayward's explanation of the alleged necessity of modifying, on the 19th of October, the orders previously passed by the District Magistrate respecting the passing of the Hindu processions past the Patel's mosque with no other music but cymbals playing fifteen paces on each side of the building—an order which even the High Court had refused to modify on the application of the Yeola Muhammadans. The only explanation which Mr. Hayward appears to give is that he anticipated a serious disturbance, and his anticipations, we are told in the resolution, were based "*apparently on good grounds.*" The Government resolution does not attempt to state at full length what these "apparently good grounds" were, and it seems to us that by fighting shy of the charge which was publicly brought against Mr. Hayward Government has practically admitted the truth of the allegation that Mr. Hayward exhibited an unwarrantable weakness in modifying the order of the District Magistrate and thus yielding to the clamours and threats of the Yeola Muhammadans. This is the violation of the principle enunciated in Lord Lansdowne's speech that the Honourable Mr. Setalwad referred to in his questions to Government on this subject; and though Government has flatly denied, with more than Parliamentary boldness, that there was any violation of the said principles, yet the meagre way in which they have dealt with the incident fully confirms the popular belief that it was the officials at Yeola who have been the chief cause of the recent unfortunate disturbances at that place. The Government resolution itself shows that the Hindus "wisely yielded" to the advice of the police on the first occasion and took their Ganpati procession by a different route. On the second occasion the District Magistrate's order was literally carried out and all passed off quietly, though we are told that the

Muhammadans were not satisfied with the orders then passed. As a matter of fact, the Magistrate's order was not favourable to either side, as, in the opinion of the Hindus, it curtailed their privileges, while, on the other hand, the Muhammadans believed that their rights were being unjustly disregarded. This was the time, therefore, when the district officer should have acted as a conciliator with firmness and tact. But Mr. Winter seems to have been little gifted with the qualities so essential to the ruler of a district, and things went on from bad to worse by the attempts of the district officers to tinker with the rights of the two communities according as it suited their ideas of justice, equality and convenience, but without any reference to the ancient customs of the two communities. We admit that the decisions of the District Magistrate on questions like these are given more with a view to avoid breaches of public peace than as an adjudication as to any existing custom. But we think it is an unwise policy to totally disregard the existing customs even when a Magistrate has to decide the question temporarily, and this view of ours is confirmed by the Bombay District Police Act, which directs a Magistrate to issue such orders after paying due regard to the *established practice of the parties*. Therefore, if the District Magistrate's order in the present instance passed on the 7th October was an order made in conformity with the principles laid down in the Police Act, it was a foolish mistake on the part of Mr. Hayward to modify it because he apprehended a serious disturbance from the displeased Muhammadans. Lord Harris' Government has, however, nothing but words of praise to give to this young and inexperienced officer, and we should not be surprised if the same officer, who is now administering the criminal law in Yeola, should so conduct himself as to justify the views of Government published in its last resolution. It is also surprising to find that Government has altogether ignored the return of telegrams by Mr. Winter for want of Court-fee stamps—a procedure which is not only illegal, but almost foolish and absurd, inasmuch as it was calculated to annoy and irritate the applicants. Lord Harris' Government has eventually based its resolution on official enquiries and reports; and it would be no wonder, therefore, if it fails to satisfy the public by its partial character. It is a pity that Government should not understand that an independent enquiry was necessary where the conduct of the officials themselves was alleged to be the cause of the disturbances. As the matter stands at present, the Government resolution is simply an echo of the official reports, with all the faults of a second-hand report superadded. The Hindus of Yeola have laid their case plainly and directly before Government in their petitions. But Lord Harris' Government has neither the courage nor the courtesy to enquire into the truth of the allegations made by the petitioners, and the whole question is now decided on the one-sided version of the officials in the rooms of the Secretariat without giving an opportunity to the public to prove their statements and charges against the public officers of the place. A resolution like that can never be accepted as conclusive by the public. Its one-sided nature is not, however, its only fault. Government has evidently taken a brief for its officials, and the resolution is full of what the lawyers calls *suppressio veri* and *suggestio falsi*. Thus, for instance, we are told that the Nandi in a Hindu temple was believed by the Chief Constable and the Jamádár of police to have been thrown out by the Hindus themselves, Government apparently taking the same view; while, on the other hand, the Governor in Council sees no ground whatever for suspecting that the pig found in the Patel's mosque was secretly killed by the Muhammadans! A Government that comes to conclusions like these on the sole authority of its officials—officials that are condemned by itself—shows a surprising weakness of intellect and want of administrative tact in dealing with the questions before it. The resolution further tells us that the Hindus brought on the last disturbances by an outrage of a nature which could be justified by no provocation. But the history of the last riots fully shows that this charge is unfounded. From the 19th October up to the date of the last riots the Muhammadans at Yeola were constantly violating the sanctity of Hindu temples by throwing out a Nandi at one time, desecrating Raghuji's temple at another, and burning the *mandap* erected in front of the Máruti's temple on a third occasion. The local Government finds fault with the conduct of the Hindus for boycotting the Muhammadans and disapproves the conduct of those who did not discourage or condemn this social exclusion. We are sorry we cannot accept this view of the local Government even after the words of disapproval published in the resolution. The social exclusion was the only legal remedy in the hands of the people when the officials would not and did not listen to their just demands by deciding the matter on the lines suggested by old customs and practices. It is quite incorrect to say that the Hindus were not prepared for a reconciliation and that they committed the last outrage with a view to defeat all attempts at reconciliation. We do not know whence Government obtained this valuable piece of information; but if the reports of the reconciliation meetings held at Yeola under the presidency of the Collector are to be believed, then the facts are directly contradictory to the Government view on the subjects. The Hindus published their terms of compromise long ago and are willing, if our information be correct, to abide by the decision of any independent Punch, but it is the Muhammadans of Yeola who have persistently refused to come to terms, except on the condition that all music should be absolutely stopped at all times in front of their Masjids. Even this concession the Hindus are prepared to make, provided the Muhammadans make a corresponding concession, such as promising not to kill a cow within the precincts of Yeola. If we are correctly informed, the terms of the compromise are already before Government, and in the face of this we are told in the resolution that it is the Hindus who are slow to effect a compromise! The Government resolution again makes certain observations regarding the prevalence of a custom of carrying music past a mosque at Yeola, and these are evidently based upon *ex-parte* enquiries made by the officials, who must be naturally anxious to support their own view. The local Government seems to doubt whether the Hindus ever had a customary right to take their processions with music past a mosque at Yeola. But we are afraid that the decisions of the executive Government, like the one in the present instance, solely based upon *ex-parte* enquiries and the secret reports of its officials, cannot and will not satisfy the public. It is but fair that the Hindus and the Muhammadans should be afforded an opportunity to prove their case, and if Government, in its executive capacity, be not willing to grant such an opportunity, it had better refer the case to its judicial tribunals. This is the procedure contemplated by the Bombay District Police Act of 1890, and we fail to see why Government should now deviate from the principles there laid down. The Bombay High Court, it is true, has recently decided that a suit would not lie in such cases except on proof of special damage; but Government could have at once corrected this error in its legislative capacity. We therefore regret to find that the resolution does nothing of the kind and attempts to settle the question on the *ex-parte* reports of the Government officials—a procedure opposed to all principles of justice and fair-play. On the whole, therefore, we cannot but condemn the resolution on the Yeola riots as partial, unjust and defective. The Bombay Government seems to have unfortunately no one on its staff who could carry on the broad principles enunciated by Lord Lansdowne in the matter of these riots. All the members of Government seem to be possessed of an idea that everything by way of reconciliation must be done by the people themselves, and that the only duty of the Government officials is to punish all who break the public peace and impose a punitive post on the whole community for the weakness of its officials. If the recurrence of riots is to be made impossible in future, this is certainly not the way to proceed. We are not speaking of the immediate suppression of the riots, but of their being rendered impossible in future; and viewed from this standpoint, the action of the Bombay Government appears to us not only unstatesmanlike, but dangerous. We should therefore recommend the Hindu inhabitants of Yeola to place their case before the Supreme Government and pray for an independent enquiry into the whole affair. The resolution of the local Government is anything but satisfactory and cannot be taken as finally deciding the question. [The *Kesari* (50), in its issue of the 20th March, expresses almost the same sentiments.]

16. The *Native Opinion* (16) of the 18th March, in its English columns, writes:—A more one-sided argument, a more special pleading on behalf of one of two parties coming to have an impartial judgment, a more blind confidence in officials who have *primâ facie* failed to cope with not very extraordinary

difficulties, a more reckless spirit in vilifying a whole community without adequate grounds, could scarcely be imagined than those which characterise the resolution which Lord Harris' Government has given to the public on the Yeola riots. We could hardly have expected anything better from a Governor who is ready for cricket matches and pleasure parties, but who has not shown a particle of energy and readiness for personal exertions, without which no administrator can be successful. Of course, we could not expect a Governor, who remained at a safe distance when the very capital of the presidency in his charge was torn up by an uncommon outburst of religious fanaticism, to go to a humble táluka and see things with his own eyes. But we thought that he would at least escape the temptation he escaped as regards the Bombay riots, of seeing through the eyes of men who ought to be on their trial and of falling foul with a community which, by an unfortunate coincidence of circumstances, had come to fall into disfavour with a couple of civilians. What, however, Messrs. Acworth and Vincent could not do, Messrs. Winter and Hayward have more than succeeded in doing, and the Yeola Hindus have been damned as the aggressors and condemned to lie "under the disgraceful reproach of having deliberately and grossly insulted the Muhammadans and so provoked the outbreak of the 6th of February, which resulted in such lamentable loss of life and destruction of property." The Government is therefore referring to the alleged throwing of a dead pig in the Patel's mosque by the Hindus, which, our readers are fully aware, the Hindus wholly deny having done. The perpetrators of the deed have not been found. There are even none who have been so much as suspected, as is evident from the reward of Rs. 500 offered by the imbecile authorities of Yeola to any one giving information leading to the detection of the offenders. His Excellency and his Council have curious notions about burden of proof, for they take it for granted that the Hindus must have done it, "in the absence of proof to the contrary" and "with no other object than to defeat all attempts at reconciliation and with the knowledge that it must lead to bloodshed and violence." And this was, we are gravely assured, "an outrage of a nature which could be justified by no provocation." And yet it is a matter of fact that on the very previous day of the alleged outrage, the temporary temple of the Nágpur weavers had been burnt and the idol violated. No reference is made to this, nor is any strong language employed as regards the equally gross outrage of killing a cow in the Hindu temple next day. The resolution refers to another outrage on the Hindu religion, that on the night of the 23rd October, when a Nandi was thrown out of a Hindu temple. Look at the language of the resolution as to this! "The Chief Constable and the Jamádár of Police, who are both Hindus, believed that this was done by the Hindus themselves. If their belief was correct, the intention must have been to excite Hindu feeling against the Muhammadans." Here, of course, the principles of *onus probandi* entirely differ from those employed in discussing the Patel's mosque outrage, and the fact of the Police Inspector being a Muhammadan is wholly forgotten. His Excellency believes the Hindus quite capable of insulting their religion by throwing out idols which they venerate. Gracious God! What have the Hindus done—what gross crimes have they committed, that they should so completely pervert the mind of a British Lord, sent to represent the most august, virtuous and really paternal Sovereign ruling on the surface of the earth? Lord Harris preaches us moderation and tolerance and blames the Yeola Hindus for having set at naught all the attempts of Messrs. Winter & Co. at reconciliation. Will anybody lecture His Lordship on the necessity of the British Government retaining, for its own good, complete impartiality and complete control over bias and temper, in dealing with the differences that still, unfortunately for us, lie hidden in treacherous volcanoes? The Hindus are mild and loyal and they know how to patiently submit. But even *they* may be compelled to resent such iniquitous judgments as the one contained in the resolution we are reviewing. His Excellency's Government has not a word to say against Messrs. Hayward and Winter, and it supports all their contradictory and vacillating orders and timid retreats and gives them thanks! Considering that the first flame of the future conflagration was seen in September last, nine out of ten men would pause before praising officers who could not prevent a riot in October, and could not put an end to a chronic disorder reigning rampant for three or four months and ending in a free fight in February. His Excellency accepts the reports of these gentlemen as gospel truth, makes no independent enquiry, and praises them. But a bungling has been committed and somebody must be hanged. Who other could be better for the honour than a poor Mámlatdár and a poorer Awal-kárkun? We are far from defending these men, but we cannot forget that if any responsibility for the mismanagement should lie on any officials, it should do so on the Collector and the Commissioner, who should not have allowed to remain at Yeola officers who could not be trusted. And what have these officers themselves done? They have only tried successfully and unsuccessfully to bring the military to suppress riots—to threaten people into submission to strange orders. They have not exerted to give to the oppressed his right. They have not vindicated the majesty of the Government by quelling the attempts of one community to prevent another from exercising their traditional rights. They have neither doubted them nor have they been able to get any evidence either one way or the other. They have yet not hit upon an unmistakable way of meeting with similar difficulties in the future. Lord Harris may see competency and ability in all this, but we cannot; nor, we believe, can any unbiased person who knows how to think for himself.

17. The *Sudhárak* (21) of the 19th March, in its English columns, writes:—The recent resolution of the Bombay Government on the late unhappy disturbances at Yeola in the Násik District must be pronounced to be a very unsatisfactory document. The judgment of His Excellency the Governor in Council is based solely on the reports and replies of the Divisional Commissioner, the District Magistrate, the Sub-divisional Magistrate, and the District Superintendent of Police. It is not, as it ought to have been, the outcome of independent enquiry instituted and conducted on the spot. The Hindu inhabitants of the affected area have more than once petitioned His Excellency to redress the grievances by looking into them independently of the local authorities, who, they have reason to fear, have been unnecessarily prejudiced against them. The resolution appears to have silently ignored these representations. It reads as if it were written by an advocate holding a brief for one party, and not by an impartial and fair-minded judge, deciding the points at issue after carefully considering the claims and views of both parties in the matter. Government have no fault to find with Mr. Hayward, the Sub-divisional Magistrate, for varying Mr. Winter's order and thus wronging the Hindus in the eyes of their antagonists. Government have got all praise to bestow on their European officers. They have been declared to have no responsibility for the occurrences. Turn next to the riots of the last month. These have been traced solely to the boycotting practised by the Hindus and the alleged throwing of a pig's head into a mosque. About this latter so much has been said in the resolution that one is well-nigh convinced of the spirit in which the whole matter has been looked at, not only from the strong condemnatory language, but also from the absence of any allusion to the burning by Muhammadans of a *mandap* in front of a Máruti's temple on the night immediately preceding the alleged offence of throwing the pig's head. Government blames the Hindus for boycotting. It is not, however, clear to us why they should. It was but a natural step taken by the aggrieved party when they found that the authorities were not inclined to settle their claims. The unwillingness of the Hindus to come to terms of conciliation, deprecated in the resolution, has no basis in facts. Every attempt and every proposal for reconciliation has been warmly met by the Hindus, and it is said that it was owing to the Muhammadans, who were ever lukewarm, that no satisfactory end was come to. The Muhammadans have been the aggressors and the Hindus the sufferers, and the punishment of the infliction of the punitive police post ought to have been awarded to the former. But Government think otherwise. They think the entire cost ought to have been levied upon the Hindus, but the poor Muhammadans are also made to share it because they took the law into their own hands in fighting the Hindus. If such be judicial views, the faith of the subject population everywhere may well be shaken in the sense of justice of their rulers. The attitude and views of Government are altogether unsatisfactory in the whole affair, and if they be pleased to take the feelings of the entire Hindu community into consideration, they will be doing the best thing by instituting an independent enquiry to be made on the spot. The resolution directs that there shall be no music played by either party in front of or near

houses of worship of the other. This, in fact, means no disadvantage for the Muhammadans, but all for the Hindus. The way of settling the issues in this manner is arbitrary and deserves to be deprecated, as the recent ruling of the High Court in the Ráver case has practically left the adjudication in their hands. The Hindus of Yeola, dissatisfied as they are sure to be with the decision of the local Government, ought to take their case to the Government of India.

18. The *Indu Prakásh* (15) of the 19th March, in its English columns, writes:—The Bombay Government have moved with unusual rapidity in publishing the final resolution on the regrettable occurrences at Yeola last month. The resolution which the Government have published will, however, satisfy nobody. The demand of the public for an independent enquiry into the disturbances by a committee consisting of official members unconnected with the district and non-official members, has been altogether disregarded, and we are sorry Government have wholly relied for information on the reports of officers who, in the opinion of the public, themselves contributed in no small degree to the unhappy occurrences by their timidity, incapacity and vacillation. The public, therefore, will naturally refuse to accept with confidence the conclusions at which the Government have arrived, as they are based on the accounts supplied to Government by one of the parties that were on trial in this connection. The Government resolution issued last week will, we are afraid, serve no good purpose; it will only add to the dissatisfaction of both the communities at Yeola.

19. The same newspaper further comments as follows on the above resolution:—Our indolent Government has lately published a resolution on the unfortunate Yeola riots, and it being a long one we had great hopes of finding a satisfactory explanation in it; but on perusing it with great patience we were sadly disappointed, for it is like finding a mouse by digging out a mountain. Its moral is that the Hindus of Yeola are in every way responsible for the riots at that town and that the Collector and other European officers deserve praise for their action in connection with those riots. This sweet resolution is calculated to amuse people who are acquainted with the facts of the riots and with the conduct of the officers in connection with them. We are of opinion that the resolution is full of adulation of self and own people, and we are very sorry that it should be so.

20. The *Bombay Samáchár* (113), in its issue of the 23rd March, says:—The information supplied by Government officials in connection with the Yeola riots has been given at length in the resolution of Government of the 15th instant, and after finding more or less fault with both parties on the authority of that information, Government seems to understand that beyond posting a punitive police force at the cost of the people of that town nothing has to be done by it at present. But Government has left its work incomplete. In settling the question who were to be blamed for the Yeola riots, Government has exculpated its local officers from every sort of blame. Admitting for the sake of argument that the Hindu and Muhammadan residents of Yeola are more or less to blame for the riots, that does not completely free the Government officials from their responsibilities in connection with those sad occurrences. For several months previous to the February riots serious differences had arisen between the two communities, and the authorities were not unaware of them; the latter also knew that the leaders of both communities were, in spite of several efforts made by them, unsuccessful in settling these differences. Under such circumstances it was evidently the duty of the authorities to remove the disagreement expeditiously and carefully with a strong hand. Government does not state that this duty was performed by them. The authorities were not quite inert in the matter; but the matters were so managed that instead of the differences being removed the riots broke out. The natural inference from this is that either the authorities left their work incomplete or they did not possess the requisite abilities and intelligence to do it completely. From whichever side the question is approached, it seems plain that they cannot be exculpated from the responsibilities of having allowed the differences between the two communities to continue and the riots to break out. In spite of this Government has considered the work of the local authorities to be deserving

of praise, and hence the people of Yeola and the Natives in general cannot be satisfied with the expression of this opinion by Government. It is also to be remarked with regret that in the matter of finding out and removing the cause of the riots Government has failed to adopt a satisfactory course. There were no old differences between the Hindus and Muhammadans of Yeola. The question then comes, why should a difference arise now in matters in which no difference arose ever before? Unfortunately no reply to this question can be found in the Government resolution, nor does that resolution state that effective measures have been or are intended to be taken to remove the disagreement prevailing between the two communities. For the present Government has inflicted a heavy fine on both communities, but this is likely to dissatisfy them the more, and to give rise to the fear of the disagreement again taking the same form as it did before. The satisfactory way to prevent riots is first to ascertain the cause or causes that have produced ill-feeling between the Hindus and the Muhammadans in different parts of the country and then to remove those causes effectually. This work cannot be performed on reports furnished by Government officers. Wherever riots break out there the Government officers become more or less responsible for those sad occurrences, and therefore their reports on them should not be accepted as impartial or otherwise immaculate. A Commission is a proper agency to prosecute an impartial enquiry and to recommend a proper course, and for this very reason the Native press has been imploring Government to appoint one. A Commission ought to have been appointed in regard to the Bombay, Yeola and Prabhás Pátan disburbances, though the last-mentioned place is not under the direct rule of the Bombay Government, but on each of these occasions the duty has been shirked. An exhibition of ill-will for petty reasons between the members of the two communities is to be seen now and then, and for this reason a complete enquiry into the subject is needed. Neglect to order such an enquiry by the Bombay Government, the Government of India or the Home Government is sure to meet with censure from the public.

21. A correspondent of the *Rájyabhakta* (146), in its issue of the 20th March, observes:—The principle on which the resolution is based does not reflect credit on Government, as they have expressed no opinion on the issues involved. Government are seriously mistaken, nay, they disgrace themselves, in not appointing a Commission to find out who were responsible for the riots. It seems from the resolution that the Hindus were entitled to beat tomtoms to a certain extent and Messrs. Winter and Hayward were therefore not justified in depriving them of this right. Government, instead of disapproving the conduct of these officers, praise them and thus show their weakness. The Hindus gave no offence to the Muhammadans, still 600 of the latter assembled in a mosque on the 14th September last and pelted the Hindus with stones. If the leading Muhammadans in the gathering had been punished, the last disturbance would have been averted. The local officers responsible for it did nothing of the kind. But alas! there is none to question the policy of praising the Muhammadans and lowering the Hindus! It clearly seems from the resolution that the Muhammadans had pre-arranged to attack the Hindus and the local authorities did not take timely steps to frustrate the arrangement. The Hindus were unfairly treated by the authorities in the matter of playing on musical instruments and had to give up their religious ceremonies. It would have been well if Government had ascertained what truth there was in the allegation of the Hindus about the slaughter of a cow and in that of the Muhammadans about the dead pig, and punished the offenders. There was nothing wrong if the Hindus stopped business with the Muhammadans owing to the partiality of the local authorities and the annoyance given them by the Muhammadans. It is really dangerous to prohibit both the communities from having music in front of any place of worship, whether a mosque or a temple, when a religious procession is passing it. It is strange that Government do not consider the Muhammadans guilty and still make them bear a portion of the burden of the punitive police. It is extremely desirable that a Commission should be appointed to enquire into the causes of the riots, and the subject regarding the high-handed policy of Government should be agitated in Parliament.

22. The *Kaiser-e-Hind* (105), in its issue of the 18th March, observes:—At first sight the length of the recent Yeola resolution suggested that it had considered precautionary measures to prevent the recurrence of riots, but on a careful perusal it seems that, instead of restoring peace amongst the Hindus and Muhammadans, it gives insult to Hindus and may give rise to much adverse criticism, as the Hindus have been held primarily responsible for causing the disturbance. Government ought to have clearly stated how far each of the two communities deserved blame and to have censured the aggressors in the riots of last September instead of holding the Hindus alone responsible for the riots of last month. Government are primarily responsible for the last Yeola riots, for, if they had gravely considered the discontent prevailing at Yeola for the last six months and taken proper precautionary measures, the riots of February last would not have taken place. It is strange that while the Collector, Assistant Collector and Police Superintendent have been unduly praised, instead of being censured for their negligence which caused the last riots, displeasure is hovering over the Mámlatdár, Awal-kárkun and Police Náik and they are in danger of losing their respective posts! Government would have done better to appoint an independent Commission to find out the causes of the riots. This would have left no cause for complaint by either community. Although Government may take necessary steps to prevent fresh disturbances, the present ill-feeling between the two communities will not disappear and the gulf between them is likely to be widened by the recent resolution. [The *Gujaráti* (103), in its issue of the same date, expresses similar sentiments, and regrets that Government have not paid due respect to the time-honoured custom of the Hindus of having tomtom as an accompaniment to processions, saying it has been in vogue in this country long before the Muhammadans and Englishmen came here. The paper asks whether the authorities at Yeola were not to blame for not considering the petition of the Hindus for assistance on the ground that it was not properly stamped, and whether Government consider this a slight mistake on the part of those officers. The *Gujarát Darpan* (102), in its issue of the same date, expresses somewhat similar sentiments.]

23. The *Subodh Patrika* (20) of the 18th March, in its English columns, writes:—The Government resolution on the Yeola riots seems to throw the responsibility of their occurrence mainly on the Hindu inhabitants of the place, whilst the first beginnings of the ill-feeling between the two communities six months before are charged on the Musalmans of the place, to some extent at any rate. As Government can claim to be impartial in the matter, their view, supported as it is by those of their district officers, and their interpretation of the facts as they occurred, must be taken to be the most accurate of all. But from the nature of the case, neither community will accept them as correctly representing the facts. When acts which are open affronts to the feelings of one community may almost as well be imputed to members of that community as to their rivals, it is difficult for people at a distance, depending on accounts which they receive from members of their own community alone, to pin their faith implicitly on them. But very little now depends on this question. Government have imposed a punitive police for a year on the town, the cost of which will be equally shared by members of both communities. In reviewing the progress of events, Government justify the conduct of their officers in the measures they took to prevent the riots. No doubt, they acted with discretion and with a view to compromise the differences. But, we think, they might have acted differently in dealing with the first symptoms of an ill-feeling between the communities. Instead of seeking to effect a compromise between them, a rigid enforcement of old practice after it had been duly ascertained would have been the wisest measure to adopt. In the present state of feeling this is no longer possible. However, the principles which Government seek to impress on the minds of the people deserve to be noted. In the first place, the use of the streets for particular purposes is not a question of anybody's religion, but of the maintenance of peace and order, and, secondly, nobody can claim to use the streets in a way which would be an offence to his neighbour's feelings. Both communities have need to take these to heart, and it is the duty of Government officers to give them practical effect with strict impartiality. Another unsatisfactory feature of the riots is the charge of apathy which they impute to some

of the Native officers of the place. A state of hostility between two communities is the most difficult for Government officers belonging to either of them to deal with. As a rule, they hear only one-sided accounts, and where two opposite accounts are placed before them, the natural tendency of their minds would be to incline to the one which proceeded from their own community. In this predicament, exceptional precautions and a high sense of duty are needed to carry one through with credit for impartial or vigorous action. But further, even with the strictest impartiality, their conduct, when not distinctly hostile to members of their own community, is likely to be misjudged and misconstrued. The safest, if not the most conscientious, line of conduct under these circumstances would perhaps be to steer by the views which find favour with their superiors. But the position is by no means easy or comfortable. Here is a disqualification which must always attach itself to members of all Indian communities. In judging of their conduct at such exceptional times some allowance it would only be fair to make on account of these difficulties of their position.

Alleged injustice done to the Muhammadans of Yeola in making them contribute towards the cost of the punitive police.

24. The *Káside Mumbai* (138), in its issue of the 21st March, observes:— In the recent Government resolution on the Yeola riots, Government remark that, however seriously the Muhammadans may have suffered or whatever reasons they may have had to be offended, they had no right to take the law into their own hands. We may grant this as a general rule, but in the present case the Muhammadans were perfectly justified in their action. Under the Indian Penal Code a man can, under certain circumstances, commit murder in self-defence with impunity. If a man, in protecting his house against an attack by dacoits or robbers, murders them, his action is not wrong, but is, on the contrary, legal. Government are therefore scarcely justified in throwing a portion of the burden of the punitive police at Yeola on the Muhammadan inhabitants. The resolution shows that the Muhammadans remained quiet when the riots began and they deserve every credit for it. They were obliged to make self-defence when their religion was insulted, their mosques and property attacked, and the local authorities could not defend them. If they had not done so, they would have suffered more seriously than they did.

A complaint against Mr. Kutubuddin, Mahálkari of Ráver in Khándesh.

25. The *Bodh Sudhákar* (9), in its issue of the 21st March, publishes a letter signed by "A resident of Khándesh," in which the writer, while writing about the state of affairs at Ráver in Khándesh, complains of Mr. Kutbuddin, Mahálkari of Ráver, being prejudiced against the local Hindus and doing things likely to annoy and inconvenience them and to encourage his own co-religionists in their squabbles with the Hindus, states how he annoys Hindus by levying on them unreasonably high assessments of the income-tax and by doing acts of partiality to Musalmans, and expresses his satisfaction at the Mahálkari's transfer to Edalabad, though he is sadly surprised to see that the transfer has been made to a post of higher salary.

Interpellations at the last meeting of the Bombay Legislative Council.

26. The *Gujaráti* (103) of the 18th March, in its English columns, writes:—The interpellations at the last meeting of the Bombay Legislative Council were remarkable for the variety of subjects they embraced. The number of questions was undoubtedly a large one; but that is partly due to the fact that the Council meetings are held at very long intervals, and partly to the variety of grievances which exercise the mind of the public. At this free exercise of the right of interpellation there is, in our judgment, no occasion for any kind of resentment on the part of Government, but, on the contrary, there is cause for self-congratulation. Government often complained that they had no means of declaring their views and intentions or clearing erroneous impressions, and the right of interpellation, if it were wisely employed, would be a valuable and useful instrument for the authorities as well as for the people. We are, however, sorry that the replies given to some of the important questions put at the last meeting were not a little unsatisfactory.

A request to Government to appoint additional Judges at Karáchi to dispose of the heavy work in the District and Sadar Courts.

27. The *Praja Mitră* (144), in its issue of the 17th March, observes:—The population of Karáchi has nearly doubled and commerce has increased nearly four times within the last twenty years or so. There has been a corresponding increase in litigation and it is complained that the present staff of judicial officers is unable to cope with this increase. It is, no doubt, a fortunate circumstance that the present District Judge, Mr. Hart-Davies, is an able and experienced officer and has given satisfaction to the people by an impartial administration of justice. He is, however, unable to cope with the heavy work and a large number of cases has been in arrears, causing great inconvenience to the parties concerned. The frequent postponements sometimes lead persons of bad character to take undue advantage over innocent persons. The case of the Sadar Court is worse than that of the District Court, for the Judge is generally very slow in the discharge of his duty. We request Government to appoint additional Judges to promptly dispose of the work in both the Courts.

Address to Mr. A. O. Hume and his reply approved.

28. The *Bombay Samáchár* (113) and the *Jám-e-Jamshed* (133) of the 20th March highly extol the services rendered by Mr. A. O. Hume to India, and observe that the farewell address presented to him on the 18th idem prior to his departure to Europe at a public meeting of the inhabitants of Bombay held under the auspices of the Bombay Presidency Association at the Framji Cowasji Institute was quite deserved, and that the advice given by Mr. Hume in his reply to the address was most valuable and ought to be closely followed by the Natives. The *Samáchár* dwells in particular on the observations of Mr. Hume, that it was a matter of the greatest importance to India that Liberals should be in power and that it would be a great misfortune if the Tories succeeded the Liberals, and advises the Indians to lend every support for the maintenance of the Liberal Ministry.

Death of Ráo Bahádur Shankar Pándurang Pandit, Administrator of the Porbandar State.

29. The *Indu Prakásh* (15) of the 19th March, in its English columns, writes:—While India is yet mourning over the death of Mr. Justice Telang, another great man has passed away. It is our sad duty to-day to record the death of Ráo Bahádur Shankar Pándurang Pandit, the Administrator of Porbandar, which took place in Bombay on last Sunday morning. [Several other papers of the week express regret for the death of Mr. Pandit.]

A resolution of the inhabitants of the village of Karmad in the Broach District not to pay land revenue to Government owing to a bad harvest.

30. The *Din Mani* (122), in its issue of the 20th March, writes:—It is said that the inhabitants of the village of Karmad in the Broach District have resolved not to pay land revenue to Government for the current year owing to a bad harvest.

PART II.—*Legislation.*

Disapproval of that portion of the Bill to amend the Criminal Procedure Code introduced into the Supreme Legislature which relates to giving false information to the police.

31. The *Bombay Samáchár* (113), in its issue of the 24th March, says:—Sir Alexander Miller has introduced a Bill into the Supreme Legislative Council for amending certain sections of the Criminal Procedure Code, in which, among other things, it is proposed to amend the section about giving information to the police. On this subject the law at present is that if a person gives false information to the police with the object of doing injury or giving annoyance to another, he makes himself liable to punishment. Sir Alexander Miller wishes to amend this law to the effect that if a person gives false information to the police even without any evil object he will make himself liable to punishment. Such a change would, it is feared, be to some extent detrimental to public interests, as many persons would cease to give information to the police, since it is not always practicable first to fully convince one's self of the truth of any particular information and then to convey it to the police. Latterly it has become very desirable

to obtain earliest information about *badmashes* or rioters, and the proposed change is likely to delay such information. It seems that the existing law is quite sufficient for all purposes and need not be meddled with.

PART III.—*Education.*

Delay in paying vernacular school-masters in the Násik District.

32. The *Násik Vritta* (62), in its issue of the 17th March, refers to an alleged complaint about the school-masters in the Násik District having been paid in March for the month of December last and about similar delay occurring with reference to pay for each month, says that this delay is productive of much inconvenience to teachers who are paid five or six rupees a month, and recommends Mr. Chhatre, Deputy Educational Inspector of the district, to see that the school-masters are paid more expeditiously.

PART IV.—*Native States.*

Alleged disagreement between certain Hindus and Muhammadans at Deccan Hyderabad.

33. The *Jám-e-Jamshed* (133), in its issue of the 20th March, says:—It is said that a disagreement has arisen between the Hindus and Muhammadans at Deccan Hyderabad. A wealthy Márwádi merchant of that place has a garden bearing the name of Sitárámbág. In this garden are situated an old Masjid and an old temple in close proximity of each other. A Limda tree and a Pipal tree grew up in the vicinity of the Masjid. These trees being considered sacred by the Hindus, were worshipped by them. The Muhammadans complained against this and the authorities had the trees cut down. This has hurt the feelings of the Márwádi owner of the garden and other Márwádis, who have retained the services of Mr. Norton, Barrister-at-law, to take due steps in the matter, and have resolved to carry the case to the Supreme Government or even to the Secretary of State for India if they did not get justice at Hyderabad. It is said that hundreds of Sodhás, a warlike race, are in the service of these Márwádis and are ready to create a disturbance.

G. M. SA'THE',
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 27th March 1894.

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to obtain earliest information about outbreaks of riots, and the proposed change is likely to delay such information. It seems that the existing law is quite sufficient for all purposes and need not be meddled with.

III.—Education.

632. The [illegible] of the 17th March, refers to an [illegible] about the school-masters in the [illegible] having been paid in March for the [illegible] of December last, and about similar delay occur- [illegible] says that [illegible] the paid five or six [illegible] Educational Inspector [illegible] expeditiously.

[illegible]

633. [illegible] says:—It is [illegible] that a disagreement has arisen between the [illegible] at Deccan Hyderabad. A [illegible] Mahomedan of that place has a garden [illegible] garden are [illegible] worshipped by them. [illegible] authorities had [illegible] of the [illegible] Mr. Anton [illegible] to carry the [illegible]

[CONFIDENTIAL.] No. 13 of 1894.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY
For the Week ending 31st March 1894.

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	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
8	„ Young India	Baroda	Weekly	150
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,000
12	„ Dnyánodayă	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly	425
14	„ Hitopadeshak	Bombay	Weekly	1,000
15	„ Indu Prakásh	Do.	Do.	900
16	„ Mantri	Poona	Do.	...
17	„ Native Opinion	Bombay	Bi-Weekly	600
18	„ Prabhákar	Do.	Daily	350
19	„ Rámdás	Bijápur	Weekly	600
20	„ Shetkaryáncha Kaivári	Bombay	Do.	500
21	„ Subodh Patrika	Do.	Do.	950
22	„ Sudhárak	Poona	Do.	3,000
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	150
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	...
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	...
46	„ Kalpataru	Sholápur	Do.	250
47	„ Karmanuk	Poona	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly	1,500
49	„ Kesari	Poona	Weekly	4,300
50	„ Khándesh Chitragupta	Dhulia	Do.	230
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khara Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	200
54	„ Mahárashtra Kokil	Sátára	Monthly	2,000
55	„ Mahárashtra Mitra	Do.	Weekly	250
56	„ Mahárashtra Vritt	Do.	Do.	...
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár	Ahmednagar	Weekly	150
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni	Do.	...
62	„ Nyáyă Sindhu	Ahmednagar	Do.	175
63	„ Pandhari Mitră	Pandharpur	Do.	260
64	„ Pen Samáchár	Pen	Do.	...
65	„ Poona Vaibhav	Poona	Do.	3,200
66	„ Prabodh Chandrika	Jalgaon	Do.	100
67	„ Prabodh Ratnă	Bársi	Do.	225
68	„ Prántik Samáhár	Poona	Do.	...
69	„ Pratod	Islámpur	Do.	200
70	„ Rághav Bhushan	Yeola	Do.	250
71	„ Ratnákar	Kaládgi	Do.	50

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	Mara'thi—*continued.*			
73	The Saddharmadip	Alibág	Monthly	...
73	" Sanmitra	Bombay	Do.	...
74	" Sarvadaman	Poona	Do.	...
75	" Satyă Nirnayă	Bárámati	Weekly	...
76	" Satyă Prakásh	Poona	Do.	...
77	" Satyă Sadan	Alibág	Do.	200
78	" Satyă Shodhak	Ratnágiri	Do.	400
79	" Sholápur Samáchár	Sholápur	Do.	260
80	" Shri Shiváji	Poona	Do.	300
81	" Shubh Suchak	Sátára	Do.	260
82	" Sudhákar	Pen	Do.	300
83	" Sumant and Satyă Sudha	Kárwár	Do.	300
84	" Tukárám	Ahmednagar	Do.	250
85	" Udyogavriddhi	Poona	Do.	...
86	" Vanapriya	Chikodi	Fortnightly	100
87	" Vártáhar	Bombay	Tri-weekly	700
88	" Vengurla Vritt	Vengurla	Weekly	175
89	" Vichár	Dhárwár	Monthly	500
90	" Vichár Ságar	Baroda	Weekly	650
91	" Vidushak	Karád	Do.	300
92	" Vidya Vilás	Kolhápur	Do.	275
93	" Vijay	Sháhápur	Do.	250
94	" Vikshipta	Bombay	Do.	600
95	" Vividh Dnyán Vistár	Do.	Monthly	500
96	" Vrittadhára	Dhár	Weekly	150
97	" Vrittasár	Wái	Do.	285
98	" Vritt Sudha	Sátára	Do.	200
99	" Vyápári	Poona	Do.	...
	Anglo-Gujara'ti.			
100	The Gujarát Darpan	Surat	Bi-weekly	700
101	" Gujaráti	Bombay	Weekly	2,450
102	" Gujarát Mitră	Surat	Do.	800
103	" Kaiser-e-Hind	Bombay	Do.	2,500
104	" Káthiáwár News	Rájkot	Bi-weekly	..
105	" Suryă Prakásh	Surat	Weekly	375
	Gujara'ti.			
106	The Ahmedabad Times	Ahmedabad	Weekly	250
107	" Ajab	Surat	Monthly	700
108	" Akhbáre Sodágar	Bombay	Daily	800
109	" A'ryă Dharm Prakásh	Do.	Monthly	400
110	" Bhim Sen	Do.	Weekly	...
111	" Bombay Samáchár	Do.	Daily	2,200
112	" Broach Mitră	Broach	Weekly	350
113	" Broach Samáchár	Do.	Do.	700
114	" Buddhi Prakásh	Ahmedabad	Monthly	580
115	" The Cambay Gazette	Cambay	Fortnightly	...
116	" Chának	Surat	Monthly	500
117	" Chandra	Do.	Do.	600
118	" Darbár Patrika	Ahmedabad	Weekly	...
119	" Deshi Mitră	Surat	Do.	1,250
120	" Din Mani	Broach	Do.	...
121	" Dnyán Darshan	Do.	Monthly	...
122	" Dnyán Sudha	Ahmedabad	Do.	250
123	" Dnyán Vardhak	Bombay	Do.	600
124	" Fursad	Do.	Do.	400
125	" Gap Sap	Do.	Fortnightly	300
126	" Gul Afshán	Do.	Monthly	1,200
127	" Hindi Punch	Do.	Weekly	450
128	" Hindusthán	Ahmedabad	Do.	716
129	" Hitechchhu	Do.	Do.	500
130	" Jain Patrika	Surat	Fortnightly	...
131	" Jám-e-Jamshed	Bombay	Daily	2,200
132	" Kachha Samáchár	Do.	Weekly	400
133	" Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
134	" Kaira Vartamán	Kaira	Weekly	100
135	" Kám Dhenu	Bombay	Monthly	1,200
136	" Kasid-e-Mumbai	Do.	Tri-weekly	...
137	" Káthiáwár Times	Rájkot	Bi-weekly	1,200
138	" Kelavni	Baroda	Monthly	500
139	" Madhur Vachan	Bombay	Do.	500
140	" Nure Elam	Do.	Do.	320
141	" Nyáyadarshak	Ahmedabad	Fortnightly	...
142	" Praja Mitra	Karáchi	Weekly	200
143	" Praja Pokár	Surat	Do.	800
144	" Rájyabhaktă	Bombay	Do.	1,300
145	" Rást Goftár	Do.	Do.	1,697
146	" Samsher Báhádur	Ahmedabad	Do.	300
147	" Satyă Mitră	Bombay	Do.	500
148	" Satyă Sodhak	Surat	Fortnightly	500
149	" Satyodaya	Dohad	Weekly	68
150	" Sneha Sindhu	Kaira	Do.	275
151	" Stri Bodh	Bombay	Monthly	500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued*.			
152	The Stri Mitră	Bombay	Monthly	697
153	„ Surat Akhbár	Surat	Weekly	600
154	„ Svadesh Bandhu	Mahudha	Do.	210
155	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
156	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
157	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
158	The Hubli Patră	Hubli	Weekly	...
159	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
160	The Karnátak Patră	Dhárwár	Weekly	400
161	„ Rájahansa	Do.	Do.	510
	KA'NARESE.			
162	The Chandrodayă	Dhárwár	Weekly	200
163	„ Karnátak Vaibhav	Bijápur	Do.	400
164	„ Karnátak Vritt	Dhárwár	Do.	...
165	„ Lokă Bandhu	Do.	Do.	190
166	„ Rasik Ranjini	Gadag	Do.	300
167	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
168	The Chandrika	Bágalkot	Weekly	...
169	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
170	The Bhárată Bhráta	Rewáh	Fortnightly	375
171	„ Bhásha Bhushan	Bombay	Monthly	400
172	„ Bombay Baipar Sindhu	Do.	Weekly	250
173	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	ENGLISH AND URDU			
174	The Muslim Herald	Bombay	Weekly	300
	URDU.			
175	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
176	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
177	„ Charkhári Akhbár	Rewáh	Fortnightly	23
178	„ Dhár State Gazette	Dhár	Weekly	280
179	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
180	„ Gwalior Gazette	Gwalior	Do.	850
181	„ India Gazette	Bombay	Do.	400
182	„ Khair Khah	Do.	Daily	...
183	„ Kushful Akhbár	Do.	Weekly	150
184	„ Muin-ul-Mulk	Do.	Daily	...
185	„ Vakil Islam	Do.	Do.	...
186	„ Zabán	Do.	Monthly	...
	PERSIAN.			
187	The Iklil	Karáchi	Weekly	...
188	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
189	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
190	The Baroda Vatsal	Baroda	Weekly	1,000
191	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
192	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
193	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
194	„ Muin-ul-Islám	Do.	Do.	300
195	„ Prabhát	Hyderabad (Sind)	Do.	400
196	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
197	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
198	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or á) is the last letter of a word, the accent is left out, and the short a (अ = u in gun) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Alleged evil consequences of the financial and political dependence of India on Great Britain.

1. The *Indian Spectator* (2), in its issue of the 25th March, writes:—One is almost tempted to wish that the difficulties of the Indian Government might make the situation so critical as to necessitate a thorough consideration of the financial dependence of India on Great Britain. The present arrangement is decidedly an extremely anomalous one, for under it the advantage is only on one side and no palpable financial benefit on the other, to compensate for a state of helpless dependence. In the hour of need England never comes to our help. She is never ready to share with us in our misfortunes, nor to confer any benefit, if that be at the least cost to her exchequer. If England were but to guarantee our sterling debt, the rate of interest on our loans would be reduced from 4 per cent. to 3 or 3½, and the saving thus effected would alone meet all the "loss on exchange," were the rupee to fall even to a shilling. But this may diminish the borrowing power of the Chancellor of the Exchequer, and so England will not help us in this direction; nor will she do anything to further the attempt to rehabilitate silver from the fall of which all our difficulties have sprung up. Only very lately Sir W. Harcourt, replying to a question in the Commons, declared that Her Majesty's Government had received no intimation of another International Monetary Conference, and that they "themselves had no intention to make a proposal of the kind, in which they see no advantage." Even in such a small affair as the repeal of the duty on silver plate imported into England, India, which sacrificed an immense revenue for the sake of the English manufacturers, shall not receive reciprocity. In every arrangement with the English exchequer her voice shall be powerless. She must not have an European army of her own and must pay to the War Office whatever it chooses to demand for "effective" and "non-effective" charges. Unlike the other colonies and dependencies of England, India must pay all the expenses of the establishment officially connecting her with England. Nay, she must pay the entire salary of the Cabinet Minister entrusted with her affairs, even though he be holding another distinctly English office. As to wars, she must contribute her quota, as it is fixed by the British Cabinet, whenever it declares that the wars have been waged also in the interests of India. Such are the evils of the financial and political dependence of the Government of this country on that of Great Britain. We are fully alive to the benefits conferred upon us by *Pax Britannica*. We cannot be blind to the moral and material advantages of being an integral part of the mighty British Empire. But for British supremacy India would be politically far worse, perhaps nowhere. There can, however, be no permanent gain, either to England or to India, if the latter be placed in a condition of helpless distress in financial and economical matters on account of the former's supremacy. We do not chafe under the control which British Parliament, as guardian of the interests of the whole Empire, exercises over the actions and policy of the Indian Government. We cannot approve of the view, propounded the other day by Lord Lansdowne, that there is great danger for the future in the growing interference of the British Legislature in Indian affairs, for we do not set the same high value on the virtues and abilities of the experts who are carrying on the administration of this country as His Lordship does. But we are inclined to think that the Empire, as such, would be a great gainer if the Indian Government were allowed to have greater control over their finances and greater freedom to husband their resources. Their helplessness in the matter has been painfully exposed in connection with the late Tariff Act. That the views of the Government of India and of the India Council, backed by an unanimous voice all over India, can be set at naught by the Secretary of State, and this for the purpose of conciliating a few members of Parliament, is a revelation which can hardly redound to the credit of the British public. A remedy for this state of things, without impairing the ultimate supremacy of Parliament over the affairs of this country, cannot be beyond the reach of the constructive statesmanship of Great Britain. The question is daily growing in importance, and on its right solution depends the future, both of England and of India.

Financial Statement for 1894-95 and the financial policy of the Government of India strongly criticized.

2. The *Kaiser-e-Hind* (103) of the 25th March, in its English columns, writes :—The Financial Statement of 1894-95 is one of the dullest and dreariest, as it is the sorriest and most uninteresting of state papers which it has been our lot to notice for many a year past. It is absolutely devoid of any financial capacity, let alone originality. For that matter the veriest tyro in finance might have been installed at the head of the Financial Department and asked to repeat by rote all the paragraphs which it is the lot of its hard-working permanent officials to prepare and dovetail into each other. We do not see why, in the future, this portfolio of Imperial finance should not be abolished and the emoluments appertaining thereto saved to the treasury, knowing as we all do how chronically embarrassed it is and how the Government of India is sorely at its wits' end from year to year for want of that eternal pence which no sooner it gets than swallows. The student of practical finance in vain endeavours to search for a single sentence which might reveal to him the key of India's financial administration—the principle on which its finances are disbursed and the system on which they are based. No, there is not a word on any of these points. You may as well search for a needle in a haystack. For it would be the height of administrative folly and the very acme of suicidal statesmanship to take the public into the confidence of the Government and enlighten them on the true principles which guide their financial policy. The Financial Member seems to fancy that the tax-payers are simply a negligible quantity, who are to be treated like children. They have only to open their purses and shut their eyes. They are not to enquire into deficits. They have no right to question why this expenditure grows apace and why that expenditure is allowed to rise higher and higher by leaps and bounds. All that they must do is to allow themselves to be flayed alive without one *if* or *but*. Such a system of financing the Empire may be tolerated in a Native State. It was in vogue among the rulers who preceded the British. But they were semi-barbarous and Asiatic. Despotism pure and simple was their principle. But our rulers are neither despots pure and simple, nor semi-barbarous Asiatics. They come from the land of free thought and free speech. How is it then that they choose to rule *in camera*, bury their actions in obscurity, and resent public criticism on their financial policy? There is not a word about retrenchment and economy. These shibboleths are pronounced, but there is not a spark of evidence in the Budget to tell us *where are the details* of such? And yet we are asked to believe in "a programme of retrenchment and vigilance"! Verily, it is a programme of retrenchment and vigilance with a vengeance which seeks to take a kror and a half from the tax-payers to throw into the pockets of the extravagantly paid services, and mounts up expenditure higher and higher in face of recurring deficits! Such is the financial wisdom with which we are governed, and such are Finance Ministers who arrogate to themselves the art of steering public finance in critical and even dangerous times. Only a financial cataclysm can teach them what it is to handle the Empire's finances with righteousness and justice. We dare say we are nearing it and no mistake. Meanwhile, incompetency is allowed to run riot and oppress the masses as the *bourgeoise* of Louis the Fifteenth and Sixteenth were oppressed till the day of reckoning, which Voltaire and Rousseau had forecast, came, and for ever put an end to the "rapacious" bureaucracy which for a century had ruined the country.

Deficit in the Indian Budget for 1894-95 and the financial policy of the Government of India.

3. The *Indu Prakásh* (15) of the 26th March, in its English columns, writes :—Mr. Westland will not thank Sir David Barbour for the legacy of deficits he has left behind. It is a sorry position to be in. Three years of deficit! In any other country people would have been indignant and voted for the downfall of the Ministry. But we poor Indians have been used to rough handling. Home charges, compensation allowance not only to men in the civil and military services but even to railway officials, scientific frontiers, pandering to the Amir's greed for money and arms, all these and similar measures Government do not scruple to adopt even when they are on the brink of a financial precipice. They know that their budget leaves a deficit, but they will rather leave the deficit as it is than tax Manchester goods. They deserve punishment for their weakness. They want their

European servants to grow fat on India's miserable populace, but they have no strength enough to wage war against a powerful clique of English merchants. Of course, had they been in their senses they would not have granted the compensation allowance and there would have been no necessity for this taxation. Economy they can practise, but they have not the will. A Herculean hand is needed to clear the Augean stables. To what a depth of degeneracy have they fallen! For instance, the Financial Minister says concerning their demands on Provincial exchequer that the Government of India were unwilling to have recourse to a measure which practically means the stoppage for the time of all administrative improvements. They are not then ignorant of what they are doing. They are laying the axe at the very root of the British rule in India. The function of a civilized Government is to improve the administration, but the Imperial Government are doing the very thing that will make it impossible for local Governments to carry on any improvement! The Government stand condemned by their own admission, and do they make both ends meet after violating so many principles? They still leave a burden of 30 lakhs on poor India. The conviction is growing all round that unless the Indian Government are prepared to import a first-rate financier and are ready to cut down their expenditure wherever it is useless, the Government of India will land themselves in a bankruptcy from which there are few chances of deliverance.

4. The *Gujaráti* (101) of 25th March, in its English columns, writes:—India has had deficits for three successive years and the Honourable Mr. Westland's lamentations over this misfortune will be shared in throughout the country. The disastrous effects of the policy of making raids upon the Provincial exchequers are well described by Mr. Westland himself. These forced contributions mean the stoppage of all administrative improvement. We must record our emphatic protest against this system of frequently calling in balances reserved for administrative reforms. The Honourable Mr. Westland describes the programme of the Supreme Government as a programme of retrenchment and vigilance intended to tide over a transition period. What this means will be revealed in course of time. Government have chosen to adopt a precarious remedy, full of anxiety for them and the public, at the dictation of Lancashire merchants. As we cannot shut our eyes to this scandal, we cannot feel much sympathy for Government in their embarrassments of their own making. It is universally felt that the Indian Government have not risen to the height of the present situation and official Councillors have by their vote done incalculable harm to India. Temporary shifts do not mean financial wisdom, and the impending danger, though postponed for a while, cannot be averted for all time.

Remarks on the debate on the new Indian Tariff Bill and the exclusion of cotton goods therefrom.

5. The *Mahrátta* (4), in its issue of the 25th March, writes:—The debate that took place in the Viceregal Legislative Council on Saturday the 10th instant, when the Indian Tariff Bill, on the motion of the Finance Minister, was passed by an official majority of 4 only, is, we believe, without a parallel in the history of the Supreme Legislative Council ever since its reconstitution in 1861. As has been amply disclosed by the speeches of both the classes of official members, the financial independence of India is nothing more or less than a myth or a delusion and a snare. The open declarations made by the classes of official members during the course of the debate regarding the disabilities under which they laboured in respect of recording their votes according to their convictions, clearly show that without even the solemn farce of a debate in the Council the new Bill might as well have been promulgated by an executive order. Though from a practical point of view the debate was a farce, for the Council had met for registering only a foregone conclusion, still, as observed by Mr. Playfair at the conclusion of the debate, the result of the voting was equivalent to a moral victory in favour of those who might be aptly described as Her Majesty's opposition in India, which will strengthen the hands of the Government of India in pressing upon the Home Government the necessity of reconsidering their decision and orders in this respect. The generous and frank recognition of the strong feeling among all sections of the Indian community against the exclusion of imported

finer cotton fabrics and yarns from the new measure by the head of the Indian Government after a residence in the country for barely six weeks may be with advantage contrasted with the cynical and contemptuous remarks of the Honourable Mr. W. Lee-Warner in the same debate, when with his characteristic cynicism and flippancy he observed:—"I agree with my honourable friend Mr. Playfair, that so far as it is permissible to apply the phrase 'public opinion' to the supposed sentiments of several scores of millions (who are not aware that the question of imposing cotton duties is under discussion, nor aware of the existence of this Council), the articulate voice of India, whether European or Native, is unanimously raised against dictation from Lancashire, and in favour of the intention of the motion now before us." Can Mr. Lee-Warner undertake to say that the non-articulate voice of the United Kingdom also favours and supports the action taken by Government admittedly at the dictation of the Lancashire merchants interested in their trade with India? It must not be supposed, however, that the several scores of millions of Her Majesty's Indian subjects have no opinion on this important question or similar others, simply from the fact that they are unable to give articulate expression to the same. It is only self-sufficient officials who in their arrogance can express views like those expressed by Mr. Lee-Warner. His Excellency the Viceroy, however, assured us that Her Majesty's Government was duly made aware of the intense feeling excited both before and since the introduction of the fiscal measure in question, and that it was fully considered by them. There is one aspect of the question involved which it is very interesting to notice in this connection. The proposals embodied in the Tariff Act of this year must have been considered by Her Majesty's Government long before the resignation by Mr. Gladstone of his Premiership. Be that as it may, it would be interesting to know what views Mr. Gladstone held on this very question. When in response to a resolution passed by the House of Commons on the 11th July 1877 Lord Lytton's Government partially repealed import duties on cotton goods on the ground that financial circumstances had permitted the adoption of such a measure, the policy of the measure formed the subject of a debate in the House of Commons in April 1879, when Mr. Gladstone, after having observed that "there was not a free-trade Government in this or any country which had not freely admitted that the state of the revenue was an essential element in the consideration of the application even of the best principles of free-trade," proceeded to add:—"With regard to the remission of import duties, there seems to me to be something distinctly repugnant in the way it has been done in the time of India's distress and difficulty by the Government of a party which has done all in its power to retain every protective duty in this country, and which, from year to year as the occasion arises, advises the Crown to assent to Colonial Acts imposing fresh duties upon British manufactures. *What an invidious, almost odious, picture of inequality we exhibit to the millions of India! The free-trade doctrines that we hold so dear, that we apply them against the feelings of the Indian people in the utmost rigour and without a grain of mercy, disappear in a moment when it is a question of dealing with those whose interest and opinions we cannot lightly tamper with, namely, the free colonists of the Empire.*" (The italics are our own.) We cannot conceive of a greater irony of fate than the fact that Mr. Gladstone's Government, at a time of much graver financial crisis than that of 1879, refuses to sanction the re-imposition of import duties on cotton fabrics and yarns for revenue purposes, when strongly recommended by the responsible Government of India and the India Council. It should be remembered here that since 1879 the trades license tax has been supplemented by a tax upon all incomes of Rs. 500 per annum and upwards; while the salt tax, which had been reduced by Lord Ripon's Government, has been again enhanced to its full maximum, Rs. 2-8-11. And notwithstanding the improvement in the previously existing resources during the interval, and notwithstanding the aforesaid additional resources, the present year's budget is expected to show a deficit of three and a half millions sterling, out of which the new Tariff Act is expected to provide for £1,400,000, leaving still a deficit of a little over two millions. And what can be more scandalous than the fact that Her Majesty's Government should compel the Government of India to work with an anticipated deficit rather than allow it to impose import duties upon cotton goods for establishing a financial equilibrium?

6. The *Indian Spectator* (2), in its issue of the 25th March, writes:—We need not repeat that the outcry in India against the iniquitous concession made by the late Tariff Act to cotton goods has not been raised directly or indirectly on behalf of the mill-owners, and that no one would complain if a corresponding excise be imposed on Indian produce wherever it receives any protection from the new tariff. The *Times* has missed the point when it condemns the opposition to the paltry protection that a 5 per cent. duty can afford, if such a duty on all imports into India is required by the necessities of the country's finances. Lord Kimberley professed to lay before the deputation of Lancashire merchants that waited on His Lordship in connection with the duties all the sides of the question, but whilst he admitted that opinion in India was decidedly in favour of taxing Lancashire goods as well as others, and that the embarrassment of Indian finance may necessitate a resort to a duty on all imports, he did not so much as refer to the contention that the question of protection did not at all arise here. Equally one-sided was the reference made by him to the interests of the consumer The latter would, no doubt, pay the duty, and would be so far the worse. But if the needs of the country require additional revenue, the consumer can in no way escape from contributing to it. To the people it would be the same if they have to pay to the national treasury, through the medium of an import duty, or through that of another direct or indirect tax. The *consensus* of opinion of those who know the country is in favour of import duties, simply because their incidence, if they be levied on all goods without exception, would be equally distributed on every Indian subject of Her Majesty, and that exactly in proportion to his wealth. The salt-tax and the income-tax are decidedly inferior to import duties in these respects, and hence it is that the removal of the latter in 1878 and 1882 was universally condemned and their revival now has been well received.

The defence put forward by the Honourable Mr. Westland at the discussion of the Indian Budget, of the exchange compensation allowance considered worthless.

7. In alluding to the defence made by the Honourable Mr. Westland of the grant of the exchange compensation allowance at the discussion of the budget on the 29th March in the Supreme Legislative Council, the *Bombay Samáchár* (111), in its issue of the 29th idem, says:—The defence was ridiculous, it being based upon weak foundations. Mr. Westland is himself a Government servant and his advocacy for increasing the salaries of Government servants could not, in the first instance, be considered weighty. Again, the Government servants in India receive such high salaries as are received by no Government servants in any other part of the world; the Indian Government servants enjoy so many and such privileges as regards leave and other matters as are hardly enjoyed by the servants of other Governments; the exchange compensation was granted at a time when the financial position of the Government of India was so weak as to stand on the brink of insolvency; the compensation allowance has been allowed to Eurasian servants of Government as well, who do not suffer loss, as they do not remit any money to England; and the allowance has been granted to those officials who entered Government service before the fall in the price of silver commenced, as well as those who entered the service after it and thus were fully aware of the responsibilities they were incurring by entering the service. Thus the defence put forward by the Honourable Mr. Westland was quite worthless.

The part taken by the Honourable Mr. Fázalbhái Visrám at the discussion on the Indian Budget considered disappointing to the public.

8. In noticing the debate on the Indian Budget in the Viceregal Legislative Council on the 27th March, the same newspaper observes:—At this discussion sufficient attention was not paid to the important subject of the exorbitant State expenditure. It is not surprising that the European members of the Council did not discuss the matter, but it is to be regretted that none of the Native members except the Honourable Mr. Chitnis did so much as even allude to it. The Honourable Mr. Fázalbhái Visrám, who represents the Bombay Presidency in the Supreme Legislature, did not make any allusion to this subject as well as the exchange compensation allowance, and his speech on this occasion was very disappointing. His speech appears more like the sentiments of an illiberal Anglo-Indian. The public are, however, thankful to Mr. Fázalbhái for expressing their

sentiments *anent* the appropriation of the famine relief fund and other items ordinarily applicable for the improvement of provincial administration, but he has not done more than most Anglo-Indians have done, since like them he has condemned the exemption of cotton goods and yarns from the Tariff Act without considering whether the matter affected other interests of the Natives. Mr. Fázalbhái merely declared that he sympathized with those who advocated due economy in the military and other administrative expenditure, and this evidently failed to produce due impression on the Government of India. It is to be regretted that there was not present on this occasion a representative of Bombay like either Mr. Pherozshah Mehta, Mr. Javerilál Yájnik or Mr. Abdulla Dharamsi, who would have convincingly proved that the military and other expenditure had grown enormously, and given a reply to Mr. Fázalbhái's observations in connection with the Currency Act and other matters. It was no surprise that Mr. Fázalbhái failed to discharge satisfactorily the duties of a representative of Bombay, since he was generally found, while taking part in public matters in Bombay, to be footing after the Anglo-Indians and opposing the Native interests. Mr. Fázalbhái formed one of the deputation that under the presidency of Mr. Mackay waited on Lord Lansdowne on 3rd February 1893 and recommended the concession of the exchange compensation allowance; and hence it is not surprising that he should have supported the Currency Act notwithstanding its having proved a failure, and should have observed silence in regard to the compensation allowance to meet which new import duties have been imposed. The appearance made by Mr. Fázalbhái in the Supreme Legislative Council has thus proved quite disappointing to the public.

Disapproval of the introduction of the produce of the province of Victoria, Australia, into the Indian markets.

9. With reference to the Exhibition of wines, brandies, ales, preserved meats, concentrated milk, butter, cheese, jams, preserved fruits and other produce of the province of Victoria, Australia, held on the 27th March in the Darbár Room of the Town Hall, Bombay, with a view to introduce them into Bombay and India, the same newspaper says:—The articles exhibited were not quite a new produce on the Indian markets. Large quantities of these articles are imported from England and extensively consumed by Europeans and Natives, and the Australian Government wishes to create a market in India for its own produce. The natives of India are not concerned with the competition that Australia will enter into with England; they have, however, to see whether they will get the Australian produce cheaper than the English articles. Still more important is the question whether these articles could be produced in India itself, and there seems no hindrance whatever to these articles being manufactured here, and the Natives ought to set to this work with due eagerness and diligence. There is another reason for lending little encouragement to the Australian produce. Some poor Indians have migrated to Australia for the purpose of following petty trade in that country, but the Australian Government wants to bundle them out of the country and has requested the Indian Government more than once to prevent the Indians from going to Australia. Since the Australians do not like that Indians should set up in trade in Australia, the latter may justly refuse admission to the produce of the former in India.

A request to Government to sanction enquiry into the Yeola riots by a Commission as prayed for in the memorial forwarded to His Excellency the Viceroy by a number of tradesmen and merchants of that town regarding the recent riots.

10. With reference to the memorial forwarded to His Excellency the Viceroy by a number of tradesmen and merchants of Yeola regarding the recent riots, the same newspaper says:—The memorial asserts that the resolution of the Bombay Government on these riots is incomplete in several particulars and has failed to do justice to Hindus, and prays that a Commission composed of independent persons be appointed to hold an enquiry into these riots. It may be observed that from the way in which the Bombay Government has proceeded in connection with the riots there is little hope of both the Hindu and Muhammadan communities being benefited, and one of these communities believes that its feelings have been more hurt. This has not happened in the case of the Yeola riots only. The proceedings adopted by Government in regard to the riots that occurred in different parts of the country have mostly led to the creation of a feeling of unpleasantness

in the minds of one community or another. Under such circumstances there is little hope of regard and loving esteem, that existed between them previously, being restored; and for their restoration every cause that produced unpleasantness and enmity between them ought to be removed. Several acts of Government and of its officers in regard to riots do not raise a hope of this work being accomplished without the intervention of a complete and independent enquiry. For this reason we have been recommending the authorities over and over again to appoint a Commission of independent men to enquire into the riots and the same recommendation may be made in regard to the Yeola riots. The Commission should, in the first place, ascertain what sort of rights did the Hindu and Muhammadan communities enjoy from of old in the matter of their respective holidays; and after ascertaining this it would not be difficult to frame, with the consent of the leaders of both communities, rules for the conduct of both of them in future. The Commission will have also to ascertain the causes that led recently to disturbances between them after their living together for centuries with regard and friendship for each other. By throwing sufficient light on these matters both communities will be able to consider properly their respective interests, and Government will be able to adopt proper measures for the preservation of peace. When such salutary results are to be expected from an enquiry by a Commission, no delay whatever ought to be made by Government in sanctioning it.

Comments on the state of affairs at Yeola.

11. The *Mahrátta* (4), in its issue of the 25th March, writes:—While commenting on the Government resolution upon the Yeola riots we pointed out last time how mischievous and unstatesmanlike it was. But the news which we have received from Yeola this week is far more surprising and painful, and it would not be too much to say, if our information be correct, that the policy now pursued by the police in bringing the so-called offenders to justice is highly discreditable to the administration of justice under British rule. We do not know if His Excellency Lord Harris' Government is aware of the reign of terror and oppression established at Yeola by the police authorities. But whether the Government be aware or not, we do not think it can shirk the responsibility for the conduct of its subordinate officers, when these officers use the power given them to annoy and harass respectable and innocent subjects of Her Majesty. The Government resolution has condemned the conduct of the police officers in not making arrests on the day of the riots, and it seems that these officers are now doing everything in their power to remove this blame. Lord Harris may not know how the mofussil police works; but His Excellency's Councillors cannot plead such ignorance, and we are therefore greatly surprised to find such acts of police oppression and tyranny as are now committed at Yeola, either connived at or silently sanctioned by the local Government. It is true that a number of mosques have been destroyed by fire, but it seems to us highly ridiculous and absurd to argue therefrom that a certain number of Hindus must be sacrificed on that account. The police ought to have made arrests on the spot. This it has failed to do, allowing the real offenders to escape, and now it will be punishing the innocent for its blunders to allow the police to indiscriminately charge almost all the respectable Hindus at Yeola with burning and destroying the mosques. What would have been the feeling in Bombay if persons like Messrs. Varjivandás, Lakhmidás Khimji, Harkisandás, Vrijbhukan Atmárám and other leading Hindus had been arrested, prosecuted and committed to the sessions in the last Bombay riots? The whole of the Bombay press would have condemned the police authorities and Government would have been compelled to move. Now this is exactly what has occurred at Yeola. The vice-president, the chairman, and several members of the municipality have all been committed to the sessions on charges of burning and destroying houses and property during the last riots. The pleaders, the vaccinator and the principal Gujaráti and Patni merchants, who had almost shut themselves up in their houses while the riots were raging, have all been similarly charged and committed to the sessions, and no respectable gentleman at Yeola feels certain that he may not be similarly prosecuted to-morrow. We have no doubt that many of these gentlemen will be honourably acquitted at the sessions; but it seems to us to be the height of police tyranny and oppression that such charges

should be brought against them even in the first instance. In the Government resolution on the riots it is observed that in the present excited feeling at Yeola, Government is unable to obtain satisfactory evidence as to the custom of carrying music in a procession past a Muhammadan place of worship; and we believe the same remark applies to all cases in which members of one community are accused on the evidence of the members of the other community after the feelings of amity are once disturbed. When the police makes arrests on the spot there is no question; but when such arrests are not made, it is, to say the least, extremely dangerous to allow the police to harass respectable persons of any community on the testimony of a few persons of the other. We may be told that if the persons are not really guilty they need not be afraid of these prosecutions; but we have no faith in such assurances, and even if we have, we should still condemn the policy of prosecuting respectable persons in such cases only to be let off afterwards. This is nothing but oppression pure and simple; and we feel quite certain that in a town like Bombay it cannot be tolerated for a moment. We therefore earnestly urge upon the attention of Lord Harris' Government the necessity of putting an immediate stop to this disgraceful state of things at Yeola. If any conciliation is possible, it is certainly not by following a policy of this kind, and Lord Harris' Government would be committing the greatest possible indiscretion in thus driving respectable people into madness and despair.

12. A correspondent of the *Indu Prakásh* (15), writing from Yeola in its issue of the 26th March, says that the labouring classes, who live on wages received daily, are thinking of leaving the town, that the people are disgusted with the fear they entertain of a repetition of the riots, that many Muhammadans of Yeola have gone to Málegaon to create a disturbance there but have not yet been able to accomplish their object, and that although a riot did not occur at Yeola this morning (22nd March) as was feared, still the Shimga holidays were not celebrated like last year.

13. The *Kesari* (49), in its issue of the 27th March, says:—The recklessness with which the police authorities at Yeola are prosecuting the people in connection with the riots, the annoyance which respectable persons are consequently made to suffer, and the fear they have to entertain in this connection, convince us that the unfortunate Hindus in the Bombay Presidency are getting experience of Mogal rule under the British Government during the administration of His Excellency Lord Harris. To call a person as a witness in a case and to make him the accused in another; if a person is acquitted in a case, to implicate him in another; to say openly that evidence in the cases of firing of Masjids is forthcoming, but evidence in cases of firing of temples will not be found, &c., are things for which it seems the police deserve little credit. Mr. Hayward is fond of exercising his authority and he caused a *battaki* to be beaten prohibiting children from beating drums even on the principal days of the Shimga festival. If *battakis* are required to be beaten in addition to the punitive police force, it is doubtful that peace will ever be restored at Yeola. In short, we cannot but once more repeat what we have said so often, that the present state of things at Yeola is a stigma on Mr. Hayward's management and also on the British administration owing to his unfitness. Wealthy merchants who had shut themselves up in their houses during the Yeola riots have been charged with offences connected with the riots and committed to the criminal sessions. Masjids have, no doubt, been burnt down; but if those who actually fired them were not arrested during the riots, it is most unjust and oppressive now to arrest any Hindu on that charge on a complaint made by any Muhammadan. It would be better to fix the number of persons to be imprisoned for firing the Masjids and to select them by holding a lottery. We leave it to our readers to judge whether His Excellency Lord Harris and his Councillors do not wish to consider the proper remedies for preventing Hindu-Muhammadan riots in future or whether they have neither the desire nor ability to do so. At present Yeola is in a most dangerous condition, and we can confidently say that the town is likely to be deserted.

14. The *Dnyán Prakásh* (13) of the 26th March, in its English columns, writes:—The Yeola riot cases are the subject of judicial investigation and we

do not wish to criticise their merits at this stage, but the horrible and frightful nature of police investigation of which several instances are reported in the columns of a local contemporary, makes one shudder at the atrocities that are allowed to be committed in these boasted days of reign of law. That the police should not make a single arrest at the time when the riot actually broke out, and after the lapse of a fortnight or so should drag respectable inhabitants and have them before the Magistrates as criminals is a procedure simply atrocious. That these guardians of public safety should fail in their duty at the very nick of time, and that in order to make up for past blunders they should abuse their power is a disgrace to any civilized Government. The people who have actually seen the present state of Yeola describe it as being simply horrible and respectable people are quite panic-stricken.

Disapproval of the latest resolution of the Bombay Government on the Yeola riots.

15. The *Kaiser-e-Hind* (103) of the 25th March, in its English columns, writes:—So unsatisfactory, indeed, is the recent resolution on the Yeola riots that it must, in the ordinary course of events, form the subject of a question or motion in the House of Commons—that *open* chamber of free discussion where is fearlessly applied to all evil-doers, Governments and individuals alike, the sharp scalpel of impartial criticism, and where the darkest deeds of omission and commission are ruthlessly dragged into daylight, bringing their authors to book. In Parliament alone will be mercilessly torn the veil behind which the Government of Bombay has chosen to shelter itself for its amazing negligence to grasp the true situation of affairs for five months, in spite of protests and prayers, warnings and advice. Infatuated with a belief in its own infallibility and that of its district officials, it discarded all outside light and information; and when the apprehended event occurred, culminating in sacrilege and bloodshed, it chose to justify its previous *insouciance* by observing that it relied on official reports! Official reports forsooth, as if it did not know by experience that they might as well be sent to the bottom of the Arabian Sea or reserved for a general conflagration during the Holi festival! It was only a few short weeks ago that we were told by Lord Harris, in his capacity as Chancellor of the University, that he was always anxious to hear the two sides of a controversy; and yet, can any sane man carefully going over that precious yard-long resolution say that he had pronounced his judgment *after hearing both the sides*, the official and the non-official? Where is the evidence that the latter view was considered? Of course, it was considered in a way we do not deny. The officials, according to their bias and caprice, made their own personal inquiries of certain citizens of their own choice, and made their report. And our sagacious Government incubated thereon, without in any manner endeavouring to verify the many statements therein! What impartial authority ever relies on the evidence of parties who themselves are involved or incriminated in a grave affair? If the real truth is to be sifted and made known, it must call into evidence other outside witnesses. But that is just the procedure which seems to be repugnant to the judging authorities of "Bombay Castle." *They* disdain to have outside and independent light. So in a cloud of words they conceal their own ignorance, echo the biased sentiments of the very officials whose conduct is challenged at the bar of public opinion, and pronounce a verdict which satisfies none, but only aggravates the bad blood already prevailing and deepens the feelings of animosity subsisting between the two communities. This is the true effect of the resolution. Is not the public right in demanding and re-demanding an open committee of enquiry on the subject? Whatever the apologists of Government may say in the press, it is an undoubted fact that the present Government sadly lacks administrative wisdom, let alone statesmanship; and that, as far as riots are concerned, its conduct has been one long and regretful chapter of blunders.

16. The *Din Bandhu* (10) of the 25th March, in its English columns, writes:—A perusal of the latest resolution of the Bombay Government on the Yeola riots cannot fail to leave an impression on the reader that the sentence on the whole has gone against the Hindus. There is nothing but praise for the principal authorities responsible for the maintenance of peace in that town. The public would have much preferred to know full particulars of the custom heretofore prevailing in that town of Hindu religious processions through streets

with the accompaniment of music, and if the custom was established, why it was not upheld with firmness on the principle so clearly enunciated by the late Viceroy. It is, we submit, rather late in the day to speak of the Sadar and High Court rulings relative to street music, where practice to the contrary had so long been tolerated. It is strange that evidence as to the existence of this custom at Yeola should not be "so clear as might have been desired," and that it should be "conflicting and inconclusive," and the practice not marked by the authorities during recent years.

17. The *Baroda Vatsal* (190), in its issue of the 25th March, says:—The resolution issued by the Bombay Government in connection with the Yeola riots is anything but satisfactory. It is injurious to the British Government to issue a resolution mainly based upon one-sided information supplied by their European officers. To assert without proof that people of a certain religion will commit a certain indiscreet act and to refuse to believe the same in the case of the people of another religion, as the resolution does, discloses their partiality. Really speaking, the cause that led the affairs at Yeola to take such a serious turn seems to have been left out of consideration altogether. If this cause had been duly considered, the present resolution would not have been issued. The resolution leads one to believe that the Government are highly prejudiced against the Hindus. That such disturbances should occur in the country and attempts should be made to foster the ill-feeling existing between any two subject races by showing partiality to one of them instead of taking proper measures to prevent the disturbances, is not a good sign. One need not go far to find whether Government have been partial or not. It is only in Bombay, Poona and some other places that owing to the obstinacy of the Musalmans the Hindus have been prohibited from performing on musical instruments while passing by Masjids. The States of Hyderabad, Jowra, Rampur and some others are owned by Muhammadan rulers, who would be naturally expected to be more proud of their religion, and yet they have not prohibited their Hindu subjects from playing music while passing by Masjids, while our British Government, calling itself just, makes the above concession to Muhammadans with a view to please some unruly individuals of that community. Is not this partiality? If Government cease to be partial and do what is just, no riots will take place. The people loudly asked for the appointment of a Commission to ascertain the causes of these riots and to find out means for their complete prevention, but no attention has been paid to the request. Government thought that if they attended to such cries of the people the latter would always trouble them similarly, and the prestige of Government would be somewhat lessened; and in order to strengthen themselves Government disregard public opinion, but they are following a wrong course. Such conduct of Government, instead of strengthening their power, leads people to think that they are denied justice by Government who are unable to protect them, and encourages them to commit riots for protecting their religion. There could be no objection to suppose that the cause of the increase in the number of Hindu-Muhammadan riots is the inattention of Government to the complaints of their subjects.

18. The *Phœnix* (5), in its issue of the 21st March, writes:—In our humble opinion, the resolution of the Bombay Government on the Yeola riots is not quite satisfactory. We are not at present concerned with the conduct of the several officers, European and Indian, in connection with the late lamentable incidents at Yeola. What we must distinctly take objection to is the fathering of the immediate cause of the riot on the Hindu community of the place. "The Governor in Council can see no ground whatever for suspecting that the pig found in the Patel's mosque was secretly killed by the Muhammadans and thrown into the mosque in order to excite the general body of Muhammadans against the Hindus, and is therefore forced to the conclusion that the Hindu community of Yeola rests under the disgraceful reproach of having deliberately and grossly insulted the Muhammadans and so provoked the outbreak of the 6th February." The whole sentence above quoted is a tissue of false logic. There are no premisses which can force Lord Harris to the conclusion which he has drawn. Although a pig is too much of an abomination to true Muhammadans, one cannot feel sure if some young mischief-making rascal, scamping on the fringes of their community, might not, after all, have been the author of the out-

rage. But, supposing for argument's sake that there could be no such scapegrace in that community, does it necessarily follow that the whole Hindu community of Yeola should be taken to task for a deed as to the origin of which there is no definite evidence at all forthcoming? Suppose a Hindu ruffian or a small party of Hindu ruffians threw the pig into the mosque; does it follow that the whole Hindu community or the bulk of them must have been privy to such a cowardly offence? Lord Harris issued a wise resolution in January last regarding the Bombay riots. It was calculated to throw oil on troubled waters. But the sudden disturbance at Yeola seems to have unsettled his calm judgment. His Excellency has made ready to pounce upon somebody or other, and as the Hindus are generally unfortunate enough to come in for the brunt of the official ire, the dead pig has proved too much for his equanimity. Should it not have been much more statesmanlike if Lord Harris had refrained from drawing such a singularly rash conclusion and rather insisted upon both the communities to forget the past, as he had done in the resolution regarding the great Bombay riots?

19. The *Mantri* (16) of the 30th March, in its English columns, writes:—We never dreamt that the Government of Bombay, presided over as it is by a noble English Lord, would issue a resolution like the one on the Yeola riots. We know it would be a crime to impute partiality to Government, but one who peruses the resolution cannot but be struck with the one-sidedness, the want of independent judgment, the blind confidence in official reports, the most studied disregard of the information supplied by the press, and the ardent longing for defending the steps, however condemned by the outside public, of local authorities, that characterize this resolution.

20. The *Arunodayă* (24), in its issue of the 25th March, refers to the same resolution and to the adverse comments thereon of the people, and observes:—The people are, from their point of view, quite right in finding fault with Government for their relying on the reports of the Collector and the Divisional Commissioner, for not condemning these officers for their weakness, and for their other mistakes which are similar to those for which the Police Inspector, the Mámlatdár and other Native officers have been found fault with, and for showing partiality to Muhammadans by not referring in the resolution to the slaughter of a cow in a temple while a reference is made to the killing of a pig in a Masjid. Government were also, from their point of view, quite right in issuing such a resolution; for, their conduct otherwise would have lowered their high officers and Government in the estimation of the people, which His Excellency did not seem to like. The conduct of Government and their officers in showing partiality to Muhammadans in general is similar to that of parents taking the side of a weak child. If they do not do so, the Hindus, whose number is very large, will oppress the Muhammadans, in spite of the latter's bravery and turbulence, and in such a case the Hindus will occupy a position which will be undesirable from the Government's point of view. If this be the real object of Government in issuing such a resolution as they have issued, they certainly deserve praise instead of blame for their far-sightedness.

Resolution of the Bombay Government on the Yeola riots and the alleged bungling committed by officials in charge of the place.

21. The *Native Opinion* (17) of the 25th March, in its English columns, writes:—The question of the day in connection with the recent religious disturbances in this presidency and elsewhere is not whether this party or that has been held primarily responsible for them, but whether Government in its executive capacity has fully realized its responsibility in the matter and done that which high policy can defend, which must tend not only to quell the commotions of the moment, but to uproot the causes which make them possible. There are a thousand reasons for supposing that our executive officers have given too much importance to the needs of the hour and thus often pursued measures producing a temporary lull, but more than keeping alive the smouldering embers. The conviction that Government often sacrifices justice and impartiality to what it not very wisely considers prudence and expediency, is at the root of the dissatisfaction with the way in which it has dealt with the

disgraceful riots of the past year and in particular with the Yeola riots. There is nothing in the resolution of the Government on the latter which can induce the public to revise its judgment on the bungling of the officials in charge of that place. The facts as given in the resolution itself make clear that gross errors of commission and omission have been committed; that neither Messrs. Winter and Hayward, nor His Excellency Lord Harris and his colleagues, have grasped the real points at issue and realized the responsibilities that lie on them as representatives of the mighty British power. Let us see how. On the 14th of September, 600 Muhammadans had assembled in the Patel's mosque, "ostensibly for a feast, but really, no doubt, as there was no occasion for a feast, to be prepared for events," that is, in plain English, to prevent the Ganpati procession from passing the mosque with music of any kind. Here it was the plain duty of the authorities to enquire into the justice of the opposing claims and enforce, at all cost, the rights of the innocent party. Instead of it, the police advised the processionists to avoid the mosque altogether, thus showing the Muhammadans the usefulness of assembling in large numbers for enforcing even against the police whatever rights they chose to lay claim to. Then comes the order of Mr. Winter, directing that on the final day of the Ganpati procession it should pass the mosque between 3 and 4 P.M. and should play openly on cymbals and tabors whilst so passing, and that the mosque should be closed at the hour even to its worshippers. We can understand the stopping of music at prayer time, but the pretension that it should be stopped at all times whilst passing a place of worship is a wholly new one and should never have been granted without the most convincing proofs of a custom to that effect. Then again, we may ask, why should the mosque have been wholly closed and an unnecessary umbrage given to the Muhammadans? Surely Mr. Winter, who could draft the military from Ahmednagar, could have taken precautions to prevent a large number assembling inside the mosque, or, after assembling, committing a disturbance. Next come the orders regulating the Báláji procession, which, times immemorial, has been passing through the town during ten days in the year. It was allowed to pass this year only on two days and at specified hours, and then, too, under vexatious restrictions. Even this restricted permission to exercise a time-honoured privilege was further curtailed by Mr. Hayward. And why? Because he feared a disturbance. It was then a concession to rowdism—a sacrifice of justice to a very narrow sort of expediency. It was a peace-at-any-cost policy, and as such could not, and did not, secure peace for which that officer so readily made so many sacrifices. What an unenviably humble position for a servant of Her Majesty, with all the resources of a strong Government at his disposal for enforcing his orders! No wonder that the best way of securing a recognition and enforcement of their claims was a resort to unlawful assemblage and to free fights in the streets. And even now when the riots have been quelled completely and a possibility of a further disturbance rooted out by a force of punitive police, the Government has wholly abandoned the task of investigating into the justice of the conflicting claims put forth by the opposing parties and failed to declare any particular policy or procedure to be followed at Yeola or elsewhere on similar emergencies. Surely incompetency and vacillation could not have gone further, and the effect can hardly be to make less frequent those upheavals which Lord Harris' Government has lamentably failed to cope with.

22. The *Káside Mumbai* (136), in its issue of the 26th March, observes:—

Sympathy with the Muhammadans of Yeola.

Although it is to be clearly seen from the recent Government resolution on the Yeola riots that the Hindus oppressed the Muhammadans of that place, the Gujaráti papers of Bombay have taken no notice of this conduct of the Hindus and given them no advice to behave well in future. They have also failed to sympathise with the Muhammadans for this oppression and for the partial burden of the punitive police thrown on them by Government. It is very creditable to the Muhammadans of Yeola that they have put up with this state of things quietly. Had the Hindus been in the place of the Muhammadans, the Gujaráti papers would have made great agitation in favour of the former. The Muhammadans of Yeola are really very unfortunate. There is none to take constitutional measures against the oppression practised on them by the Hindus.

An attempt made by the Muhammadans at Ratnágiri to create a disturbance during the last Holi holidays.

23. The *Bakul* (26), in its issue of the 25th March, says:—On Wednesday last some Muhammadans at Ratnágiri became violent and objected to the music that accompanied a *pálkhi* procession of the Hindus being played near a Khoja's shop in the local market; but the police dispersed them and allowed the procession to proceed. On this news spreading into the town everybody feared that the Yeola riots would be repeated at Ratnágiri. Soon after this, another procession of a similar nature came to the very place, but it being accompanied by a large number of Hindus the Musalmans did not try to create a disturbance. After this, while the Holi procession was passing by the same spot some Muhammadans who were there came to blows and pelted it with stones, but were driven away by the police and the procession was allowed to pass on. The cause assigned for creating the disturbance was that the music passed by a certain Masjid; but the Masjid in question is not a public place of worship and has been built on a portion of his house premises by Amin Sáheb Chaughule for his own use. Besides, the Hindus as well as the Muhammadans have been always passing over this road with music on holidays and other occasions. Neither of them had up to this time taken any sort of objection to the other's doing so. Such being the case, we do not understand what has made the Muhammadans to start a quarrel about music now. To our knowledge there has hitherto never been a quarrel of this sort at Ratnágiri. It is beneficial to both communities that they should follow the usual practice with due regard to mutual convenience. We have heard that the Huzur Deputy Collector and the City Magistrate had permitted the Hindus to carry the processions according to past usage and had made proper police arrangements. No respectable Muhammadan was to be seen in the crowd which had assembled at the site where the *fracas* took place. It is gratifying that the quarrel did not take a serious turn owing to good arrangements made by the authorities. [A correspondent, writing to the *Kesari* (49) of the 27th March, gives the same account of the occurrence.]

Dispute between Hindus and Muhammadans at Wáda in the Thána District.

24. The *Arunodayă* (21), in its issue of the 25th March, says:—Last week while a *gondhal* (a festivity accompanied with singing and music in propitiation of a goddess) was being performed at a Hindu's house at the town of Wáda in the Thána District, the Muhammadans assembled at a Masjid adjoining the house and created a row saying that they were troubled by the music that accompanied the *gondhal*. The police thereupon ordered the music to be stopped and have filed a complaint in the matter before a Magistrate. This has created great commotion among the inhabitants of the town. The Magistrate's decision is not yet known, but we should like to know what authority had the police to stop the *gondhal* that was going on at a private house. If they cannot give a satisfactory reply to this, they ought to know that such foolish interference on their part unnecessarily creates discontent among the people.

A recent public utterance of His Excellency Lord Harris and its alleged inconsistency with the conduct of the Bombay Government towards Dr. Bahádurji.

25. The *Gujaráti* (101) of the 25th March, in its English columns, writes:—His Excellency Lord Harris' excursions into politics in the midst of his educational speeches are not always happy. At the Convocation of the University His Excellency asked students not to avoid politics, but to study all shades of opinion before forming their conclusions on important political questions. The advice, so far as it goes, is unexceptionable. It may, however, be asked whether Lord Harris' Government have followed the principle in the administration of the presidency. That Lord Reay was always anxious to receive light from non-official sources is well-known. But Lord Harris with his Tory proclivities, has, by not paying due regard to non-official opinion, been led into committing many errors. Lord Harris further remarked that even English statesmen have a desire to do justice to the natives of India. But it is not enough to entertain good intentions and declare sound principles of policy, if they are never to be acted upon. When in the name of discipline Dr. Bahádurji is sent about his business on the strength of reports of officers who are themselves

openly alleged to have disobeyed the orders of Government, we do not know what to say about the vaunted desire of English statesmen to deal justly with the sons of the soil. Supposing Dr. Bahádurji had been an Englishman, would the Bombay Government have dared to treat him in the way he has been? An honest and straightforward reply to this question would throw considerable light on good intentions and plentiful professions to which helpless Indians are often treated.

Interpellations in the Bombay Legislative Council and the replies given by Government.

26. The *Hindi Punch* (127), in its issue of the 25th March, under the heading "Mr. Punch's Interpellations," asks the following questions:—(1) Would long or short interpellations please His Excellency the Governor in Council? (2) Will it do if the meetings of Legislative Councils are held as seldom as possible? Will the number of interpellations under such circumstances be small or large? (3) Will Government not be saved the trouble of frequently answering questions if Legislative Councils meet once in 3 or 4 years instead of so many times in a year? (4) Have Government made a note not to allow the additional members who put long questions to get into the Councils again? (5) Do Government intend to prepare a scheme for giving short replies to long questions? (6) Do Government intend to call the members who ask long questions "the Honourable Members for Boreham"?

Remarks on the questions put by the Honourable Mr. Chimanlál H. Setalvad at a meeting of the Bombay Legislative Council.

27. The *Hindusthán* (128), in its issue of the 25th March, observes:—The so-called reform in the Indian Legislative Councils under the new Indian Councils Act is not considered satisfactory, and yet the Natives are thankful to Government and Parliament for the small concession and hope that since the additional members discharge their duties satisfactorily in the Council, Government will extend the franchise. It is to be regretted, however, that some of the members make an improper use of the right of interpellation. The Honourable Mr. Chimanlál H. Setalvad has been making a poor appearance in this connection. He seems eager to work hard, but the fears entertained about him, on account of his young age and inexperience, have proved true. It would be better if such young men are not allowed to get into the Council so early, otherwise the Council would be perverted into a question-putting and answer-giving association. At the first meeting of the local Legislative Council he put a number of questions that gave rise to some adverse criticism. It was expected that he would take a lesson from it, but the people are sorry to find that he has continued to put a number of lengthy questions that concern his friends more than the public. The official members have to reply to questions and to attend to their other duties as well. It is a waste of public time toask such questions as have been put by Mr. Setalvad. The most objectionable of these questions was the one put by him at the meeting of the Council held on the 12th instant, and it was about the Chemical Analyser's Department. It was beneficial neither to the public nor to the municipalities represented by him; it concerned his personal friend, Dr. Deshmukh, only. Mr. Setalvad, perhaps, wanted to return the favour done him by Dr. Deshmukh by assisting him at the time of his election at Ahmedabad. He also showed inexcusable ignorance in connection with the question he asked about entrusting the criminal work of the town and island of Bombay going before the Appellate Side of the High Court to the Government Pleader. It seems that he puts questions prepared for him by his friends. He has, no doubt, been fortunate to get into the Council within a few years after his graduation, but has made a sorry figure.

Death of Mr. Sitárám Hari Chiplunkar.

28. The *Dnyán Prakásh* (13) of the 29th March, in its English columns, writes:—We are extremely sorry to announce the premature death of our esteemed friend and townsman, Mr. Sitárám Hari Chiplunkar, which sad event took place at his residence last night at 10 P. M. The deceased was suffering from fever for four or five days only, and the news of his sudden death will be received with shock by his many friends. Mr. Sitárámpant's connection with the Poona Sárvajanik Sabha as its Honorary Secretary for more than ten years was undoubt-

edly of much use to the institution, and it may be said without the least fear of contradiction that it was owing to his exertions alone that the Sabha came to be understood as a body representing the sober and well-matured views of educated Natives of Maháráshtra by the Government. The paper then refers to various public services rendered by Mr. Chiplunkar, and observes :—It is really difficult to find a man so true and honourable in his public character. That such a useful public career should have been cut off at the early age of 44 is simply sad to think of. [Several other newspapers of the week regret this death.]

Adverse comments on the career of Ráo Bahádur S. V. Patwardhan as Educational Inspector, S. D.

29. Referring to the appointment of Ráo Bahádur S. V. Patwardhan as Director of Public Instruction for the Berárs, the *Karnátak Patrá* (160), in its issue of the 19th March, in its English columns, writes :—Before coming to the Southern Division as its Educational Inspector in April 1885 Mr. Patwardhan was Principal of the Poona Training College, and his good luck gave him an unexpected lift to Rs. 350 which soon increased to Rs. 500, the same good luck now giving him another lift to Rs. 1,000. We say good luck, because Mr. Patwardhan is not known for any scholarship or brightness of intellect. Then the paper reviews the work done by Ráo Bahádur Patwardhan as Educational Inspector, Southern Division, during the last nine years and shows how unfavourably it contrasts with the work done by his predecessor, Mr. Russel, and observes :—We regret to tell our readers that his work does not present a very cheerful aspect, and that he does not leave a name behind which would be cherished with respect and regard by the Kanarese people as that of his predecessor. In the course of a period extending over nine years Mr. Patwardhan could not increase the total number of schools by more than 31, and it is a shame to his administrative power that the number actually decreased from 81,449 to 78,702, though his income increased in the proportion of 3 to 4. In the first year of Mr. Patwardhan's administration each pupil paid on an average less than 13 annas as his schooling fee for the whole year, and this amount rose to about Re. 1-0-9 in the last year of his administration. This shows how education has been made dearer to poor people in order to enable the Inspector to squander their money at pleasure. Government try their utmost to economise every pie that leaves their treasury in these days. But in the Southern Division they placed nearly Rs. 54,000 annually for some years from the Provincial Revenue at the disposal of Mr. Patwardhan for no return whatever. This illustrates how Government sometimes deceive themselves by trusting incompetent men with responsible administrative powers.

Praise of Ráo Bahádur Sitárám V. Patwardhan, late Educational Inspector, S.D.

30. The *Dhárwár Vritt* (36), in its issue of the 29th March, praises Ráo Bahádur S. V. Patwardhan, late Educational Inspector, Southern Division, for his many good qualities and the reforms he introduced into the schools in his charge, and observes that it is glad to see the Ráo Bahádur has by his efficient administration not only justified his own appointment to a higher and more responsible post, but has convinced Government that Natives are fit for appointment to such posts. The attacks made on the administration of the Ráo Bahádur by two of its local contemporaries are, says the *Vritt*, malicious and based upon statements which they have knowingly or unknowingly misunderstood.

Appointment of Ráo Bahádur S. V. Patwardhan as Director of Public Instruction in Berár and the alleged injustice done to Mr. Mahájani.

31. The *Indu Prakásh* (15) of the 26th March, in its English columns, writes :—Mr. Sitárám Vishwanáth Patwardhan has been appointed to succeed Mr. S. B. Jathár as Director of Public Instruction in Berár. It was feared that Government were going to take a retrograde step by appointing a European to a post which Indians had shown themselves capable of holding quite as efficiently as Englishmen. By appointing an Indian to the post Government have done justice to the claims of Indians. But we do not think they have made the best selection that could be made. A man with greater claims and in every way better fitted to the place was available nearer at hand in the person of Mr. Mahájani, and we do not see why Government should have gone all the way to Bombay for a man to fill the post. Government, we are sorry to see,

have overlooked the claims of Mr. Mahájani, who, besides being a good scholar, has the advantage of having local experience which Mr. Patwardhan has not. Mr. Patwardhan has, no doubt, great experience of educational matters in this presidency which may be of service to him in the discharge of his new duties. He is an energetic and hard-working man, but that is all. He has hardly any pretensions to scholarship. He is not particularly distinguished for his sympathy towards his subordinates. Let us hope, however, that he will try to justify his selection. [Some other newspapers of the week express similar sentiments.]

Khán Bahádur Bamanji Edalji Modi, M.A., Deputy Collector, Kaira, recommended for the post of the Tálukdári Settlement Officer, Gujarát.

32. The *Hindusthán* (128), in its issue of the 25th March, observes:—The office of the Tálukdári Settlement Officer, Gujarát, was formerly held by a Native and now belongs to the Provincial Service, and if His Excellency Lord Harris fills the post, which is shortly to fall vacant owing to the present incumbent, Mr. H. O. Quin, taking a year's furlough, by appointing to it a deserving Native from amongst the statutory civilians or Deputy Collectors, the appointment will be highly gratifying. Khán Bahádur Bamanji Edalji Modi, M.A., Deputy Collector, Kaira, has best claims to the post and his appointment will meet with universal approval. There are several other Deputy Collectors who deserve promotion and are also fit for the post. The higher grades in the Deputy Collectors' line are so blocked up that many deserving officers will have to retire on pension before reaching the higher grades. If the claims of deserving Natives for the post are superseded and some junior member of the Indian Civil Service is appointed, the appointment will not meet with public approval.

A complaint against the Subordinate Judges in the district of Karáchi.

33. The *Praja Mitra* (142), in its issue of the 24th March, has heard a complaint that the Subordinate Judges in the district of Karáchi cause great inconvenience and expenditure to the parties that appear before them by postponing the hearing of a case if some of the witnesses are unavoidably absent on the day on which the case was fixed for a hearing, and requests the Subordinate Judges not to postpone the cases on such occasions, but to examine the witnesses who may be present in Court.

Complaint about the peculiar nature of the question papers set at the last District Pleaders' Examination.

34. The *Dnyán Prakásh* (13) of the 26th March, in its English columns, writes:—A great deal of dissatisfaction seems to prevail amongst the candidates who had appeared for the District Pleaders' Examination held in February last, on account of the peculiar nature of question papers in all the subjects. On carefully looking over the papers one is forced to admit that there is much room for complaint regarding certain papers. In the first place, the question papers for the High Court Pleaders' Examinations bear no comparison with those for the District Pleaders' Examination. The words "higher" and "lower" grade seem to have been altogether lost sight of by the examiners. The question papers on Evidence and Criminal Laws are so peculiarly drawn up that no reasonable man would approve of them. The Honourable the High Court, no doubt, conferred a great boon on the candidates by reducing the percentage of marks from 60 to 50 for the District Pleaders' Examination; but if question papers of the sort that were issued at the last examination be allowed to be drawn, it will have to be said that what was given by one hand is attempted to be wrested by the other. Unless the President of the Examination Board, who is one of the Junior High Court Judges, interferes and tries to check the vagaries of the examiners the evil will not be mitigated. It is essentially necessary that there should be some uniformity of standard in setting question papers in different subjects, and there should exist a reasonable degree of difference in that standard between the "higher" and the "lower" examinations. The President does not seem to have looked over the question papers, and we are constrained to say that he has failed in his duty. We hope that before the result of the District Pleaders' Examination is finally declared, the President will do justice to the candidates, who have naturally become disheartened.

Inconvenience alleged to have been experienced by the up-country tobacco dealers in consequence of the dispute between the Bombay tobacco dealers and the Customs authorities.

35. The *Jám-e-Jamshed* (131), in its issue of the 28th March, says:—It is said that a dispute has arisen between the tobacco dealers of Bombay and the Customs authorities in connection with the new Tariff Act. The authorities want to levy a duty on the tobacco deposited in the Government stores before the passing of the Act, and the dealers objecting to the payment appeared before Mr. Campbell, the Collector of Customs, with their solicitor, Mr. Abdulla Dharamsi, for redress of their grievance. The Collector promised, on hearing patiently their complaint, to decide the case, but has not yet disposed of it. On account of this delay the up-country tobacco dealers are said to have been put to much inconvenience, as they cannot get their supplies timely from the Bombay dealers owing to the dispute with the Customs authorities.

A strange instance of a baby marriage in the Madras Presidency.

36. In its "Notes from Madras," the *Indian Spectator* (2), in its issue of the 25th March, writes:—A correspondent, writing in his own name, brings to public notice the following phenomenon peculiar to and only possible in the Hindu community. The scene of the wonder is Camaypalle, Kundakoor Táluk, Nellore District. The parties belong to the Brahmin caste, Vytheca sect. The following from the correspondent speaks for itself:—"I saw a female, motherless baby in the cradle, wearing a small gold piece round the neck (called *Thaleebotoo*), a token of marriage. I learnt from the guardian of the baby that the mother of the baby died a year ago from an attack of cholera when the baby was six months old, and immediately after the death of the baby's mother the baby was given away by her grand-mother in marriage, and the baby's age is now 1¼ years." The age of the husband is 22 years. The baby is the daughter of the deceased sister of the bridegroom, and the father of the baby is still living. The marriage has been performed clandestinely without his consent. On being asked if the father had not the right of giving his daughter in marriage to whomsoever he liked, the bridegroom replied that he was indebted to his mother, that he had not cleared off the debt, and therefore married the baby without his consent. Has anybody heard of such a strange case of early marriage in all India? What has Mrs. Anne Besant to say to this unrighteous institution? Is there no prophet among us to call doom upon it? Has Government no duty in regard to such outrageous cases of infant marriage—I was about to say, immolation? Suppose the bridegroom dies, what of the baby in the cradle? Will she not be a widow? Will not Hindu society visit her with the cruel rites and violent asceticism which it enjoins on widowed womanhood? How long are we to stand this? How long, O Lord, how long!

Objection taken by the *Káside Mumbai* to the use of certain words by the *Satya Mitra*.

37. A correspondent, writing under the *nom de plume* of Dhana Patel to the *Satyă Mitră* (147) of the 25th March, observes:—The Holi holidays of the Hindus and the (Jamsedi) Naoroz of the Pársis have passed with the eclipse. If anybody had any anxiety on that account, it was Dhana Patel. Although there have been a variety of "eclipses" at various places, by the grace of God my humble self had no quarrel or disagreement with anybody. I fear the last evil-faced eclipse may have some evil influence on me and by mistake I may quarrel with somebody. "Give alms, the eclipse (Girán) will be liberated! Take alms, Pirán will be liberated." Here Pirán means Pirán Pir or Dhana Patel who is as dashing as Pirán Vazir.—With reference to the above, the *Káside Mumbai* (136), in its issue of the 26th March, asks the writer to explain in the next issue of the *Satyă Mitră* the meaning of the last words which are likely to wound the feelings of the Muhammadans, and why "Pirán" is interpreted as "Pirán Pir."

Cartoons on current political and social subjects exhibited in the Varghoda procession of the Bombay Parbhus during the last Shimga holidays.

38. A correspondent of the *Mahrátta* (4), in its issue of the 25th March, writes:—The annual Shimga cavalcade or Varghoda, conducted by the Bombay Parbhus, came off last Wednesday. The large crowds that were assembled in the streets on the day of the procession show the popularity of the Varghoda. The living cartoons exhibited at this year's Varghoda procession were com-

paratively numerous and the variety shown in the programme added specially to the interest of the show. The following pieces mounted on bullock and horse carriages formed the principal part of the satiric procession. For the guidance of such as could read, explanatory placards in both English and Marathi were attached to the carts. (1) Silver fishes sold by the fisherman Secretary. This piece illustrated the sale of Council Bills at auction rates by the Secretary of State for India. (2) Elephantine Humour or the Vice-Chancellor Dr. B. at the Convocation. In this cartoon, an elephant with white turban was shown trotting on a bull marked "social reform," "higher system of education," &c. (3) Sudden sun-set. The late Mr. Justice Telang's likeness with a halo was represented in the position of the setting sun, half-dim. Near this a person dressed like Indiana was seated mourning for the bitter loss. (4) The eclipsed rupee and the budget deficit. The Sárvajanik-Sabhá-Sádhu oracles to Westland that the eclipse will not be over until the cotton goods are included in the Tariff Act. (5) High pressure of University education and its effects. This piece exhibited a graduate (B.A.) lying prostrate with the weight of a Mammoth volume lying over him and University in the garb of goddess Sarasvati adding more pressure to it. The placard contained these exhortations to goddess Sarasvati: "Oh! Sarasvati, does it become thy feminine grace to squeeze thus the life and spirit out of thy poor devotee?" (6) Splitting the military medical monopoly—or Bhim Bahádurji trying to split asunder the Jarásandh of the medical service. (7) The Durand Mission. This showed the wily Afghan wolf shaking hands with the Bengal tiger. (8) Signor Elgino riding the Indian tiger at the great world's circus. (9) Bombay mill industry boat jammed in the rock of China exchange. (10) The compensated king Rávan, C. S., lying in a happy mood notwithstanding the difficulties with which India is threatened in fiscal matters. (11) The Opium Commission. (12) Mr. Ránade garlanded by Justitia. (13) The purifying Holi fire consuming all ills, racial and social. There were also several other social and political cartoons, which for want of space cannot all be mentioned here. Most of these cartoons manifested good deal of wit, humour and ingenuity, and the organizers of the procession really deserve praise. How fine if others, too, followed their example and kept themselves aloof from the obscenities of the Shimga holidays?

A request to the police of Karáchi.

39. The *Praja Mitră* (142), in its issue of the 24th March, observes:—We recently saw three brokers, who are natives of Shikárpur and whose names we know, entreating a *badmásh* near a well-known shop in the Jodia Bazár at Karáchi to induce some *badmáshes*, who had threatened them at the Erskine Gardens with a view to extort some money from them, not to do so. The *badmásh* promised to find out who the other *badmáshes* were and to do the needful. We have also heard of several other similar cases. It is to be regretted that the police, which has an establishment of detectives, should be ignorant of such things and the people should, instead of bringing the conduct of the *badmáshes* to the notice of the authorities, take such unwise steps. We request the police to bring the *badmáshes* to book.

A complaint against the police at Mahudha in the Kaira District and a request to the Chief Constable of the town.

40. The *Svadesh Bandhu* (154), in its issue of the 28th March, complains that the police at Mahudha in the Kaira District have not returned the necklace which they took from a woman named Bani on the complaint of a Patel, although she has proved that it belongs to her, says that it is said that some policemen frequent her house and annoy her at night, and that the local police have referred the matter to superior authority requesting it to exclude the case from the list of offences, and requests the Chief Constable of Mahudha to hand over the necklace to Bani and see that his subordinates do not annoy her any more.

PART II.—*Legislation.*

Comments on the Prisons Act, No. IX of 1894.

41. With reference to the Prisons Act, No. IX of 1894, that has been brought into force since 22nd March, the *Jám-e-Jamshed* (131), in its issue of the 30th idem, says:—Whilst the Prisons Bill was under discussion before

the Supreme Legislative Council some non-official members laid before the Council the views of the public on the subject without much effect, and it is to be regretted that the measure was passed in a hurry with very slight changes as desired by Sir Anthony MacDonnel, the father of the Bill. We cannot understand the cause of this hurry when the old Prisons Act was in force for upwards of twenty-five years. The responsible officers of the Supreme Government took up nearly two years to prepare the Bill, and sufficient time ought to have been allowed to the public to consider and express its sentiments. In order to prepare the Bill the Supreme Government should have, in addition to obtaining the opinions of the prison authorities, ascertained the opinions of the Native public through the political associations of the country. We do not think that due steps were taken to give proper attention to the long memorial on the subject submitted by the "Indian Relief Society" of Calcutta. European prisoners in Indian jails receive better rations and treatment than Native prisoners, apparently for the reason that most of these prisoners led a better life as regards food and living before they were committed to the prison; and yet all Native prisoners, irrespective of their high or low position in life, are treated alike. The criminal and other lower classes and higher class Natives, on committal to a prison, are treated alike as regards food and other matters. Before the passing of the Prisons Bill into a law the Supreme Government ought to have devoted its serious attention to these and other similar matters after consulting experienced Natives on the subject. It is to be not a little regretted that though the political associations of the country were not called upon by Government to express their views, they failed to communicate the same to the Legislature, or more properly the Select Committee on the Bill.

PART III.—*Municipalities.*

The new Tariff Act and the octroi duties.

42. The *Gujarát Darpan* (100), in its issue of the 29th March, observes:—Government have frequently issued orders to the effect that municipalities should not levy octroi duties on such articles as are taxed by Government. Why then have the octroi duties on those articles on which the 5 per cent. import duty has been recently imposed by Government not been abolished? It is to be hoped that Government will take the necessary steps promptly.

PART IV.—*Native States.*

A request to Government to reinstate the Rána of Porbandar.

43. The *Rájyabhakta* (144), in its issue of the 27th March, observes:—The action of Government, depriving the Rána of Porbandar of his State, is shameful, for which they will have to answer before God, and the sooner Government remedy their mistake the better. The subjects of the State were quite satisfied (says the writer ironically) with the administration of Mr. Lely and the late Mr. S. P. Pandit, and there is no doubt that the new incumbent of the post, for which there must be numerous candidates, will, like Christ, remove their poverty. They have learnt from experience that they have been worse under the administration by British officers than before, and anxiously desire the Rána's reinstatement, though they are afraid Government may not restore him to his rights. The objects of Government in establishing the administration at Porbandar are well-known. If Government want the port of Porbandar, let them obtain a document from the Rána promising to hand it over to them when demanded, but they must return the State to him even without the State savings, if it be so desired. Several Political Agents could not bear to see the prosperous condition of the exchequer owing to the extreme miserliness of the Rána; and he did not give them entertainments and has therefore been made to suffer thus. His reputation, however, has not suffered in the least, but the confidence of the people and the Native Chiefs in Government has lessened. The Chiefs are not independent, else they would have long since asked for redress from Government on behalf of the Rána. The time is opportune to do so now, and we exhort the Native Chiefs of Káthiáwár to memorialize Government on behalf of the unfortunate Rána, as we feel sure the memorial will have the desired effect. It is extremely desirable that either the Rána or Prince Bhávsingji should be restored to the *gádi*.

Hindu-Muhammadan disturbance at Amroli in the Baroda State.

44. The *Vichár Ságar* (90), in its issue of the 30th March, in its local columns, observes:—While the idol of the god Arbatnáth was being carried in a procession by a certain road at Amroli in the Baroda State on the Dhulvad day, the last day of the Shimga holidays, the Muhammadans, who had assembled at a Masjid on that road, attacked the Hindu processionists, but the Subha (Divisional Officer) of Amroli and other Hindus put up with the affront, pacified the Muhammadans and took the procession by another road. The Hindus are, no doubt, a mild people. As the Subha avoided the conflict no one was seriously injured. This is the first instance of a disturbance between the Hindus and Muhammadans in a Native State.

Grievances of a cultivator in the Cutch State.

45. The *Kachh Samáchár* (132), in its issue of the 26th March, observes: It is to be regretted that frequent complaints made against the high-handedness of certain officers of the Cutch State have not succeeded in removing the grievance. A correspondent writes to say that a poor cultivator was in Samvat 1945 (A.D. 1889) convicted of committing a theft and sentenced by Mr. Vithalji Jivan, Vahivatdár, to imprisonment and fine, but was acquitted by the higher authorities, who ordered that the fine of koris 1,385 be refunded to the accused; that the cultivator has made 35 applications to and personally appeared before different officers to get back the money, but it has not been returned to him. It is to be hoped that the authorities will make due enquiries into the matter.

A'TMA'RA'M V. PA'TKER,
Acting Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 3rd April 1894.

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 7th April 1894.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator...	Do.	Do. ...	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly ...	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly ...	250
8	„ Young India	Baroda	Weekly	150
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,000
12	„ Dnyánodayă	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly ...	425
14	„ Hitopadeshak	Bombay	Weekly	1,000
15	„ Indu Prakásh	Do.	Do.	900
16	„ Mantri	Poona	Do.	...
17	„ Native Opinion	Bombay	Bi-Weekly ...	600
18	„ Prabhákar	Do.	Daily	350
19	„ Rámdás	Bijápur	Weekly	600
20	„ Shetkaryáncha Kaivári	Bombay	Do.	500
21	„ Subodh Patrika	Do.	Do.	950
22	„ Sudhárak	Poona	Do.	3,009
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia...	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak...	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	150
36	„ Dhárwár Vritt	Dhárwár ...	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur ...	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	...
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore...	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	650
46	„ Kalpataru...	Sholápur	Do.	250
47	„ Karmanuk	Poona...	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly... ...	1,500
49	„ Kesari	Poona...	Weekly	4,300
50	„ Khándesh Chitragupta	Dhulia	Do.	230
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khara Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	200
54	„ Maháráshtra Kokil	Sátára...	Monthly	2,000
55	„ Maháráshtra Mitra	Do.	Weekly	250
56	„ Maháráshtra Vritt	Do.	Do.	...
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár	Ahmednagar	Weekly	150
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni...	Do.	...
62	„ Nyáyă Sindhu	Ahmednagar	Do.	175
63	„ Pandhari Mitră	Pandharpur	Do.	260
64	„ Pen Samáchár	Pen	Do.	...
65	„ Poona Vaibhav	Poona	Do.	3,200
66	„ Prabodh Chandrika	Jalgaon	Do.	100
67	„ Prabodh Ratnă	Bársi	Do.	235
68	„ Prántik Samáhár	Poona	Do.	...
69	„ Pratod	Islámpur	Do.	300
70	„ Rághav Bhushan	Yeola	Do.	250
71	„ Ratnákar	Kaládgi	Do.	50

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
72	The Saddharmadip	Alibág	Monthly	...
73	„ Sanmitra	Bombay	Do.	...
74	„ Sarvadaman	Poona	Do.	...
75	„ Satya Nirnayă	Bárámati	Weekly	...
76	„ Satyă Prakásh	Poona	Do.	...
77	„ Satyă Sadan	Alibág	Do.	200
78	„ Satyă Shodhak	Ratnágiri	Do.	400
79	„ Sholápur Samáchár	Sholápur	Do.	260
80	„ Shri Shiváji	Poona	Do.	300
81	„ Shubh Suchak	Sátára	Do.	260
82	„ Sudhákar	Pen	Do.	300
83	„ Sumant and Satyă Sudha	Kárwár	Do.	300
84	„ Tukárám	Ahmednagar	Do.	250
85	„ Udyogavriddhi	Poona	Do.	...
86	„ Vanapriya	Chikodi	Fortnightly	100
87	„ Vártáhar	Bombay	Tri-weekly	700
88	„ Vengurla Vritt	Vengurla	Weekly	175
89	„ Vichár	Dhárwár	Monthly	500
90	„ Vichár Ságar	Baroda	Weekly	650
91	„ Vidushak	Karád	Do.	300
92	„ Vidya Vilás	Kolhápur	Do.	275
93	„ Vijay	Sháhápur	Do.	250
94	„ Vikshipta	Bombay	Do.	600
95	„ Vividh Dnyán Vistár	Do.	Monthly	500
96	„ Vrittadhára	Dhár	Weekly	150
97	„ Vrittasár	Wái	Do.	285
98	„ Vritt Sudha	Sátára	Do.	200
99	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
100	The Gujarát Darpan	Surat	Bi-weekly	700
101	„ Gujaráti	Bombay	Weekly	2,450
102	„ Gujarát Mitră	Surat	Do.	800
103	„ Kaiser-e-Hind	Bombay	Do.	2,500
104	„ Káthiáwár News	Rájkot	Bi-weekly	...
105	„ Suryă Prakásh	Surat	Weekly	375
	GUJARA'TI.			
106	The Ahmedabad Times	Ahmedabad	Weekly	250
107	„ Ajab	Surat	Monthly	700
108	„ Akhbáre Sodágar	Bombay	Daily	800
109	„ A'ryă Dharm Prakásh	Do.	Monthly	400
110	„ Bhim Sen	Do.	Weekly	...
111	„ Bombay Samáchár	Do.	Daily	2 200
112	„ Broach Mitră	Broach	Weekly	350
113	„ Broach Samáchár	Do.	Do.	700
114	„ Buddhi Prakásh	Ahmedabad	Monthly	580
115	„ The Cambay Gazette	Cambay	Fortnightly	...
116	„ Chának	Surat	Monthly	500
117	„ Chandra	Do.	Do.	600
118	„ Darbár Patrika	Ahmedabad	Weekly	...
119	„ Deshi Mitră	Surat	Do.	1,250
120	„ Din Mani	Broach	Do.	...
121	„ Dnyán Darshan	Do.	Monthly	...
122	„ Dnyán Sudha	Ahmedabad	Do.	250
123	„ Dnyán Vardhak	Bombay	Do.	600
124	„ Fursad	Do.	Do.	400
125	„ Gap Sap	Do.	Fortnightly	300
126	„ Gul Afshán	Do.	Monthly	1,200
127	„ Hindi Punch	Do.	Weekly	450
128	„ Hindusthán	Ahmedabad	Do.	716
129	„ Hitechchhu	Do.	Do.	500
130	„ Jain Patrika	Surat	Fortnightly	...
131	„ Jám-e-Jamshed	Bombay	Daily	2,200
132	„ Kachha Samáchár	Do.	Weekly	400
133	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
134	„ Kaira Vartamán	Kaira	Weekly	100
135	„ Kám Dhenu	Bombay	Monthly	1,200
136	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
137	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
138	„ Kelavni	Baroda	Monthly	500
139	„ Madhur Vachan	Bombay	Do.	500
140	„ Nure Elam	Do.	Do.	320
141	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
142	„ Praja Mitra	Karáchi	Weekly	200
143	„ Praja Pokár	Surat	Do.	800
144	„ Rájyabhaktă	Bombay	Do.	1,300
145	„ Rást Goftár	Do.	Do.	1,697
146	„ Samsher Báhádur	Ahmedabad	Do.	300
147	„ Satyă Mitră	Bombay	Do.	500
148	„ Satyă Sodhak	Surat	Fortnightly	500
149	„ Satyodaya	Dohad	Weekly	68
150	„ Sneha Sindhu	Kaira	Do.	275
151	„ Stri Bodh	Bomay	Monthly	160

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
152	The Stri Mitră	Bombay	Monthly	697
153	„ Surat Akhbár	Surat	Weekly	600
154	„ Svadesh Bandhu	Mahudha	Do.	210
155	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
156	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
157	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
158	The Hubli Patră	Hubli	Weekly	...
159	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
160	The Karnátak Patră	Dhárwár	Weekly	400
161	„ Rájahansa	Do.	Do.	510
	KA'NARESE.			
162	The Chandrodayă	Dhárwár	Weekly	200
163	„ Karnátak Vaibhav	Bijápur	Do.	400
164	„ Karnátak Vritt	Dhárwár	Do.	...
165	„ Lokă Bandhu	Do.	Do.	190
166	„ Rasik Ranjini	Gadag	Do.	300
167	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
168	The Chandrika	Bágalkot	Weekly	...
169	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
170	The Bhárată Bhráta	Rewáh	Fortnightly	375
171	„ Bhásha Bhushan	Bombay	Monthly	400
172	„ Bombay Baipar Sindhu	Do.	Weekly	250
173	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	ENGLISH AND URDU			
174	The Muslim Herald	Bombay	Weekly	300
	URDU.			
175	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
176	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
177	„ Charkhári Akhbár	Rewáh	Fortnightly	23
178	„ Dhár State Gazette	Dhár	Weekly	280
179	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
180	„ Gwalior Gazette	Gwalior	Do.	850
181	„ India Gazette	Bombay	Do.	400
182	„ Khair Khah	Do.	Daily	...
183	„ Kushful Akhbár	Do.	Weekly	150
184	„ Muin-ul-Mulk	Do.	Daily	...
185	„ Vakil Islam	Do.	Do.	...
186	„ Zabán	Do.	Monthly	...
	PERSIAN.			
187	The Iklil	Karáchi	Weekly	...
188	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
189	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
190	The Baroda Vatsal	Baroda	Weekly	1,000
191	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
192	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
193	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
194	„ Muin-ul-Islám	Do.	Do.	300
195	„ Prabhát	Hyderabad (Sind)	Do.	400
196	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
197	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
198	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

PART I.—*Politics and the Public Administration.*

Secret of British rule in India and the conduct of Government officers towards the subjects.

1. Referring to Lord Brassey's opinion of British rule in India that the peace which exists in the country is through fear of the army, the *Dnyán Prakásh* (13), in its issue of the 2nd April, says:—If the statement made by Lord Brassey be correct, nothing could be more disgraceful to British rule in India than this. But the real state of things could not be what Lord Brassey has described. It was because the people enjoyed more happiness under British rulers than under the Hindu and Muhammadan Governments that the former could extend their dominion in India. Had it not been for the contentment of the subjects the mutiny of 1857 would have, as remarked by Mr. Hume in his speech at a certain place, changed the colour of the map of India to something other than red; but the feelings of reverence for the British rule have of late lessened, and if there be now a difficulty like that of 1857 (which God forbid!) we doubt whether the people will support Government as heartily as they should do. One of the several causes which have brought about a change in the feelings of the people towards Government is the conduct of Government officers towards the people, which has been of such a nature as to lead people to doubt the impartiality and the sense of justice of Government. Nothing is so dangerous to British rule as the disregard shown by English rulers in India to the solemn declaration made in Her Majesty's Proclamation that in the contentment of the subject races lies the strength of British rule in India.

A memorial alleged to have been submitted by some Muhammadans of Egypt to the Sultan of Turkey against the British occupation of Egypt.

2. A correspondent of the *Káside Mumbai* (136), in its issue of the 6th April, writes:—Several leading Muhammadans of Egypt have submitted a memorial to His Imperial Majesty the Sultan of Turkey to release them from the bondage of the great offenders, liquor-drinkers and foreigners who have cunningly settled in the country and who do not now like to leave it, to take the country under his own protection as it is holy land and a gate of Mecca and Medina, and as it has been under the Muhammadan rule since the time of Sultan Salim. The editor observes:—The word "foreigners" seems to have been used for "Englishmen," as they have forcibly occupied Egypt and do not want to leave it although their time has expired. Of late the Egyptians and some of the European rulers bitterly complain against this conduct of Englishmen.

Comments on the Indian Budget for 1894-95 and the debate that took place thereon in the Viceregal Council.

3. The *Indian Spectator* (2), in its issue of the 1st April, writes:—This year's Financial Statement could not possibly evoke the interest which it usually does, on account of its anticipation by the general forecast which Mr. Westland laid before the Supreme Council in introducing the import duties Bill. Yet it has enough of minor surprises to repay a close study. There is also a general declaration of the policy which the Government mean to pursue as regards the currency system and Council Bills. A refreshing candour is to be noticed about the statement, for which and for the lucidity with which the position has been unveiled thanks are certainly due to the Finance Minister. It is a provisional budget which Mr. Westland has placed before the country, revealing "a programme of retrenchment and vigilance, intended to tide us over a transition period." But it is not half so objectionable as were the last two budgets, wherein no attempt was made, either by retrenchment or fresh taxation, to fill in an enormous gap between the estimated expenditure and revenue. Nor is the rate of exchange for the Secretary of State's drawings taken higher than what reigned in the market or what was expected to reign in the year to come. No coercion is, however, to be used in the matter, just as no more artificial remedies are to be employed as helps to the recent Act. The announcement that the Government of India, too, is now satisfied that the time has not yet come when it would be advisable to impose a duty on imported silver, is one of those surprises with which, we said, the year's budget abounds. The mill-owners may, therefore, rest assured that their trade with China shall not have to bear a further sacrifice in order to raise the rupee. A still greater surprise, though not as indisputably

and universally agreeable, is the declaration that there is now complete unanimity between the Secretary of State and the Indian Government as regards the attempt to maintain a forced value for Council Bills. It is candidly acknowledged that since the abandonment of a minimum "the course of commerce has given us ground for expecting that we shall be able to maintain the rupee at a value considerably above its metallic value, though not as yet approaching the limit at which there is any chance of its functions as a currency beginning to be replaced by gold." All this breathes practical wisdom, and nobody is likely to grieve over it except, of course, the more aggressive advocates of the Indian Currency Association. The Government take credit for an anxious desire to exhaust all available methods of increasing their resources before resorting to further taxation, and thereby justify the resumption of the famine grant and the contributions on the Local Governments. One would have thought that a Government in such distress, and actuated by such an anxious regard for the tax-payer's purse, would have shown their zeal in retrenchments of appreciable magnitude. This, however, is not the case with our Government, for they know far better how to increase their revenue and expenditure than to reduce them; and if there is to be a reduction, it is made under such heads as represent the development of internal resources. Thus, for example, the total decrease of the expenditure in India in 1893-94, as compared with the budget estimate, was 93 lákhs and odd, out of which only 8 lákhs have been saved from the sum allotted to military expenditure. There is greater retrenchment this year in the expenditure on the frontier defences and on military stores, &c., but the army establishment as such remains intact. On the other hand, the exchange compensation allowance adds about 63 lákhs to the expenditure. The result is that even in a budget of which the programme is declared to be "one of retrenchment and vigilance," the total estimated expenditure stands at Rs. 92,32,60,000, which sum exceeds that for the last year by Rs. 10,45,000. When will our Government learn that this is not real retrenchment or economy?

4. The *Gujarát Darpan* (100) of the 5th April, in its English columns, writes:—It is a very gloomy aspect one has of the Indian currency problem. The Indian Government is a slave in bondage to the party politics in England. Manchester carries sixty and odd number of votes and both the parties pay their suit to her. The robust British love for justice and fair-play finds its best expression in the glaring fact that, whichever party happens to be out of power, it comes forward as the champion of every virtue, only to throw dirt over its political opponents. When this party again in its turn holds office, it plays the indifferent, grave, serene, stupid, insolent part of its predecessors. This is the regular merchant instinct of the European *Márwádi*. The annual event of the Indian Budget has been seen and the ways and means of the holder of the treasury keys have been known. The famine fund is relieved of its existence and the Provincial Governments are ordered to use less soap and water. The money thus honestly saved, together with the import duty on all the imports except that little insignificant item, cotton and its fabrics, is divided between England and her second-sons out in India. With silver at 80 per cent. and the Civil Service, the brightest gem of India, shining over the reflection of the compensation foil, the look out for England is at its best; and the *Pioneer* could think of nothing else than asking the people to put their shoulders to the wheel of agitation set up here, there and everywhere. We take up the hint and make a good bold attack on the Government and send a helping hand to the Conservatives in England. The result remains to be seen. Forsooth, cannot India sit quiet and see what is going around? Why thus force the hands of the Government at all? The Pindari business is going around in full swing and there is no checking it. Home charges, military charges, civil service charges, compensation charges, and exchange charges are beautiful ornaments for Englishmen to look at, and to talk of their removal is asking them to secure passage across. India knows not its position. The slave is to do the bidding and not to talk nonsense. In fact, we honestly believe that Native India would do well to sit quiet and let the State ship take her own course. We also believe that the increasing difficulties of the Government in their finances celebrated as they are by the timely demands of the Anglo-Indian agitation, are the very best

events. We even wish well to the forward school at Simla to fight their little wars all over the frontiers and thus manage to express as much as possible from the tight hands of the *Kiledár*, and lastly we would urge Providence to send us a couple of famine years to give the best confusion to the holders of the purse strings. In a word, Native India's best hopes lie in the worst financial embarrassment of the Simla treasury. History has it that power is an intoxicant which sees not properly, and that political salvation has never been given with a willing heart, and has always been forced upon the rulers and always been successful. Rulers always are oblivious of the story of the Belly and the Members.

5. The *Kaiser-e-Hind* (103) of the 1st April, in its English columns, writes:—We cannot overtake to-day the full text of the debate which took place in the Viceroy's Legislative Council on Tuesday last. Judging from the summary of the several speeches which appeared in the columns of our contemporaries yesterday, it seems that the course followed by the Honourable Mr. Westland, in replying to the criticism outside the Council Hall, was that of the proverbial bird of the desert, which buries its head in the sands in sight of its pursuer. The Congress and other political organisations are a veritable plague to the bureaucracy in power, not only at the head-quarters of the metropolis, but at all provincial capitals. It is no wonder, therefore, to see Mr. Westland firing his shots aimlessly at those bodies without making the slightest efforts to disprove their facts or statements. They have been condemned in many quarters, ridiculed and abused for years past, but they have still withstood all shocks—even from the most exalted authorities. But Mr. Westland's contemptuous cynicism of Congress and other political associations was worse in one respect. It was utterly unfounded. We do not know to which resolutions of the Congress he referred. But he was absolutely misleading the Council when he said that the united wisdom of that national body was only able to suggest proposals of reform having for their object a larger rather than a smaller expenditure. Here are involved two fallacies. Firstly, that at Lahore the Congress had not before it the budget of 1894-95, neither was the Congress aware that the finances for 1893-94 would show a deficit of 3 krors. The Congress, therefore, had no opportunity whatever of discussing the merits of the budget, and it is disingenuous on the part of the Finance Minister to ascribe to it a statement of which it is absolutely innocent. Secondly, that some of the resolutions of the Congress involve larger expenditure is also a mis-statement. The Congress is prepared to prove to demonstration that its proposed reforms would not only eradicate glaring abuses in the administration, especially in the judicial branch, but improve its efficiency at a reduced cost. But it is only the heaven-born bureaucracy which can initiate reforms and can take credit for "economies." What sort of economies these monopolists of place and power practise, it is not for us to tell the reader. "Economies" of the character of the unjust compensation allowance are after the heart of the Imperial Civil Service, of whom the Finance Minister is no unconspicuous a mediocrity. As to the compensation allowance itself we shall have to say a great deal on it later on. Suffice here to say that we all are aware of the trite old saying that none can laud up his wares so loudly as the vendor of the ware. The whole harangue of Mr. Westland on the point is exactly on this line. No unbiassed individual can congratulate him on his defence so far. On the whole it is clear, so far as the summary of the debate goes, that the budget-makers have egregiously failed to make out their case or *seriously* answer public criticism. Sweeping abuse of honest criticism cannot be considered as arguments or conclusive reply. It is evident that Mr. Westland burned with indignation at the healthy outside criticism which challenged his main point, that exchange and exchange alone was the real cause of the present deficit. He has really cut a sorry figure and only emphasized our last week's remarks that incompetency is the general character of the Government of India in matters of finance.

6. The *Subodh Patrika* (21) of the 1st April, in its English columns, writes:—The Honourable Mr. Fázalbhái Visrám made a good point of the diversion of the famine fund in his speech in the Imperial Council in connection with the budget. His Excellency the Viceroy tried to explain the matter away, but not, we think, with success. His Lordship observed that successive

Governments could not be bound by any of their predecessors to make a particular and no other use of the fund. To this it may fairly be replied that though the members constituting the Government of India for the time being cannot be bound by their predecessors so far as their own views and opinions in matters of ordinary policy or expediency are concerned, the Government having perpetual succession ought undoubtedly to respect obligations, discharge reponsibilities and carry out trusts on the strength of which the tax-payer has been subjected to additional burdens. If we remember aright, when the license tax was introduced, a distinct assurance was given by the Government of India that the measure had been adopted with a view to the formation of a Famine Insurance Fund, and here we are solemnly told that the action of the Government of the day cannot bind their successors in a matter of the nature of a trust. We have no desire to ignore or minimise the difficulties in which the Government has got entangled; but in trying to extricate itself it may declare the true state of things and its helplessness without attempting to explain away responsibilities which it will not do to repudiate.

A warning to the natives of India not to be misled by the advocacy of the London *Times* for the inclusion of cotton goods in the new Indian Tariff Act.

7. The *Kaiser-e-Hind* (103) of the 1st April, in its English columns, writes:—It is, indeed, very kind of the *Times* to plead on behalf of impoverished India at this juncture. We may all feel grateful for its recent appeal to Manchester not to inflict a wrong on India and injure the national reputation for fair dealing among the Indian races. All the same, let us plainly tell our readers that we should be certainly glad to see the *Times* on the side of India if we were at all certain that its sincerity was real; for, it should not be forgotten that our London contemporary is the open adversary of the great party now in power, and that if it now writes so strongly on behalf of India it is more or less to attack the Liberals and hasten the impending dissolution of Parliament. Its motives are far from disinterested. On the contrary, we say they are ignobly selfish. It should not be forgotten that even this present agitation the *Times* is leading has its origin in *India*. It is being fed by certain cliques in Bombay and Calcutta. We have proofs that such is the case. So that our people should take care lest they are betrayed into a false appreciation of the *Times*. There is hardly any sincerity about it, and so far we refuse to swear by it as some folk are doing.

The new Indian Tariff Act and the official members in the Supreme Legislative Council.

8. The same newspaper writes:—The following is the pertinent anecdotal illustration in the *Hindu* of the manner in which the official members voted in the Supreme Legislative Council on the Tariff Bill. "Some years ago we met with a cartoon in which a man was represented as tugging desperately at the tail of a jackass bent on precipitating itself down the edge of a rocky steep. The man tries his best, but at last finding himself no match in strength for the jackass, lets it take its course, with the ejaculation, 'Conquer, but conquer to your cost!' The official members of the Viceregal Council seem to have actually improved upon the disgust of the jackass masters." A new and improved cartoon in this spirit may be exhibited, with Mr. Lee-Warner leading the heroic band. We make a present of the suggestion to our facetious local contemporary, the *Hindi Punch*.

Disapproval of the proposal for an extension of His Excellency Lord Harris' tenure of office.

9. The same newspaper writes:—A correspondent naively suggests in a daily contemporary an extension of Lord Harris' tenure of office, so as to admit of his successor coming out in the cold weather of 1895 rather than about the end of next March. We do not know whether this is one of those suggestions which may be included in the category of the proposition that the wish is father to the thought. Is it impossible to conjecture that the hint comes indirectly from the quarters intimately concerned? Some colour is lent to it, when we see that it is backed up in a wonderfully gushing manner in an editorial paragraph. But cannot a *counter* proposal be acceptable? What is there to prevent Lord Harris from resigning his Governorship, say, somewhere in December 1894, so as to admit of his successor arriving in the cold weather? Surely, a three months' *earlier* laying down of

office may not be so inconvenient unless the emoluments for the unexpired period are tempting enough in these days of low exchange! The suggestion of the correspondent, however, has an Iago look about it, and we should not be surprised that it is meant as a sort of "puff" for His Excellency. The true meaning may, perchance, be that His Lordship has proved himself so wise and beneficent a Governor (none like him having ever been seen before!) that a statue or some other mark commemorating his brilliant and benevolent reign, of which there are proofs by the hundred, should be soon taken on hand *a la mode Lansdowne*. Ye flatterers, friends, title-hunters and admirers, bestir yourselves betimes and see that ye seize the golden opportunity to set the movement on foot at once! Why not call a "public meeting" in the Town Hall without delay and astonish the world with another "pious" imposition?

10. In alluding to the same, the ***Bombay Samáchár*** (111), in its issue of the 2nd April, disapproves of the suggestion on the ground that the arguments advanced in favour of the suggestion are not sufficiently convincing, and observes:—The fact that a Governor is generally away from the people, enjoying himself at a hill station for a pretty long time, is no matter for commendation. Great foresight and strength of character are required in a Governor to form an independent opinion for himself. It is not good for a Governor to be solely guided by official opinion, altogether ignoring public opinion. Mark the difference in this respect between Lord Reay and Lord Harris. The latter, by acting on the sole advice of his officials, has committed so many mistakes that the people have been dissatisfied with his administration and would therefore hardly support the above proposal. [The ***Jám-e-Jamshed*** (131) of the same date also disapproves of the suggestion.]

The answer given by the Honourable Sir Charles Pritchard to an additional member of the Supreme Legislative Council regarding the retiring accommodation in the third class carriages in passenger trains considered disappointing.

11. The ***Kaiser-e-Hind*** (103), in its issue of the 1st April, considers the reply given by the Honourable Sir Charles Pritchard to a question recently put by an additional member of the Supreme Legislative Council regarding retiring accommodation in the third class carriages in passenger trains as disappointing, and observes:—Although the third class carriages yield a large revenue to the Indian railways, Government seem indifferent to the comfort and convenience of this class of passengers. The carriages are over-crowded and are not provided with water-closets. We fail to understand how can the water-closets at the stations fully meet the wants of these passengers? The trains generally stop at the stations for a few minutes and in some cases stop at distant stations. The passengers having no other alternative try to answer the calls of nature by opening the doors of their compartments, and in doing so endanger their safety.

Hindu-Muhammadan riots in India and the alleged operation of the principle of "divide and rule" in the administration of India.

12. The ***Vártáhar*** (87) of the 1st April, in its English columns, writes:—Neither the iniquitous taxation which 'has been forced up to the last possible turn of the screw,' nor the painfully unfair manner in which criminal justice is administered in this country as between Indians and Europeans, has a more direct tendency to undermine the British rule in India than the principle of 'divide and rule,' which seems to have inspired the present policy of the Indian bureaucracy. Such a policy is undoubtedly an indelible stain on the fair name of England, who is known to the world as 'the bulwark of the cause of men,' and who is responsible to God for the welfare of the 25 millions of human beings over whom she rules. Such a policy is in utter conflict with the fundamental principles of politics, and even with the ordinary considerations of prudence and righteous administration. Speeches of the stamp of Lord Lansdowne's at Agra can in no way exonerate the irresponsible Government of India from the just charge brought against it by the unanimous voice of the Native press, so long as the memory of the Yeola and Aligarh riots has not faded away from the public mind. Finding every attempt to dissuade the Muhammadans from rallying around the standard of the Congress fruitless, the Anglo-Indian bureaucrats have recourse to a measure of extraordinary virulence. They are with some success trying to set the Hindus and the lower-class Muhammadans, whose

own brethren disown them, by the ears. The partiality shown by the Government to the Muhammadans clearly evidences the operation of the principle 'divide and rule.' The Government thereby divides its subjects into two contending factions. This loosens our faith in the purity of the Government. This encourages the lower-class Muhammadans, if not directly at least indirectly, to commit a breach of the peace. This gladdens the hearts of the enemies of our Government, but saddens those who are firmly persuaded that in the permanence of the British rule lie implanted the roots of the welfare and prosperity of this country. We hope England will awake to the sense of her duty and appoint a commission to inquire into the origin of the riots which are certainly a significant satire on British rule. If these riots originate in the religious fanaticism of the people, as they are represented to do, one might naturally ask why such riots are not found recorded in the history of the Mogul Empire, when the religious frenzy was in its meridian fervour. History teaches us that the Marátha Empire which 'towered unshaken for a century amidst the tempests of the world,' and which was not hurled into existence but had an organic growth, fell and broke piecemeal only when it threw its gates open to the infernal spectre 'divide and rule.' It is, therefore, prudent and proper for our rulers to try to broad-base British rule in India on the mutual love of the Hindus and Muhammadans. Their efforts will, no doubt, be crowned with success, and British rule to us all will be a regular blessing.

The resolution of the Government of the North-West Provinces regarding conciliation committees for the settlement of disputes between Hindus and Muhammadans approved.

13. With reference to the resolution published by the North-West Provinces Government stating that the conciliation committees established in Azamgarh for restoring friendliness between Hindus and Muhammadans have succeeded beyond expectation, and announcing its intention to make certain arrangements in connection with the slaughter of cows, the *Jám-e-Jamshed* (131), in its issue of the 3rd April, observes:—If this resolution is carried out intact, the misunderstanding and ill-feeling prevailing between the two communities are likely to be effectually removed, but it is a grave question if the responsible authorities possess the necessary cool head and strict impartiality to bring the resolution in force. Unfortunately, several partial Anglo-Indian writers express sentiments against the Hindus, probably for the latter's lordly crying for political rights and progress and successfully fighting, with the education they have received, for political concessions. As this conduct of theirs is not approved of by these writers and a large portion of their Anglo-Indian readers, it is quite natural that some of the Anglo-Indian officials should be influenced by these writings. Under these circumstances it is the duty of the responsible officers at the head of the Provincial Governments not to fully trust to the opinions and reports of the officials who have been so influenced, and to make themselves independent enquiries and compel those officers to act in accordance with the orders issued by them. If such a course had been followed hitherto the evil results which have proceeded from the misunderstanding that has arisen between the Hindus and Muhammadans in connection with cow-protection, or rather cow-slaughter, would not have appeared at all. The salutary results produced by the conciliation committees in the North-West Provinces ought to induce respectable Hindus and Muhammadans in other parts of the country to settle themselves any differences arising between their communities.

The Bombay Government advised to walk in the footsteps of the Government of the North-West Provinces, which has issued a resolution in the matter of cow-killing.

14. In referring to the resolution recently issued by the North-West Provinces Government, admitting the success beyond expectation achieved by the conciliation committees in Azamgarh in restoring friendliness between the Hindus and the Muhammadans of that district, and intending to make certain arrangements in connection with cow-killing, the *Kesari* (49), in its issue of the 3rd April, says:—It would be well were the Bombay Government to derive some instruction from this resolution. It has been clearly proved by the riots that occurred at Málegaon, Yeola, Belgaum, Ráver and other places that the Hindu-Muhammadan disturbances have been the result of disputes about the rights in connection with the celebration of religious observances or institutions, fairs or *pálkhis*, *tábuts* and other processions. If Panchályats

or committees are appointed by Government to determine these rights according to old usage and if it be notified to the public that the decision arrived at by these committees will be literally carried out, and if arrangements are made for its being given effect to, we are quite convinced that the riots will disappear altogether. But, unfortunately, the Bombay authorities are so very smart that they have notified their opinion that conciliation meetings should be convened by the people themselves. This opinion is highly mistaken or dangerous. There is no need of saying how inconsiderate and improper has been the course Government has adopted in leaving the thing which is easy to be done by it and which is indispensable for the public welfare, to be done solely by the people and in frightening the people with additional police and criminal prosecutions. One is surprised at the indifferent or rather purely official position taken by Government in the matter of the Yeola riots. We are ashamed to say over and over again that it was wrong to have made no allusion whatever in the Government resolution to the cases in which some Muhammadans were punished for desecrating the tomb of Raghuji and some other Muhammadans were sentenced to four years' rigorous imprisonment each for slaughtering a cow when the cases were pending at the time the resolution was issued. If the Bombay Government only follows in the footsteps of the Government of the North-West Provinces, it will do much good to the State as well as the people.

Reflections on the late Yeola riots.

15. In alluding to the Yeola riots, the *Indu Prakásh* (15), in its issue of the 2nd April, writes:—A very important matter has been explained by these riots, and that was a matter that had remained unsolved since the entry of the Muhammadans into India, and its non-solution for such a long time had led to great doubts not only in social intercourse, but also in political matters. These riots have shown that the Hindus are on emergencies as bold and powerful as the Muhammadans. Hitherto it was the general belief that the Hindus were no match to the Muhammadans, but the late riots have proved that the former are quite equal to the latter in courage and bravery. In this contest both experienced equal reverses and victories, and neither can deride the other. The contest was brought about by the disposition of God, producing the salutary result that the Hindus and Muhammadans are shown that they are the children of God and should never hereafter assault each other. God has also shown the rulers of the country that it is not good to show favour to one and disfavour to the other, or to advise one to run and to set the other to catch him, that both should be treated alike, and that a difference in treatment may lead to some unknown danger. The riots have also taught that there is no use in fully depending upon Government for defence, and that on emergencies one must come out in self-defence. These morals are highly important, and if they are duly availed of by both communities and borne in mind by the rulers, important advantages are certain to be derived from such a course.

State of things at Yeola in the Násik District.

16. A correspondent of the *Kesari* (49), writing from Yeola in its issue of the 3rd April, says:—For nearly the last two months the Hindus are being severely oppressed. The complaints filed by Muhammadans are given a shape as desired by them without delay. The Yeola riots occurred on 6th February last and yet complaints were being received up to the week before last, and one is not sure of no more complaints being filed hereafter. It is a very dangerous practice to file new complaints after the lapse of nearly a month and a half since the riots. It is surprising that so much delay should have occurred if a crime did really take place and the prosecutor and his witnesses saw persons committing it. One can easily conceive what could be the state of feeling between Hindus and Muhammadans, between whom a misunderstanding has been prevailing during the last six months, and who had on occasions confronted each other to commit assaults. Muhammadan complainants do not find it difficult to secure Muhammadan witnesses. The Magistrate who will dispose of these cases will duly consider the point, but the thing to be regretted is that the accused have to remain in police custody for some time. The Muhammadans were absent from the town since the afternoon of the day on which the riot occurred, and how could they bear

evidence to the perpetration of a crime on that day? If the Hindus alone committed the riot on that occasion, were the Muhammadans allowed to witness the commission of the crimes? On that day the police was also absent from the scene of the riot. No thought seems to have been given to the Muhammadans having opposed the celebration of Hindu holidays with sticks in their hands. Here is recklessness, indeed. The Muhammadans are to rise with sticks in their hands whenever they like to assault the Hindus and demolish the Hindu idols, and if the Hindus retaliate the Muhammadans are ready to file complaints against them. The resolution of the Bombay Government throws the whole blame of the riots on the Hindus and asserts that the riots occurred in consequence of a pig being butchered. Supposing these assertions to be correct, the idol of Raghuji was displaced by the Muhammadans before this event occurred and recently two Muhammadans were sentenced to two months' imprisonment each for the displacement of the idol. This proves that the Muhammadans were the aggressors; then why should more importance be attached to the unproved complaints of the Muhammadans than to the proved complaints of the Hindus? In a certain case the accused are almost all those "who gave evidence against the Muhammadans," with the addition of one or two who do not come under that category. The names of some persons who cannot walk briskly or who have been laid up with sickness have been included among the accused, and it is said that complainants in certain cases are witnesses in others. If an accused person is not found his brother or other relation is arrested and made to give bail for his release. Hitherto a large number of the people have left the town of Yeola for other places, and on account of the frequent arrests the town appears like a deserted place. If, therefore, a list of the persons concerned in the riots is published once for all, the rest of the people will be able to devote their attention to earning their bread.

17. The *Rághav Bhushan* (70), in its issue of the 2nd April, says:—Two days ago a number of policemen at Yeola were sent on the duty of serving a number of summonses, and when the news spread in the town that a Gujaráti merchant was sent to the Kacheri numerous persons commenced leaving the town. The number of summonses was upwards of three hundred and many persons were arrested and sent to the Kacheri. Next day many Hindus were indiscriminately arrested and were released on their furnishing the necessary sureties. In the case of charge of causing mischief by fire, the offence is unbailable and the accused will have to face the ordeal of a trial in the Sessions Court. The complaint being that certain persons set fire to buildings and about two thousand persons abetted them, many persons who could be got at have been arrested. The special Magistrate mercifully accepts sureties when the offence is bailable, but in other cases the accused have to remain in police custody. It is said that reports have reached the head-quarters of the dangerous state prevailing here, but it does not seem that a satisfactory arrangement has been made in connection with it. We request Government to order the holding of the Sessions Court at Yeola for the disposal of the riot cases, as this would save the people much annoyance and inconvenience. Rightly speaking, rioters ought to have been arrested during the riots, and it is not right to causelessly annoy the people on ambiguous complaints of exasperated persons. About a thousand persons have been arrested.

18. In a leader, headed, "Why is Yeola being deserted?" the same newspaper answers the question thus:—Yeola is a first-rate town in the Násik District and is celebrated for its manufacturing trade in a silk garment called "pitámbar" and a cloth worn by women called "paithani." It is a town in which numerous artizans reside, but it is now being deserted as ambiguous complaints have been made by the opposing parties in connection with the recent riots. It seems that some foolish Vakil has advised the parties to make such complaints, and made it convenient to include in the complaints at any time it pleases them anybody they like, whether his name be known to them or not. Of course these persons may not succeed in the end in a court of justice, but innocent respectable persons are being annoyed and there ought to be some remedy against this evil. Through a fear of being summoned by a criminal court almost everybody is leaving the town at a sacrifice of all other

considerations, and nearly one-fourth of its population has deserted it. Even if an immediate assurance is conveyed to the people against further annoyance, it will take about three years to restore the town to its former prosperity, but if no such assurance be forthcoming the town would be doomed.

Notification prohibiting the celebration of the Shimga holidays at Yeola commented on.

19. The *Poona Vaibhav* (65), in its issue of the 1st April, says:—This year's Shimga holidays were to have been celebrated indifferently at Yeola, but the Government notification prohibiting the firing of *holi* (the pile of wood, grass, &c., after worshipping it), beating of tambourines and tomtoms and playing at outdoor games must have considerably marred the pleasure of the holidays. It is quite natural that this must have led the people of Yeola to suppose that they were confined in a prison. It is highly shameful to the British Government that it should so tyrannize over its poor and harmless subjects. As a matter of course, the people are likely to feel that it is better to have no king than to remain in such a state.

Memorial of the Hindus of Yeola to the Supreme Government disapproved.

20. The *Káside Mumbai* (136), in its issue of the 30th March, observes:—The tyrannical conduct of the Hindus of Yeola towards their Muhammadan brethren is known to all, and yet the *Deccan Herald* of Poona seems to be an advocate of the Hindus. The Hindu rioters are being brought to book and consequently the community has united and devised various means to screen the accused. Soon after the recent riots Mr. Winter passed a nominal sentence on some Hindu rioters, but the community exaggerated the matter and tried its best to defend them, and Government after a careful inquiry rejected the protests made by the community. The Hindus are naturally cunning and advance new defences. The Hindu community has determined to protect the cow and given the matter a religious form and is bent upon accomplishing its object at any cost. The Bombay police arrested some Muhammadans some time after the riots, and they were sentenced to various terms of imprisonment. In one case nine Muhammadans were arrested, on the representation of a Hindu female, three months after the riots and were severely punished. Was not this oppression on the Muhammadans? We do not know what to say of the memorial of the Hindus of Yeola to the Government of India, when we consider the case of the Bombay Muhammadans mentioned above. Whether those Muhammadans were rightly punished or not is a question, but the Hindus were, no doubt, pleased with the punishment, and the leading Muhammadan citizens did not make any protest against the Government resolution on the local riots issued against their community. The Hindus of Yeola, however, did not like the resolution recently passed by Government on the Yeola riots after a careful inquiry. The Muhammadans were greatly oppressed by the Hindus, still the latter pretend that the incident was a mere accident, as can be seen from their memorial to His Excellency the Viceroy.

Memorial of certain residents of Yeola to the Government of India in connection with the recent riots, supported.

21. In supporting the memorial submitted to the Government of India by twenty-five residents of Yeola in connection with the riots at that place and the prosecution of alleged rioters, the *Shri Shiváji* (80), in its issue of the 30th March, says:—The petitioners have well stated their case, and the memorial deserves favourable consideration from the Government of India. The order issued by the Bombay Government that musical instruments should not be played upon at the Hindu religious processions while passing by a Masjid because music is not indispensable at these processions is also improper. Nobody can reasonably object to playing upon musical instruments being stopped at these processions while they are passing by a Masjid at a time when it has been customary from of old with the Muhammadan public to assemble at a Masjid for public prayer, as it is right to issue such an order; but to insist upon anything beyond such a prohibition is to side with the followers of one religion and to exercise oppression on the followers of another—a proceeding that would go against the impartiality of Government. The prayer of the memorialists for the appointment of a commission to inquire into the matter is not also improper.

State of affairs at Yeola and the alleged necessity for an independent inquiry into the recent Yeola riots.

22. The *Din Bandhu* (10) of the 1st April, in its English columns, writes:—The smouldering fire which broke out last month at Yeola and resulted in serious riots is yet aglow and the residents of Yeola are not at rest. Unlike Bombay the disturbing element appears to be still at work. We are told of a reign of terror and official *zoolum* at Yeola. The reports, if trusted, convey a very sad impression about Government officials. Before the outbreak of the riots and after it, the many influential representations of the Yeola Hindus were, it appears, not properly attended to. The one-sided conduct of the officials, but for whose waverings no riots could have taken place, is scaring the Hindu population of Yeola. From reports published in the papers it appears that a regular exodus has commenced at Yeola. Several of the prominent Hindu gentlemen of the town, irrespective of their high positions, are being dragged before Magistrates and committed to the sessions. These acts of official terrorism or *zabardasti* to make up for former inaction and want of firmness has at last led the Yeola people to appeal to the Viceroy. The memorialists from Yeola ask for an independent inquiry into the origin of the riots and most respectfully pray that they may be for the present freed from the police prosecutions. The Yeola Hindus are anxious to prove their innocence, and in the name of justice they really deserve consideration at the hands of Government. Since the Yeola riots a gloom appears to have overtaken the Hindu community, and vague and alarming notions about British justice are taking hold of the Hindu mind. It should therefore be the first duty of Government to restore confidence. In the above circumstances we think that the independent inquiry demanded by the Yeola Hindus can alone bring to light the real offenders and satisfy the claims of justice. Why not accede to the just prayers of the aggrieved in the name of fair-play and justice?

Severe condemnation of the recent Government resolution on the Yeola riots.

23. In noticing the recent Government resolution on the Yeola riots, the *Shri Shiváji* (80), in its issue of the 30th March, observes:—The resolution once more shows that the authorities at the head of the Bombay Presidency are sadly wanting in far-sightedness and statesmanship. The drift of the resolution goes against the Hindus, and the reasoning adopted is most faulty. It would be a very serious mistake on the part of the authorities if they be under the impression that by frequently issuing resolutions containing such sort of stupid reasoning the Hindus would be snubbed and the riots would cease to occur. If the authorities at the head of the British Government sincerely desire that British rule should continue in India for a long number of years, they should at once recall the authorities at the head of the Bombay Government. The result of the foolish conduct of the Bombay Government and its highest officials has been that no friendship now exists between the Hindus and Muhammadans in most parts of the presidency as it existed before. Bad impressions have been produced on the minds of the Hindus in regard to Muhammadans, who do not bear the same regard for the Hindus as they did before. Trifling reasons cause riots between the two. To instance, the disturbance between the Hindu and Muhammadan mill-hands employed in the Sholápur cotton mill, the small riot at Ratnágiri between Hindus and Muhammadans, and the misunderstanding that has arisen between the two communities at several other places where they have begun to gnash their teeth at each other; and people say that those who are treated unjustly should assume to themselves the authority to give atonement for the partial conduct of Government officers. It is quite plain that if conduct in consonance with this expression of sentiment be adopted, evil results will follow. Perhaps His Excellency Lord Harris and his official advisers believe that the Hindus will be frightened by publishing long resolutions and making a noise, but they have no good cause to entertain such a belief. The Hindus do not take the law into their own hands as they believe that they will get due justice from Government; but if they are once convinced that Government has ceased to entertain a regard for justice, and that a desire has pervaded Government officials to be afraid of unruly people and to act in accordance with the latter's inclinations, the Hindus will not

fail to show what strength they have. And if the Hindus once set to this work the Muhammadans as well as European officers in authority and those who obey the latter's orders will not escape being soon cut into pieces. It is not good that matters should reach such a regrettable climax. It is desirable, therefore, that responsible authorities should consider properly before issuing purely foolish resolutions. The present resolution is distinguished for absence of due consideration and raises a sort of contempt for the authorities. The resolution accuses the Hindus of being the cause of the riots, but the officials who drafted it have shown their gross ignorance by making such an assertion. It seems strange that the authorities at Bombay should not have heard of the Muhammadans having displaced the idol of Máruti belonging to the Nágpur weavers, having set fire to the *mandap* built for celebrating a festival in connection with the idol, and after slaughtering cows in Hindu temples having set fire to the buildings. It would have been better if His Excellency the Governor had waited to see the result of the case of cow-slaughter in a temple that was being heard in a criminal court instead of drawing an inference that the cows found slaughtered in the temple may have been butchered by the Hindus, and thereby proving that he was fit for being sent for a few days to the Colába Asylum. The Court punishes the Muhammadans for slaughtering the cows and His Excellency the Governor and his official advisers draw the inference that the Hindus may have slaughtered the cows! Certainly this is an exhibition of wisdom and impartiality on the part of the latter! Hitherto Lord Harris was at the head of worthless statesmen, but now he has proved that he surpasses them considerably. Similar wisdom was exhibited by His Excellency and his friends in giving replies to the questions put in the Legislative Council in connection with the Yeola riots. If the Secretary of State for India and His Excellency the Viceroy have real moral courage, they should immediately recall the authorities who have been fomenting quarrels among the people by issuing such worthless resolutions. Lord Harris' further continuance in office will be more injurious to the State.

Disapproval of the recent resolution of the Bombay Government on the Yeola riots and the alleged necessity for an independent inquiry into the riots.

24. The *Gujaráti* (101) of the 1st April, in its English columns, writes:— The resolution of the Bombay Government on the Yeola riots is perhaps the most unsatisfactory that has ever issued from the Secretariat. From beginning to end it is marked by a desire to uphold official errors and indiscretions and saddle the Hindu community with responsibility for what has happened. It is based upon one-sided reports from officials whose conduct has been impeached, and it was but natural that Government, who were also denounced for gross remissness of duty, should have endeavoured to cover themselves and their European officers under all sorts of plausible pleas. For months there prevailed lawlessness and turbulence at Yeola. Pollutions and desecrations were the order of the day, and yet Government choose to ignore this circumstance and say that the Hindus were responsible for the outbreak of the recent riots. Why the entire community is to be condemned for the alleged stupidity of some fanatic, we do not know. Besides Government could not have but known that only a day before the riots a Máruti's idol was thrown into a gutter. Are the public to understand that this is a very slight affair, requiring no serious notice in an impartial consideration of the whole question? As a matter of fact, this and the other instances of pollution had enraged the Sális, and if at all they retaliated (and we have our doubts on the point) it is scarcely honest to lay the whole blame at their door. The resolution has suppressed several facts, and we are glad a petition has been sent to the Viceroy, protesting against its one-sided character and the action of Government in not instituting an independent inquiry. The Yeola riots are one of the greatest blots on the present administration, and although Government have through resentment attempted to shift their responsibility in this disgraceful business on the shoulders of the Hindus and Native officers, the judgment of impartial history cannot, we are convinced, be in favour of the authorities. We would ask the people of Yeola to lay their whole case before the House of Commons and there seek to obtain the justice which has been denied to them by Lord Harris' Government. [The *Subodh Patrika* (21) of the same date and the *Sudhárak* (22) of the 2nd April express similar sentiments.]

25. The *Dnyán Prakásh* (13) of the 5th April, in its English columns, writes:—The religious riots between Hindus and Muhammadans at Bombay and Yeola, and the threatened outbursts of the same savage feelings here and there, have made the *regime* of His Excellency Lord Harris, which would otherwise have been as dull a piece of administration as one could possibly conceive, memorable in more ways than one. It has shown how Government could manage to remain ignorant of the true state of facts with full materials for investigation before it. Incapacity to grasp the real bearing of the situation, utter heedlessness to the voice of the people, entire dependence upon the officialdom in matters of the gravest consequence to the State, have been brought on the stage and the scene has been rendered more miserable and heart-rending. A statesman of the calibre of Lord Reay would have smoothed down the feelings of animosity between the two most important communities in a moment. We really fail to understand how the Executive Government could even think of resting dependence upon the subordinate officials, who being on the spot at the time of the outbreak are likely to be prejudiced, especially in cases of riots when the public peace is disturbed and thousands of lives are lost. An independent inquiry into the origin and causes of riots would have satisfied the demands of justice and restored peace to the country. The rudimentary principles of law and procedure have been trampled down. The riots at Yeola for instance. These took place two months ago; no arrests were made on the spot or immediately afterwards by the police; and yet now on the complaints—by the way, queer specimens of their kind—of the Muhammadans, respectable Hindus are being arrested! And who the judges? The Magistrates who, perchance, might have found themselves in the midst of rioters and fled for their lives from among them! Are not these officials of the district likely to import their knowledge of the occurrences into the case? This is clearly unwarrantable law, and statesmanship required an independent inquiry, and yet it is exactly the thing that is withheld. "Nothing fosters caste prejudice like magisterial countenance" are the weighty words of a sound lawyer who had full experience of the Indian communities. But whether there is magisterial countenance or not, the Government does not care to know. Distinction on the cricket field is not one of the qualifications of an Indian Governor, nor are picnics, fancy dress balls, and drives in a chaise and four the principal duties appertaining to that high office. Under the above circumstances we have noted with especial delight the draft of a petition which has been forwarded to the Viceroy by a number of tradesmen and merchants of Yeola regarding the recent riots. The petition has urged the necessity of an independent inquiry; it has referred to the one-sided nature of the Government resolution and has severely criticized the conduct of officials concerned. We therefore heartily join the memorialists in hoping that the Supreme Government will meet the wishes of the Hindu community of Yeola. [The *Rájahansa* (161) of the 28th March expresses somewhat similar sentiments.]

26. The *Mahrátta* (4), in its issue of the 1st April, writes:—The news of an attempt to create some disturbance at Ratnágiri between Hindus and Muhammadans of the place is a clear indication of the results that may be expected from the shortsighted and unstatesmanlike policy of Lord Harris' Government in dealing with these riots. We have often pointed out the weakness exhibited by the executive officers of Government in this connection, and especially in the matter of the Yeola riots. But we are surprised to find that the local Government is still deaf to these complaints. The whole of the Native press and even the Anglo-Indian papers condemned the action of the district and táluka officers in respect of the Yeola riots; but the Government resolution appears to have studiously ignored all these charges and has nothing but words of praise for its subordinate English officials. Such a policy is sure to prove mischievous in the end, and we hope that the local Government will take a warning from the Ratnágiri incident. It is no use declaring that any reconciliation between the two races must be effected by the people themselves. This is shoving the duty to the wrong shoulders, as has been fully shown by the recent course of events at Yeola. The Yeola petition clearly points out some of the mistakes committed by the local Government and their consequences, and we feel certain that if Lord Harris' Government does not change its policy

it would leave a bad legacy to the next Governor. The questions at issue between the Hindus and the Muhammadans are mostly of customary rights in regard to the religious processions of either caste, and they can be most satisfactorily settled by taking evidence of the custom and authorizing some officers to carry out the decision which a judicial officer may arrive at after due inquiry. In cases where such evidence is wanting, Government should itself propose a reasonable compromise to the members of both religions, and with the assistance of the Panches make it binding upon both the communities. Unless something of the kind is done it is impossible to finally settle this vexed and important question of establishing amicable relations between the two races. The imposition of a punitive post and the prosecutions that are being now undertaken at Yeola may temporarily suppress these riots, but the injustice and harshness of the measure only serve to keep up the bad feeling, which may burst into flame at any moment after the artificial restrictions imposed upon it are removed. In short, such measures never go to the root of the evil, and Lord Harris' Government is committing a great blunder in totally disregarding public opinion on this point.

27. The *Poona Vaibhav* (65), in its issue of the 1st April, says:—The resolution recently issued by the Bombay Government on the Yeola riots is partial; the Collector, his Assistant, and the Commissioner of the Division have all been praised, while the Mámlatdár and his chief clerk and the Inspector of Police have been scolded roughly, evidently for the reason that the former are Europeans and the latter Natives. In fact, though these Native officials may be partially at fault, the larger portion of it lies on the European officers, and yet they have been able, not only to escape censure, but also to earn credit. It has been now proved that Government officers become partial to Muhammadans through fear of them or for some other reason, and this has led to an increase in the number of riots. Perhaps Government is afraid that if it opposed the wishes of the Muhammadans the independent Muhammadan kingdoms outside India would be displeased with it, or perhaps it supposes that if the riotous Muhammadans in India were even justly punished the Sultan of Turkey and the Amir of Kabul, whose aid the English are in need of, would be much offended, and either of the two fears may have led Government to punish the Hindus severely for the aggressiveness of the Muhammadans; but it would never be beneficial to Government to treat unjustly its poor, virtuous, disarmed, loyal and law-abiding subjects. It has been the English practice to obtain a victory by sowing dissensions among the opposite parties, and though this practice is injurious to us it must be admitted that from the English point of view it has the merit of carrying with it far-sightedness—a qualification for which the English have been noted and which has secured to them the vast power they now enjoy. Under the existing circumstances dissensions sown among the Brahmins, Shudras and the outcasts will be beneficial to the English as they are all owners of the country; but under the belief that dissensions among these classes will not secure the object completely, Government officers have fomented quarrels between the reformers and the orthodox, and this is highly beneficial to the English from their point of view. But neglecting these beneficial ways Government officers have been sowing dissensions between the Hindus and the Muhammadans, and though these quarrels may be either favourable or unfavourable to either of the two communities, to Government they will be injurious. Though there are different castes, religious sects and sub-sects and different opinions among the Hindus, they are certain to unite for a quarrel with either the Muhammadans or Christians or Chinese, and it is quite evident that such an union among them will not be favourable to a foreign people like the English. Notwithstanding this the high and low officers of Government consider themselves blessed by sowing dissensions between Hindus and Muhammadans, but we believe that by doing this they are performing a work that is highly foolish and self-destructive. Really speaking, we ought not to expose all this, but we have been led to say it by our loyalty to the British Government. We hope the inconsiderate officials will henceforward cease to foment quarrels between Hindus and Muhammadans in their own interests. [The *Khándesh Vaibhav* (51) of the 30th and the *Jagadhitechchhu* (44) of the 31st March also severely condemn the Government resolution as being partial to Muham-

madans and supporting the alleged improper measures adopted by the local European officers.]

Alleged inadequacy of the punishment meted out to the Mámlatdár, the Faujdár and the Chief Constable at Yeola in connection with the riots.

28. The *Muslim Herald* (174), in its issue of the 20th March, says:—We thank Government for its resolution on the Yeola riots and for the dismissal from service of the Mámlatdár, the Faujdár and the Chief Constable, but regret that no mention is made in the resolution of the faults for which these officers have been dismissed. The Hindus and the Muhammadans are unanimous in saying that these three officers are chiefly responsible for the fearful riots that took place at Yeola and Government seems to have come to the same conclusion. It is surprising that Government should have allowed them to escape with mere dismissal. If these officers could create riots while in Government service, they are sure to be more mischievous when they are out of service, and must not therefore be allowed to escape with slight punishment. Has Government considered the extensive loss of life and property caused at the instigation of these officers? They should be punished so severely that they will ever remember the punishment and never think of creating a riot again.

A false rumour in Bombay about the arrest of Mr. B. G. Tilak, editor of the *Kesari*, in connection with the Yeola riots.

29. The *Vártáhar* (87), in its issue of the 2nd April, says that on inquiry it is able to state that the rumour which has been current in Bombay since the afternoon of Friday last, the 30th ultimo, that Mr. B. G. Tilak, editor of the *Kesari*, had been arrested on a warrant at Poona for some remote connection with the Yeola riots and has been taken to Yeola, is totally false, and adds that the belief so long entertained by the people that such rumours will never prove true under the British Government is now shaken.

Rumour about the alleged contemplated prosecution of the *Kesari* and remarks thereon.

30. The *Dnyán Prakásh* (13), in its issue of the 5th April, says:—We need not tell the people of Poona that the rumour which had spread thick all over Bombay three or four days ago about the arrest of Mr. B. G. Tilak for certain articles in the *Kesari* on the Yeola riots is quite false. It has also been rumoured here for some days past that the police are thinking of prosecuting the *Kesari* for its articles on Yeola riots. His Excellency Lord Harris and his Councillors have committed big mistakes in the Yeola affair, but we do not think they will be so thoughtless as to prosecute newspapers under Section 123 *A* of the Indian Penal Code. Our Government are not unaware of the *Bangbasi* prosecution. Articles in newspapers may be an eyesore to some wilful police officers given to oppressing the rayats, but it will be more creditable to them to show their strength in preventing riots than in taking revenge upon newspapers by means of criminal prosecutions.

Mr. Acworth, Municipal Commissioner, Bombay, blamed for not communicating to the Native press of Bombay the acknowledment of the wedding gift from Bombay by Her Royal Highness the Duchess of York.

31. After giving substance of the letter addressed by Her Royal Highness the Duchess of York to Her Excellency Lady Harris, C.I., acknowledging the wedding gift from the presidency of Bombay, the *Bombay Samáchár* (111), in its issue of the 7th April, says:—This autograph letter from Her Royal Highness shows that the Duchess is as liberal-hearted and as kind to the subjects of Her Imperial Majesty as the other Princes and Princesses of the Royal Family. Such a kind-hearted Princess must have intended her letter of acknowledgment to reach not only the European residents, but the Natives of Bombay as well. But it is to be regretted that Mr. Acworth, the Municipal Commissioner, did not see the necessity of delivering the message to the Natives at the time of sending it to Europeans. He seems to have remained satisfied with sending a copy of the letter to the English papers for publication accompanied by a letter from himself. The question then arises, did not the Natives contribute to the gift? A large number of Natives contributed to it more or less, and they had a right to know of its acceptance by Her Royal Highness. [The *Jám e-Jamshed* (131) of the same date expresses similar sentiments.]

Disapproval of the proposed establishment of a Pasteur Institute for India and of the meeting held in the Town Hall, Bombay, in support of it.

32. The *Indian Spectator* (2), in its issue of the 1st April, writes:—It is hard to reconcile Lord Harris' desire for a free discussion at the meeting in support of a Pasteur Institute for Bombay with the wording of the precious announcement of the meeting and of the circular letter inviting attendance. Nobody seems to have thought there was going to be a discussion at such a gathering of friends, and none who took a different view of the question seems to have attended. But that is a small matter, and will doubtless be set right at a public meeting of protest to be held shortly at the Framji Cowasji Hall. The points to be settled are whether Pasteurism has already proved such a success as to be made universally applicable, whether a Pasteur Institute could possibly do its work in our climate, and whether we possess materials even for a qualified success. We think M. Pasteur is far too modest to claim unqualified success for his experiments, that the climate of this country is unfavourable to such experiments, and that we want trained men and requisite appliances for carrying on even these experiments of a doubtful character. This much may be safely asserted by laymen. It is open to them also to ask whether the large sum of money required for these experiments might not be spent on supplying the more urgent needs of science and humanity. For ourselves, we need hardly add that the scheme is so problematical, and so radically opposed to the instincts and habits of the people that it cannot take root in our soil. This becomes the more apparent when we are reminded of other harmless and inexpensive methods for the immediate object in view. We have very little liking for the movement, much less for the manner in which it is sought to be introduced. There will be time enough for a Pasteur Institute in India when other methods fail and when it is shown that such an institute can possibly be worked in our midst. Those of our ultra-loyal friends whose definition of loyalty is to carry out the behests of this or that man in power, will concede the reasonableness of what we have said. We cannot help viewing this movement with distrust, supplemented as it is by another sinister move—that of foisting a Vivisection Act upon the country, unknown to the people and absolutely uncalled for. It is strange that while a body of enlightened opinion is growing up against the Vaccination Act in England itself, and more so against the manner in which it is worked, our paternal Government should force upon us experiments of a more doubtful and objectionable nature. To think that a draft of this blessed Vivisection Act should have been sent to England and have received the approval of the authorities who had inspired it, and that neither the public nor the Legislative Department of the State should know about it! It is an apt illustration of the powers of the executive in India and the way in which those powers could be coerced by some of our irresponsible masters at Westminster. [The *Gujaráti* (101) and the *Kaiser-e-Hind* (103) of the same date, the *Indu Prakásh* (15) of the 2nd April and the *Jám-e-Jamshed* (131) of the 6th April also question the public character of the meeting held in the Town Hall, and strongly disapprove of the proposed establishment of a Pasteur Institute for India.]

Abolition of the "Pándhri Tax" levied on the people of the Central Provinces, recommended.

33. The *Native Opinion* (17) of the 1st April, in its English columns, writes:—While we thank the local *Times* for its bringing to the notice of Government the levy of the unjust "Pándhri Tax" on the people of the Central Provinces, we do not subscribe to the opinion that, unjust as it is, its levy may still further continue even for a day more. The taxable minimum under the income tax is Rs. 500, while under the above tax it is Rs. 250, and at the same time the nature of both is just the same. Under the circumstances is it just and reasonable to allow annual incomes below Rs. 500 to be taxed? Indeed, our contemporary of the, local *Times* suggests that when the question of taxation comes up afresh the Pándhri tax may be abolished. We should, however, like to know how a Government that holds the balance of justice in its hands could allow its officials to improvise this tax and itself to give it a legal sanction. Even the responsible officers will share in the opinion that its continuance is not just and equitable, and that justice and equity are of greater importance to Government

than the realisation of a few thousand rupees. We submit that those in authority will hasten to remove this administrative black spot, because, howsoever small an item of injustice, it must nevertheless lessen by so much the feeling of love and affection the people bear to the British administration.

A proposal to supply European soldiers in India with Australian beef.

34. The *Jám-e-Jamshed* (131), in its issue of the 3rd April, observes:—The Indian Government spends annually a large amount of money for supplying beef to British soldiers in India, and yet these soldiers complain that the beef served to them is lean and desire a better article ought to be supplied. At the Exhibition held last week in the Bombay Town Hall of Australian produce there was a large quantity of preserved beef, and Mr. Reid, the Australian representative, expressed his readiness to open depôts in large cities for supplying Australian beef to British soldiers. Government ought to duly consider the desire expressed by Mr. Reid, because it would be highly advantageous to Government to feed European soldiers on Australian beef even at a little higher cost than the Indian beef. Such an arrangement would prove highly gratifying to the Hindus and contribute to increase the number of cattle that are so essential for agriculture. The people would also be able to get milk in larger quantities. A committee composed of European and Native gentlemen ought to be appointed to consider Mr. Reid's proposal. [A correspondent of the same newspaper of the 6th April approves of the suggestion, and advises the cow-protection associations to memorialize Government on the subject.]

Khots and forests in the Ratnágiri District.

35. The *Chandrodayá* (30) of Chiplun, in its issue of the 29th March, in its local columns, says:—A public meeting of all the Khots in the Chiplun Táluka was held here under the presidency of Mr. Shridharpant Kánthdare. Mr. Nánásáheb Ghánekar explained the object of the meeting, described the past and present condition of the forests, and observed that the Sabha owed a deep debt of gratitude to the late Honourable Mr. Justice K. T. Telang and the Honourable Mr. Justice Fulton for their recent decision in a forest case. Mr. Drew, the acting Collector, the Honourable Mr. Pánse, 1st Assistant, and Mr. Crump, 2nd Assistant Collector, Ratnágiri, and Ráo Sáheb Deval, Mámlatdár of Chiplun, were also heartily thanked for their decisions in a forest case. Thanks were also voted by the meeting to the Honourable Messrs. Gangádharráo Chitnavis, Pánse and Nátu for their interpellations in the Legislative Councils in regard to forests, and to Mr. G. K. Deshmukh, High Court Pleader, for his services as General Secretary to the Forest Association and prime mover in the Khots' Association of the Ratnágiri District. It was also resolved at this meeting to engage the services of Mr. G. K. Deshmukh in the now pending forest suit of the Pimpli village and to defray its expenses from a fund to be raised for the purpose by collecting Rs. 2 from the managing Khot of every Khoti village.

Death of Ráo Bahádur Yashvant Vásudev A'thalye, Náib Diwán of Baroda, deeply regretted.

36. The *Native Opinion* (17) of the 1st April, in its English columns, writes:—There is again another useful and hard-working life lost which it will be very difficult to replace. Mr. Yashvant Vásudev A'thalye, Náib Diwán of Baroda, breathed his last here on Thursday the 29th instant at about 7 P.M. after a short illness, leaving a large circle of friends and admirers to mourn his loss. Mr. A'thalye was a typical worker in several fields and always left his stamp on everything he put his hand to. Although he was possessed of extraordinary capacity, his entire dislike to publicity and extreme modesty prevented his name being known over a far wider sphere than it actually was. But what was thus lost in breadth was more than made up for by depth, and whoever came in contact with him in whatever relation of life never failed to be inspired at once with a high regard for his attainments as well as with respect and love for his disposition. It will really be hard to find such great ability joined with so much modesty and simplicity, and Mr. A'thalye throughout his life served to illustrate to his friends and relations a very good ideal of plain living and high thinking. Courageous but never obtrusive, firm in his convictions but always open to reasoning, orthodox in life but full of sympathy for all reasonable social reforms,

extremely generous but without credulity, a great believer in education and patience, it may be said that he was one of the best productions of our local University. A kind friend, an affectionate son, a good brother and a great worker, Mr. A'thalye lived the life of the righteous, and has now left his friends only a memory, but at the same time a memory full of lessons.

37. The *Mahrátta* (4), in its issue of the 1st April, writes:—The sad news of the sudden death of Ráo Bahádur Yashvant Vásudev A'thalye, M.A., LL.B., Náib Diwán of Baroda, on Thursday last in Bombay is sure to be received with painful surprise and deep regret throughout the Mahárashtra. Whether as a High Court pleader or as a Councillor of the Baroda State, Mr. A'thalye was always respected for his sound scholarship and rigid moral character, and it would be no exaggeration to say that Mr. A'thalye's case was unique in this respect. Simple to a fault, open and frank yet inoffensive, firm and independent but still prepared to give due consideration to the opinions of others, he always commanded the respect and admiration of all who came in contact with him, and even his opponents freely acknowledged his sterling worth, intellectual as well as moral. We need not say how valuable the services of such a gentleman are in a Native State; and especially, in the absence of His Highness the Gáikwád in Europe they were simply indispensable. It is an open secret now that the Baroda Darbár cannot have all plain sailing during the absence of His Highness, and a colleague like Mr. A'thalye is sure to be specially missed at this time by the members of the Baroda Council. In fact, it would be difficult to fill up the vacancy caused by Mr. A'thalye's death in the administration of the State in an equally efficient manner. We say this without meaning any disparagement to the other graduates in the State; but if the loss to the State is so great, the loss to the whole Marátha community is greater still. [Several other newspapers of the week deeply regret this death.]

A request to the Bombay Government to construct bridges over streams and rivulets between Nágothna and Mahád.

38. A correspondent, writing to the *Subodh Patrika* (21) of the 1st April in its English columns, says:—Your good self and most of your readers must be aware that the road from Nágothna to Mahád is the key to the Konkan, and consequently the steamer communication between Bombay and Nágothna is not suspended even during the monsoons; but owing to the number of rivulets and streams that flow during the season between Nágothna and Mahád, travelling becomes so very inconvenient that passengers, Government officials not excepted, have often to stop at a place for days together on their journeys much against their will, for these rivulets and streams being not then fordable have to be crossed by small canoes, which the ferrymen refuse to take to the other side but for a fare by far higher than the one fixed by Government. Moreover, the passenger does not think it safe to commit himself to the mercy of these rivulets and streams, which are known to have drowned conveyances with the animals that drew them. This inconvenience, you as well as your readers will readily admit, will be easily removed by Government's causing bridges to be constructed over these rivulets and streams, if it is not the lot of this district to enjoy the benefit of a railway as contemplated in 1880.

Establishment of Benches of Honorary Magistrates at Bandora and Kurla recommended.

39. The *Bombay East Indian* (1), in its issue of the 5th April, writes:—In some towns, in order to facilitate the administration of justice and as equally important consideration, to reduce its cost, there are Benches of Honorary Magistrates consisting of the local men of influence, education and integrity. In the large and important suburban towns of Bandora and Kurla it would, it appears, be advantageous to make appointments of this nature. Men fully qualified to perform the duties required of them will not be wanting, and looking to these circumstances we hope Government will take the matter into consideration.

Withdrawal of a statement about the appointment of a person as an Honorary Magistrate in consideration of immoral services.

40. The *Hindu Punch* (41), in its issue of the 5th April, says:—On inquiry we find that there is no truth whatever in the report in connection with which we vaguely alluded in our issue of the 22nd February last to a Government officer who had recommended a person for being appointed Honorary Magistrate (*vide* paragraph 52 of the Report on Native Papers for the week ending 24th

February 1894). We thank Government for taking notice of our remarks. Government should inquire into the transfers and recommendations for appointments made about the time our articles appear and find out if there be any roguery, instead of giving us the trouble to communicate the names of those referred to by us, as we have neither the strength nor the will to undergo the consequent worry. Whatever may be the nature of the recommendations made by whomsoever, Government should look to the conduct, position, intelligence, &c., of the persons recommended before accepting the recommendations.

Alleged corruption of a certain Honorary Magistrate.

41. The same newspaper says that it does not know if there is any truth in the report that a certain gentleman who prefers to be called "Ráo Bahádur and Justice Wolf" is showing cleverness in taking bribes, that it is surprised at the Government's appointing a person who has no permanent abode and is apparently devoid of all means of subsistence, as Honorary Magistrate and a member of a Municipal Corporation, that the said Magistrate lives luxuriously although he is not rich, and that Government and their officers should ascertain whether he is honest.

Remarks on the court-martial held on the European soldier O'Hara for murdering three corporals at Ahmedabad.

42. Under the heading "Sentimental Philanthropy towards murderers and its consequences," the *Kaiser-e-Hind* (103), in its issue of the 1st April, observes:—Private O'Hara of the First Leinster Regiment stationed at Ahmedabad, who was recently found guilty of murdering three corporals of his regiment by a court-martial, will in course of time be executed. He has not excited the least sympathy of Europeans as he committed the brutal act without due cause. This is not the first time that he has been implicated in such a heinous crime. In 1889, in the Dum Dum murder case, which caused at the time a great sensation throughout India, O'Hara and another soldier were charged with committing the murder of a Native and the former was sentenced to capital punishment by the Sessions Court, Calcutta. If the sentence had been executed he would have been properly punished for his crime and the three European corporals would not have met their deaths at his hands. The man was acquitted on appeal by the Full Bench. He was also restored to his regiment, but now after an interval of five years God has justly punished him. He is, no doubt, responsible for the present triple murder, but those Europeans who saved him from punishment in the Dum Dum murder case may also be indirectly held responsible for them. Murders by European soldiers are increasing and Government ought not to allow them to carry arms except when they are on duty. [The *Hitechchhu* (129) of Ahmedabad, in its issue of the 5th April, expresses similar sentiments.]

Conduct of Mr. Doderet, First Assistant Collector and Administrator of the Sachin State in the Surat District, towards a Hindu gentleman who failed to *salám* him.

43. In alluding to the complaint made against the severity and high-handed conduct of Mr. Dodcret, First Assistant Collector and Administrator of the Sachin State in the Surat District, Mr. Ranchhoddás Bápubhái Visrám, writing to the *Bombay Samáchár* (111) in its issue of the 2nd April, observes:—I am the Hindu gentleman towards whom in the matter of not saluting him, Mr. Doderet behaved at Dumas in the Sachin State in the manner reported in some papers. The account is true. When he threatened to fine me I somewhat lost my temper, and there would have been a quarrel, but, as I was a stranger there and he was a high official, I remained quiet.

A complaint against Mr. V. S. Kelkar in charge Government medical dispensary at Karád in the Sátára District.

44. The *Vikshipta* (94), in its issue of the 31st March, says that Mr. Vináyak Sakhárám Kelkar, who is in charge of the Government medical dispensary at Karád in the Sátára District, is well up in surgery and efficient in other dispensary work, but he has become most unpopular on account of his making much use of abusive and indecent language towards male and female patients who attend the dispensary, and respectable people are quite disgusted with him, and women take offence at indecent expressions used by the doctor and sometimes return home without taking medicine.

Alleged inconvenience caused to merchants owing to insufficient number of hands in the Customs Department, Bombay.

45. A correspondent of the *Rást Goftár* (145), in its issue of the 1st April, observes:—The merchants at Bombay are put to great inconvenience since the imposition of the import duties owing to insufficiency of hands such as appraisers, weighers, &c., in the Customs Department, Bombay. This is to be seen at some of the goods sheds at the Prince's Dock. A large number of goods is received every week and it is very difficult for the weighers to weigh 10 per cent. of them within that time, and the merchants are unable to clear their goods in time. Those merchants who order goods from England may afford to wait for some time to take delivery of their goods, but the petty merchants who order goods, &c., from Goa cannot afford to wait long and to suffer pecuniary inconvenience. It is desirable that the Customs authorities should make such arrangements as will enable merchants to take delivery of their goods the day on which they apply for it.

Alleged ill-treatment of mill-hands by the mill-owners in Bombay.

46. In an article, headed, "Moglai under British Rule," the *Din Bandhu* (10), in its issue of the 1st April, says:—Almost all mill-owners make all sorts of attempts to frustrate the objects of the Indian Factories Act and oppress the mill-hands in various ways; but the latter being poor cannot obtain justice in a criminal or civil court, and not having any sympathizer have to submit to the oppression. Whenever the mill-hands strike work and assemble together to obtain redress of their grievances the manager or the agent of the mill always calls in the police, who are ever ready to render assistance to these wrong-doers. About 400 female hands in the Jacob Mills struck work on last Sunday as they were not paid in proportion to the work done by them, but instead of their grievance being removed 29 of them were prosecuted and fined for disorderly behaviour. That the mill-hands in the Jacob Mill are not paid their due is a complaint which exists since the commencement of the mill, and the recent strike of the female labourers was but an outcome of the long-standing complaint. We do not understand why the mill-hands are paid only 5 or 6 rupees for work for which they ought to get 9 or 10 rupees.

Establishment of a cow-protection society at Hubli.

47. A correspondent, writing from Hubli on the 31st ultimo to the *Dnyán Prakásh* (13) of the 5th April, says:—On Sunday before last a public meeting was held under the presidency of Ráo Sáheb Subráo Behatti, Pleader. The meeting was attended by more than a thousand persons. Mr. Krishnáji Abáji Guruji, owing to whose exertions a cow-protection society has been established at Hubli, addressed the assembly for about an hour and a half on cow-protection. The society has within a fortnight of its birth been able to save seven animals from being butchered.

A request to the Police Commissioner of Bombay in connection with the Id and Holi holidays.

48. The *Káside Mumbai* (136), in its issue of the 6th April, requests the Police Commissioner of Bombay to put a stop to the gambling that prevails during the Id holidays of the Muhammadans and to obtain necessary permission from Government to order the closing of liquor-shops for two days during these holidays and the Holi holidays of the Hindus, saying that by doing so the Commissioner will lay the Muhammadans under great obligation.

A request to the Police Commissioner, Bombay, to prevent butchers from carrying slaughtered animals in such a way as to hurt the feelings of the Hindus.

49. The *Rájyabhakta* (144), in its issue of the 3rd April, observes:—Last Saturday noon we saw two butchers carrying a slaughtered goat, all bloody, through Memon Street, Bombay. This was a horrible spectacle and it was strange that a police peon, whose number was probably 308 and who was standing near the Jakeria Masjid at the time, did not take steps to prevent the feelings of the Hindu passengers being hurt. Such occurrences are very rare, but as they are sometimes likely to cause disturbance of public peace we request Mr. Vincent, Police Commissioner, to make due inquiries into the matter and take necessary steps to prevent their recurrence.

Part II.—*Legislation.*

Comments on the Bill to amend the Deccan Agriculturists' Relief Act introduced into the Supreme Legislative Council.

50. The *Native Opinion* (17) of the 1st April, in its English columns, writes:—A fresh amendment of the Deccan Agriculturists' Relief Act has been introduced into the Supreme Legislative Council, and is in charge of Mr. Lee-Warner, so that the administrative interests of the local Government may be said to be in safe keeping. The Bill, together with its objects and reasons, will be shortly published, so that the general public as also our public bodies will be in a position to see how far the amending Bill will cure the evils perpetuated by the former enactments. One main feature of the amending Bill is the power of further application of the same to other districts, the consideration of which question the Supreme Government ought to take good precious care duly to weigh. The existing Acts have worked out the wreck of agricultural credit with the sáwkár, and the ultimate result is that the latter becomes practically the land-holder, even when prevention is the main object of the existing legislation. The latter are the product of both the Local and Supreme Councils and care will be taken to defend both the present and past views on the several points that may be placed before it. Indeed the object of the new Bill may be no other than the improvement of the agriculturists' condition, but strange to say that, with all this anxiety in his behalf, instead of any appreciable improvement, he seems daily to sink deeper and deeper into indebtedness. Why this should be so is a question that the new Viceroy would do well to grapple with. Indeed His Excellency's hands must be fully occupied with foreign politics, but we submit that the condition of a people is no less important than even foreign politics. The Indian agriculturist is the mainstay of Government, and his improvement ought to be the uppermost thought with the latter.

Part III.—*Railways.*

A complaint against the subordinate employés at the Dhárwár Station of the Southern Marátha Railway and a suggestion to the railway authorities.

51. The *Rájahansa* (161) of the 28th March, in its English columns, writes:—The public are, no doubt, under heavy obligations to the S. M. Railway for being supplied with a special train between Dhárwár and Hubli, running both in the morning and evening every day. But it is a pity that out of this laudable measure of convenience to the public there should arise unbearable hardships and unnecessary inconveniences to them. The other day we saw some passengers intending to travel by the mail train from Dhárwár to Hubli unnecessarily detained until evening, although they were ready with their tickets to catch that train. It is, indeed, painful to note that this is nothing but an unauthorised detention of passengers, and to let it remain unnoticed would lead to disastrous results. The object of the railway in starting a special train is highly praiseworthy, but the miserable condition to which passengers are driven by the subordinate employés on that ground is indeed painful. If, however, the railway authorities wish that passengers between Hubli and Dhárwár and *vice versa* should travel by the special train alone, an advertisement to that effect will remove all possible difficulties in the way, although such an act on the part of the authorities may not be beneficial to the public at large. If, on the other hand, the railway authorities wish otherwise, we hope they will take immediate steps towards putting a stop to such unauthorised acts on the part of their subordinates, and relieve the suffering passengers from unnecessary hardships and inconveniences.

Part IV.—*Native States.*

Installation of His Highness the Maháràja of Kolhápur hailed with joy and satisfaction expressed with the management of the State by British officers for the last 56 years.

52. The *Mahrátta* (4), in its issue of the 1st April, writes:—Kolhápur, though nominally a Native State, has been practically administered by British officers and on British models for the last 56 years, with one or two small exceptions, and the approaching installation ceremony is therefore of special and unprecedented interest not only to the subjects of His Highness, but the people of the Deccan generally. But if Kolhápur was unfortunate

in this respect, it is certainly far in advance of other States so far as the efficiency of the administration is concerned. The State was managed as a trust during the minority of its rulers, and as trustees the administrators have taken good care to bring up the State to the level of a British province in matters of public works, sanitation, education and other departments of public utility. The work of the Survey and Settlement Department in Baroda is still incomplete and probably may not be finished for some time to come; but the Mahárája of Kolhápur will experience no trouble on this account. The revenue of the State has increased from 14 to 18 lákhs; an Arts College is successfully working at Kolhápur; the town has been beautified by the erection of public buildings at the cost of about 60 lákhs of rupees; industrial exhibitions and agricultural shows have been organized; transit duties have been abolished, and the administration of justice has been placed on a firm basis. The Native States of Baroda and Mysore have gone further in some matters, but as regards the efficiency of administration Kolhápur is certainly not inferior to any of them at present, and if His Highness Sháhu Chhatrapati Mahárája improves upon the existing lines, we have no doubt that the State of Kolhápur would soon stand at the head of all Native States, and we might say also of British provinces. His Highness has fortunately received good English education, and if he but follows in the footsteps of his real father, the late Regent of Kolhápur, the success of his rule would be guaranteed.

53. The *Native Opinion* (17) of the 5th April, in its English columns, writes:—In the history of the Kolhápur State, the 2nd instant, on which the installation took place, would be a red-letter day and mark the period of the restoration of Native rule to that State. In the words of His Excellency, "for a long time there has been a minority, but during that time efficient care was taken and the interests of the State were attended to with judgment and a singleness of purpose, so that the results are patent to all." Of all the Southern Marátha States the State of Kolhápur is the largest, and like others commands a position of semi-independence. Situated in a fertile region and blessed with plenty, its fiscal growth has been quite steady, and the several public institutions raised during a course of years bear witness to the fact that though the proper head of the State could not, owing to his minority, take his position in the administration, things were well arranged for the minor prince. The administrative machinery is fully manned and in it there are a few capable men who, if formed into a Council, will materially help the administration of the State; and now that the Mahárája is enthroned, let us hope that he will do all in his power to further improve and give every contentment to the people. [Several papers of the week have devoted a large portion of their space to the history of the Kolhápur State, and a description of the arrangements made for celebrating the installation, which they consider an event of extreme rejoicing for the whole of the Maharáshtra if not the whole of India, inasmuch as that State is the only surviving State which has a direct connection with Shiváji, the founder of the Marátha Empire.]

His Highness the Mahárája of Kolhápur asked to follow the advice and not the actions of His Excellency Lord Harris or other English officers.

54. The *Hindu Punch* (41), in its issue of the 5th April, says:—Although the advice given by His Excellency Lord Harris to His Highness the Mahárája of Kolhápur is good, its real value will be found on comparing it with the personal conduct of His Excellency or that of the Bombay Government. Since a king should respect the rights of his subjects, should not His Excellency the Governor and other servants of Her Majesty the Queen do the same? Is it beyond the power of His Lordship to show by his own conduct that a ruler guided by good councillors will never meet with disappointing failures, that he should not be extravagant in the management of State expenditure and should adopt other advice which other people are asked by His Excellency to follow? Has money not been extravagantly spent from the Indian treasury, has public opinion not been trampled down, and has perfect indifference not been shown by Government to the security of the lives and properties of the people? Has Lord Harris ever considered all these matters? It is easy to be profuse in giving advice to others, but mere advice produces

little effect. Whatever things are good should be practised by all. His Highness the Maharája of Kolhápur should shape his conduct according to the advice and not the actions of His Excellency Lord Harris or other English officers.

The loss which Káthiáwár will suffer by the expected separation of Mr. Beaman from that province.

55. The *Káthiáwár News* (104) of the 4th April, in its English columns, writes:—We hear that it is likely that Mr. Beaman, the Judicial Assistant, will be going on three months' privilege leave in May next, and that it is equally likely that he may be promoted out of Káthiáwár on his return from leave. Of course, for Mr. Beaman's sake his friends and admirers would not desire to come in the way of his promotion. But how about the province? Would it not be a serious loss to Káthiáwár that a judicially trained and exceptionally endowed officer should, after nine years' acquaintance with the ways of the people and the different customs of the province, be removed to another district where he will have to recommence his studies of the people and their ways? Is it not a feasible thing that Government should continue to the province so much experience gained at Government's own expense without inflicting on the individual officer a hardship which necessarily would be the consequence if he were not promoted according to his right? Is there nothing like graded appointments in the Judicial Department, and might not Mr. Beaman be raised in his grade and thus kept in the province? If that is difficult, then why should not Government give to Mr. Beaman additional duties which, we see, are given to special officers, who for the duties they have to perform appear to us most exorbitantly paid? We believe that in the Sadiáváv Commission Mr. Heaton, for no fault of his own, but on account of the exigencies of the work, had to remain without doing any work for days and days, for which, of course, he necessarily had to be paid. This was not Mr. Heaton's fault at all, but it is certainly due to a faulty system that so much expenditure was incurred. Why should Mr. Beaman not have been appointed to perform the same work?

Alleged lavishness of His Highness the Jám Sáheb of Jámnagar and a request to the Diwán in the matter.

56. The same newspaper writes:—Since his recovery His Highness the Jám Sáheb of Jámnagar has been giving away large sums of money in charity, which is a good thing; but, at the same time, we hear that he has been spending money most lavishly in other directions, which is not a good thing and which is certainly injurious to the interests of the State. The latter extravagance should, in the first instance, be checked by the Diwán, if he has any sense of his own responsibility. If the Diwán is not able to check it he is not fit for his post. We should like the Agency to insist upon the principle that a Diwán without authority, however good he may be individually, is ultimately as disadvantageous to the State as a corrupt or a bad Diwán. The authority and responsibility of the Diwán seem to be, we are afraid, not kept in such high regard by Agency officers as they ought to be. The Diwán is directly responsible to the Agency for the good government of the State and the Agency officers must make him feel that. If he believes that he has not sufficient authority, such a plea ought never to be accepted. As a rule, such pleas are not always accurate, since they are probably put forward to shield other weaknesses and deficiencies. But even if such pleas were true, ought the Agency to accept them? We are of opinion that the Agency should distinctly intimate all such Diwáns that if they have not authority enough to control and check abuses in the State they ought to retire, and certainly ought not to look to the Agency for support or sympathy. Once such a principle is strictly enforced and universally observed in Káthiáwár, bad administration in most of the States will receive a great check.

Remarks in connection with the costs of the Prabhás Pátan Riots Commission.

57. The same newspaper refers to the expenditure incurred by the Junagad State for the Prabhás Patán Riots Commission and observes:—It will be seen that the Judges cost the State Rs. 14,400 per month, the defence costs the State Rs. 11,250 per month irrespective of Lord Colin Campbell's fees which are paid by the Muhammadans, and the prosecution costs the State only Rs. 3,750 per month. We do not know what equivalent per month Mr. Mánekshah's services will come to, because we believe he attends

very irregularly, and he is paid Rs. 150 a day whenever he comes. He was not in the Magistrate's Court for more than 10 days or a fortnight. Before the Sessions he has certainly not been present for the last month and more. Comment upon the arrangement is unnecessary; but there is no question that the Hindus feel the inequality, and the figures show how much they are justified in doing so. We do not forget that Mr. Jardine is to be brought at the end, and probably at great expense. But what is the benefit of such an arrangement really either to the State or the Hindus? As Mr. Wadia put it to Mr. Gokuldás in his letter, the ablest counsel who has never heard any evidence nor seen a single witness cannot possibly do justice to the case, and particularly a counsel of Mr. Jardine's usual engagements, which are all-engrossing in Bombay, could never be expected to do justice to the case when he has been absent throughout the inquiry.

Alleged appointments of incompetent Gujarátis to high posts in the Cutch State and the consequent mismanagement of the State.

58. The *Kutch Samáchár* (132) of the 2nd April, in its English columns, writes:—Since the promotion of one Gujaráti man from the position of private secretary to Sir Mangaldás Nathubhái on a pay of Rs. 70 or 75 per mensem to that of tutor, and subsequently private secretary to the present Ráo of Cutch on the high salary of Rs. 600 per mensem, the stream of Gujaráti incapables has flowed unrestrictedly into Cutch. We have in the official ranks of Cutch, men, who in ninety-nine cases out of a hundred are absolutely innocent of any trace of liberal education. We are *not* exaggerating. There are not more than, say, eight Gujaráti officials—we are afraid we are over-estimating even at that figure—who have passed even their Matriculation Examination; and yet these good people occupy such responsible posts as those of Private Secretaries, Huzur Personal Assistants, Judges, Magistrates, Revenue Commissioners, and what not. How much of efficiency would you expect from a Subordinate Judge, bearing not any particularly brilliant reputation as a judicial officer, suddenly finding himself raised into a Diwán of a province? Or, from a quondam playwright of some reputation, but innocent of any liberal education or administrative experience, who has been, without the least preparation, raised into a "For Diwán" (whatever that may mean) on Rs. 500 per mensem? Or again, from a man, equally a stranger to liberal education or administrative affairs, lifted from being a Private Secretary to a private gentleman into a Private Secretary to a ruler of a province on a princely salary? It is not very surprising, then, that a friend of the "For Diwán" gentleman should be appointed Agent for Cutch in addition to such an able man as Mr. Javerilál Umiáshankar Yájnik, or that a nephew of the Diwán possessing medical qualifications for which his Cutchi *confreres* draw Rs. 15 or 20 per mensem should be suddenly pitch-forked into a responsible medical position, on a salary more than quadrupled, and with special privileges, such as, for instance, of enjoying his furlough of a month or two, four, eight, or even twelve months, and obtaining the whole pay as a special case! Three other relations of the Diwán, with similar qualifications, that is to say, qualifications that are quite a *quantite negligeable*, have been provided with snug "berths," in one case a "berth" being specially created for the lucky occupant. Note again that a brother of the Private Secretary, with qualifications worth hardly more than Rs. 15 per mensem, enjoys, by reason of his birth, a salary of Rs. 125 to 150 as a clerk. A brother-in-law of the same official has been similarly given a "lift." But the most wonderful favourite of all is a Mr. Shivlál Dhaneshwar, whose qualifications are unknown to fame though pretty well-known to notoriety. The people are mortally wearied of him. As they have no faith in him, they now and then petition to have their cases transferred to some other official—a less devoted worshipper of Mammon. Such transferred cases number more than a hundred. One of the petitioners for a transfer urged reasons for it which furnish a commentary so startling on the administration of Cutch affairs by Gujaráti officials, that it will need no emphasis from us. His name was Sákarchand. His wife sued her husband for maintenance before Mr. Shivlál. The husband knew of a *laison* existing between the judicial officer and his wife.

So when put upon his defence he said with an awfully blunt directness, "Am I to give her bread, when it is you who——?" Poor fellow! He petitioned the Varishta (Supreme) Court for transfer of the case. In his affidavit before the Supreme Court he repeated his indignant protest. The Judge put on record that Mr. Shivlál Dhaneshwar should clear his character from the serious charge of adultery or else should transfer the case to the Bhuj Court! He took the latter alternative, and of course is still enjoying his judicial authority and sporting his refined impulses. Poor Diwán cannot do anything, because Mr. Shivlál is a favourite of virtually a greater official than himself.

ATMARAM V. PATKER, 7

Acting Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 10th April 1894.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
8	„ Young India	Baroda	Weekly	150
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,000
12	„ Dnyánodayă	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly	425
14	„ Hitopadeshak	Bombay	Weekly	1,000
15	„ Indu Prakásh	Do.	Do.	900
16	„ Mantri	Poona	Do.	...
17	„ Native Opinion	Bombay	Bi-Weekly	600
18	„ Prabhákar	Do.	Daily	350
19	„ Rámdás	Bijápur	Weekly	600
20	„ Shetkaryáncha Kaivári	Bombay	Do.	500
21	„ Subodh Patrika	Do.	Do.	950
22	„ Sudhárak	Poona	Do.	3,009
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	150
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	...
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	650
46	„ Kalpataru	Sholápur	Do.	250
47	„ Karmanuk	Poona	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly	1,500
49	„ Kesari	Poona	Weekly	4,300
50	„ Khándesh Chitragupta	Dhúlia	Do.	230
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khara Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	200
54	„ Maháráshtra Kokil	Sátára	Monthly	2,000
55	„ Maháráshtra Mitra	Do.	Weekly	250
56	„ Maháráshtra Vritt	Do.	Do.	...
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár	Ahmednagar	Weekly	150
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni	Do.	...
62	„ Nyáyă Sindhu	Ahmednagar	Do.	175
63	„ Pandhari Mitră	Pandharpur	Do.	260
64	„ Pen Samáchár	Pen	Do.	...
65	„ Poona Vaibhav	Poona	Do.	3,200
66	„ Prabodh Chandrika	Jalgaon	Do.	100
67	„ Prabodh Ratnă	Bársi	Do.	235
68	„ Prántik Samáhár	Poona	Do.	...
69	„ Pratod	Islámpur	Do.	300
70	„ Rághav Bhushan	Yeola	Do.	250
71	„ Ratnákar	Kaládgi	Do.	50

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
72	The Saddharmadip	Alibág	Monthly	...
73	" Sanmitra	Bombay	Do.	...
74	" Sarvadaman	Poona	Do.	...
75	" Satya Nirnayă	Bárámati	Weekly	...
76	" Satyă Prakásh	Poona	Do.	...
77	" Satyă Sadan	Alibág	Do.	200
78	" Satyă Shodhak	Ratnágiri	Do.	400
79	" Sholápur Samáchár	Sholápur	Do.	260
80	" Shri Shiváji	Poona	Do.	300
81	" Shubh Suchak	Sátára	Do.	260
82	" Sudhákar	Pen	Do.	300
83	" Sumant and Satyă Sudha	Kárwár	Do.	300
84	" Tukárám	Ahmednagar	Do.	250
85	" Udyogavriddhi	Poona	Do.	...
86	" Vanapriya	Chikodi	Fortnightly	100
87	" Vártáhar	Bombay	Tri-weekly	700
88	" Vengurla Vritt	Vengurla	Weekly	175
89	" Vichár	Dhárwár	Monthly	500
90	" Vichár Ságar	Baroda	Weekly	650
91	" Vidushak	Karád	Do.	300
92	" Vidya Vilás	Kolhápur	Do.	275
93	" Vijay	Sháhápur	Do.	250
94	" Vikshipta	Bombay	Do.	600
95	" Vividh Dnyán Vistár	Do.	Monthly	500
96	" Vrittadhára	Dhár	Weekly	150
97	" Vrittasár	Wái	Do.	285
98	" Vritt Sudha	Sátára	Do.	200
99	" Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
100	The Gujarát Darpan	Surat	Bi-weekly	700
101	" Gujaráti	Bombay	Weekly	2,450
102	" Gujarát Mitră	Surat	Do.	800
103	" Kaiser-e-Hind	Bombay	Do.	2,500
104	" Káthiáwár News	Rájkot	Bi-weekly	..
105	" Suryă Prakásh	Surat	Weekly	375
	GUJARA'TI.			
106	The Ahmedabad Times	Ahmedabad	Weekly	250
107	" Ajab	Surat	Monthly	700
108	" Akhbáre Sodágar	Bombay	Daily	800
109	" A'ryă Dharm Prakásh	Do.	Monthly	400
110	" Bhim Sen	Do.	Weekly	...
111	" Bombay Samáchár	Do.	Daily	2,200
112	" Broach Mitră	Broach	Weekly	350
113	" Broach Samáchár	Do.	Do.	700
114	" Buddhi Prakásh	Ahmedabad	Monthly	580
115	" Cambay Gazette	Cambay	Fortnightly	...
116	" Chának	Surat	Monthly	500
117	" Chandra	Do.	Do.	600
118	" Darbár Patrika	Ahmedabad	Weekly	...
119	" Deshi Mitră	Surat	Do.	1,200
120	" Din Mani	Broach	Do.	...
121	" Dnyán Darshan	Do.	Monthly	...
122	" Dnyán Sudha	Ahmedabad	Do.	250
123	" Dnyán Vardhak	Bombay	Do.	600
124	" Fursad	Do.	Do.	400
125	" Gap Sap	Do.	Fortnightly	300
126	" Gul Afshán	Do.	Monthly	1,200
127	" Hindi Punch	Do.	Weekly	450
128	" Hindusthán	Ahmedabad	Do.	716
129	" Hitechchhu	Do.	Do.	500
130	" Jain Patrika	Surat	Fortnightly	...
131	" Jám-e-Jamshed	Bombay	Daily	2,200
132	" Kachha Samáchár	Do.	Weekly	400
133	" Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
134	" Kaira Vartamán	Kaira	Weekly	100
135	" Kám Dhenu	Bombay	Monthly	1,200
136	" Kasid-e-Mumbai	Do.	Tri-weekly	...
137	" Káthiáwár Times	Rájkot	Bi-weekly	1,200
138	" Kelavni	Baroda	Monthly	500
139	" Madhur Vachan	Bombay	Do.	500
140	" Nure Elam	Do.	Do.	320
141	" Nyáyadarshak	Ahmedabad	Fortnightly	...
142	" Praja Mitra	Karáchi	Weekly	200
143	" Praja Pokár	Surat	Do.	800
144	" Rájyabhaktă	Bombay	Do.	1,300
145	" Rást Goftár	Do.	Do.	1,697
146	" Samsher Báhádur	Ahmedabad	Do.	300
147	" Satyă Mitră	Bombay	Do.	500
148	" Satyă Sodhak	Surat	Fortnightly	500
149	" Satyodaya	Dohad	Weekly	68
150	" Sneha Sindhu	Kaira	Do.	275
151	" Stri Bodh	Bombay	Monthly	160

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
152	The Stri Mitră	Bombay	Monthly	697
153	" Surat Akhbár	Surat	Weekly	600
154	" Svadesh Bandhu	Mahudha	Do.	210
155	" Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
156	" Vartamán Tatva Darshak	Bombay	Fortnightly	...
157	" Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
158	The Hubli Patră	Hubli	Weekly	...
159	" Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
160	The Karnátak Patră	Dhárwár	Weekly	400
161	" Rájahansa	Do.	Do.	510
	KA'NARESE.			
162	The Chandrodayă	Dhárwár	Weekly	200
163	" Karnátak Vaibhav	Bijápur	Do.	400
164	" Karnátak Vritt	Dhárwár	Do.	...
165	" Lokă Bandhu	Do.	Do.	190
166	" Rasik Ranjini	Gadag	Do.	300
167	" Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
168	The Chandrika	Bágalkot	Weekly	...
169	" Shri Siddheshvar	Do.	Do.	150
	HINDI.			
170	The Bhárată Bhráta	Rewáh	Fortnightly	375
171	" Bhásha Bhushan	Bombay	Monthly	400
172	" Bombay Baipar Sindhu	Do.	Weekly	250
173	" Ratnaprakásh Ratlám	Ratlám	Do.	100
	ENGLISH AND URDU			
174	The Muslim Herald	Bombay	Weekly	300
	URDU.			
175	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
176	" Alam Aphroz Bambai	Bombay	Tri-monthly	450
177	" Charkhári Akhbár	Rewáh	Fortnightly	23
178	" Dhár State Gazette	Dhár	Weekly	280
179	" Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
180	" Gwalior Gazette	Gwalior	Do.	850
181	" India Gazette	Bombay	Do.	400
182	" Khair Khah	Do.	Daily	...
183	" Kushful Akhbár	Do.	Weekly	150
184	" Muin-ul-Mulk	Do.	Daily	...
185	" Vakil Islam	Do.	Do.	...
186	" Zabán	Do.	Monthly	...
	PERSIAN.			
187	The Iklil	Karáchi	Weekly	...
188	" Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
189	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
190	The Baroda Vatsal	Baroda	Weekly	1,000
191	" Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
192	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
193	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
194	" Muin-ul-Islám	Do.	Do.	300
195	" Prabhát	Hyderabad (Sind)	Do.	400
196	" Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
197	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
198	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

PART I.—*Politics and the Public Administration.*

Remarks in connection with the whispers about the retirement of His Excellency Lord Elgin and the appointment of His Excellency Lord Harris as Viceroy in case the Conservatives returned to power after the dissolution of the present Parliament.

1. The *Kaiser-e-Hind* (103) of the 8th April, in its English columns, writes:—It was being whispered in Calcutta Society a week ago, with what truth or foundation in fact it is impossible to ascertain, that in the event of a dissolution of Parliament and the return of the Conservatives to power, the Viceroy will tender his resignation and return to England. That is gossip number one. Gossip number two, which emanates from the same circle, is that in that contingency the Governor of Bombay will be promoted to the vacant Governor Generalship! We do not lay credence in either story. But let us take the gossips by themselves and think out whether the two events are likely to happen. Of course, all depends on the return of the Conservatives to power. The motto of the Tory is to keep down India and the Indians. India, in the opinion of the Tory, is only to be governed in the interests of the Englishman. "Spoliation of India"—that is the shibboleth of that party. "India for the Indians" is the righteous motto of the Liberals. Hence any high-souled and high-minded Viceroy, as we have already known Lord Elgin to be, may, under the contingency foreshadowed, resign. It would not surprise us if he did. No statesman, fully conscious of his duties and responsibilities to the Indians, can ever submit to be guided in his administration by the subversive principles which the Tory party as a party profess as far as Indians are concerned. This probability of the resignation of our Liberal Viceroy leads us to the second question. Is Lord Harris likely to be the next Viceroy? He may or may not be. It is said that His Lordship was one of the seven *applicants* for the Viceroyship vacated by Lord Lansdowne. So that, from that circumstance, it may not be unreasonable to infer that Lord Harris may be seriously contemplating his translation. But party considerations and party politics are of paramount importance. These dominate the selection, and if we are solely to be guided by those considerations, then it is more than doubtful that Lord Harris could have the slightest chance of the Viceroyship. But assume that he is selected, the question then turns up whether he is the fittest person for the post. Of course, the most prominent reason, which his friends, admirers and supporters may urge, will be that he has served his apprenticeship. And that a peer and a Governor is a better person to be a Viceroy than a peer and a person who had had no apprenticeship of the administration of the country. But against that argument is the counter one. That it is not necessary that a Viceroy should be an apprenticed hand. In fact it has been an acknowledged principle that an Englishman, trained in the free atmosphere of England, is infinitely better than one, who has served in India. There has hitherto been no precedent of a Governor having been promoted to a Governor Generalship. Sir John Lawrence was the only exception. But Sir John was an exceptionally able administrator and it would be impertinence to compare Lord Harris to Sir John Lawrence. In fact, we are sure, Lord Harris himself would shrink from any comparison whatever with that great Panjab civilian and Saviour of India. The only other ground on which the selection could be held justifiable is the ground of "proved merit and ability." As far as this test is concerned, we may boldly say that were a plebiscite to be proposed—we mean an independent one, and not an inspired affair of an interested official caucus—His Lordship, if he is at all conscious of his failure as Governor, (we speak in spite of his Kolhápur "antidote") would shrink from that test also. No doubt His Lordship is a well-meaning man. But that is not all that is required of a rule who aspires to Govern thirty krors of souls. Administrative abilities and true statesmanship, apart from close sympathy—those are wanted, and, so far as these qualifications are concerned, we think we are voicing the intelligent and independent sentiments of the people of this Presidency when we say that he has proved himself a failure. And it would be a disaster to have such an administrator to be our next Viceroy, specially in these critical times when a Viceroy of the genius of a Canning, the courage of a Northbrook and the righteous determination and genuine sympathy of a Mayo and Ripon is wanted. We write these lines in order to guard our

people from the untoward happening. His Lordship's time is fast coming to an end. Already he has been weighed in the public scales and found to be wanting. Let all India beware that the Conservative Ministry, if it come to power at all, does not steal a march over them and saddle them with a Viceroy who may, we fear, prove even more unpopular and unsympathetic than a Lansdowne. Whether the gossip be true or false, let us bestir India and keep it wakeful. We think it our bounden duty to ring the *tocsin*, though the alarm may perchance prove to be unfounded.

Curtailment, instead of extension, of the tenure of office of His Excellency Lord Harris as Governor of Bombay, desired.

2. The *Gujaráti* (101) of the 8th April, in its English columns, writes :—It is argued that if Lord Harris' term of office were sufficiently prolonged, the new Governor would be in Bombay at the beginning of the cold season. The proposal, in the first place, impliedly casts a reflection upon the intelligence of persons who are sent to rule over this presidency. Lord Harris has everywhere been telling the public that for the formation of a sound conclusion it is necessary to weigh both sides of a question. Surely His Excellency, therefore, could not have placed himself entirely at the mercy of his official councillors. Governors are surely not children whose moral and intellectual growth need be carefully watched during the impressionable period of their life. Secondly, the proposed way out of the difficulty is not the only possible course. Instead of prolonging Lord Harris' term of office, why not curtail it by a few months so as to allow the new Governor to come out here long before the commencement of the hot season? It was evidently not the business of the correspondent of a local daily to put forth this suggestion. It is, however, worth considering, if the real object of the letter was what it professed to be. But if it was simply a feeler put forth to sound public opinion regarding the merits of Lord Harris' administration, we must candidly say that the public are not particularly anxious to see His Excellency's Indian career prolonged to the great inconvenience of the Conservative party in England, where he is likely to be more useful than in this country. (Several other papers express similar sentiments.)

Disapproval of the proposal for an extension of His Excellency Lord Harris' tenure of office.

3. In alluding to the proposal for an extension of His Excellency Lord Harris' tenure of office, the *Arunodayá* (24), in its issue of the 8th April, says:—Under His Lordship's administration the epidemic of Hindu-Muhammadan riots has broken out and improper resolutions in connection therewith are being issued; and if His Lordship retired from office before the expiry of his term, the performance of a new act of this drama, which might otherwise take place, would be avoided, or there would be an opportunity to see whether the epidemic disappears with the conclusion of His Lordship's administration.

4. With reference to the proposal for an extension of His Excellency Lord Harris' tenure of office, the *Shri Shiváji* (80), in its issue of the 6th April, says:—His Excellency Lord Harris is as ignorant of the public opinion of the presidency as he was when he arrived here. Certainly the tenure of such a Governor need not be extended for six months more. On the other hand, it would be well were his tenure reduced by a similar period and a suggestion to that effect ought to have been made. Wherever the Governor resides, whether at Bombay, Poona or elsewhere, he ought to make himself acquainted with public opinion. [The *Kesari* (49), in its issue of the 10th April, makes similar observations.]

Debate on the Indian Budget for 1894-95 in the Supreme Legislative Council.

5. The *Indian Spectator* (2), in its issue of the 8th April, writes :—Mr. Westland's reply was an exhaustive one so far as the points are concerned, against which the non-official members of the Council had directed their attacks. Whether his answer was satisfactory is an entirely different question. We would have been glad had he made it plain how the Congress proposals, if given effect to, would really increase the expenditure and reduce the revenue, and produce a condition of things insoluble to ordinary mortals. Whether those proposals are all imbued with good common sense,

and practicable or not, the leaders of that movement cannot certainly be charged with being actuated by a desire to bring India to a state of hopeless bankruptcy. We cannot understand what he was driving at when Mr. Westland said that he could quote from the critics themselves in support of the view, that there are directions in which the Government might increase with advantage the expenditure of the country. He forgets that these critics propose to curtail it in other directions to a greater extent. His defence of the diversion of the famine grant was as lame as it could be, and the public is not likely to be convinced, even on the strength of the quotations he adduced, that there was no moral and legal pledge that the fund would be utilized only in relief of famines or in permanent works facilitating such relief when necessary. He was most eloquent in defending the Exchange Compensation Allowance, and instead of admitting even so much that it was untimely, he regretted that it had not been given ten years ago, and that its sphere of operation was not as wide as it should be. We admit that the European services in India are composed of honest and efficient men, and that they must be paid liberally enough to live in comfort and seeming affluence in India, and further that they should have the means of enjoying periodical rests in England after hard service here. We may even concede that they should have the means of giving their children an English education. The question, however, is whether they are not even now paid sufficiently well for all this. And the further question is whether their demands should have been granted at a time when the resources of the country are straitened in the extreme, and when, for their sake, all internal development has been stopped. To these questions a satisfactory answer has yet to be given.

6. The *Indu Prakásh* (15) of the 9th April, in its English columns, writes:—The budget has been discussed from all points of view, and no item of any importance connected therewith has been left unnoticed. All the members seemed to be in a very charitable mood and all have observed studied moderation in dealing with the arguments of their adversaries. Government could not have failed to see the change in the way in which the accredited representatives of the people have handled the budget and what readiness they have shown to give credit to the Government for good intentions and pure motives. These happy results of the cautious reform introduced by the Indian Councils Act last year cannot have been unnoticed by those who were apprehensive of the safety of the Empire owing to the innovation introduced. Indeed the elected members who spoke on the occasion have been so guarded and cautious in their utterances that some amongst us will be inclined to quarrel with them for being swayed by feelings of sympathy with the Government for the condition—miserable no doubt—in which they have found themselves owing to their recklessness in the past and also up to the present day. However that may be, the speeches of the non-official members as also those of the official members are well worth a study.

Theft of ex-king Theebaw's jewels by Private White and the way in which it is sought to regain them.

7. The *Mahrátta* (4), in its issue of the 8th April, writes:—The story regarding the theft of king Theebaw's jewels by Private White and the way in which it is sought to regain them, as described in this week's telegrams to the dailies, do not reflect much credit either on the conduct of the officials who seized Theebaw's treasury or of the persons who are now trying to recover the stolen property. It is certainly scandalous that a reward out of the property stolen should be offered to the thief or his accomplices or abettors, in order that he or they may surrender the rest, and that this should be done not by a private individual, but by the British Government. If the account telegraphed be correct, both White and Mobb appear to be any but honest men, and they ought to be dealt with accordingly. But when the deposition of Theebaw himself rests on at best dubious grounds, there is no reason why the British Government should exhibit a more tender conscience regarding the jewels of the ex-king of Burma. Law dignifies these acts by what they call the "acts of the state" so as to be beyond the reach of the canons which govern the ordinary affairs between man and man; and we must all bow down to the law. [The *Kaiser-e-Hind* (103) of the 8th and the *Dnyán Prakásh* (13) of the 12th April express similar sentiments.]

Approval of the proposed establishment of a Pasteur Institute in India.

8. The *Káthiáwár News* (104) of the 7th April, in its English columns, writes:—The intention of establishing a Pasteur Institute in India, which hopes to provide a remedy—the best yet known—against Hydrophobia, must meet with support from all quarters, specially when the treatment is to be provided free of all cost, including travelling expenses, to those who are unable to pay. A strong and respectable committee is formed to aid in the establishment of the Institute, and we are glad to note that on the Committee there is one to represent Káthiáwár, we mean the enlightened Prince of Pálitána, Kumár Shri Sámatsingji, who takes a lead in all such charitable organizations. The Committee appeal to the people in general and to the princes, noblemen, and great Zamindárs, because they stand in a *quasi* paternal relation to their people, many of whom are too poor to contribute themselves, and all of whom are at present practically denied the advantages of the treatment, owing to their poverty or ignorance, or objections to crossing the sea. And we hope that the appeal will be loudly responded to from all quarters of India.

Disapproval of the proposed establishment of a Pasteur Institute in India.

9. The *Gujaráti* (101) of the 8th April, in its English columns, writes:—If Mr. Hankin, who was good enough to tell the public that those who differed from his views regarding the merits of a Pasteur Institute in India possessed no brains, had been present at Wednesday's meeting held at the Frámji Cowásji Institute, he would have himself admitted on hearing Dr. Bahádurji's address that the lecturer was unquestionably endowed with brains of a very superior order. He would have also seen that the meeting was really representative of the different sections of the native community and realized for himself that a strong body of public opinion is entirely opposed to the establishment of a Pasteur Institute for the purpose of providing a fat berth to some one at the expense of the Indian public. Dr. Bahádurji showed to the satisfaction of his audience that Pasteur's hydrophobic cure is yet in an experimental stage and not accepted by some of the greatest leaders of medical thought in Europe. He differentiated the small-pox vaccination system and Mr. Pasteur's method, and endeavoured to prove that the latter was opposed to the canons and principles of true scientific reasoning and investigation. While the rate of mortality from hydrophobia was only one per million, that in cases of fever, phthisis, and other diseases was higher. Our hospitals are very badly equipped, and the Indian intellectual atmosphere is yet unfit for bacteriological investigation. Under these circumstances it was absurd that the more urgent claims of science and humanity should be ignored and a doubtful project encouraged and supported, even though it were countenanced by Governors and Lieutenant-Governors. Dr. Bahádurji's lecture was eloquently delivered and highly appreciated. Altogether, the meeting was a success and a more decided success than the hole and corner meeting at the Town Hall which by a touch of the magic wand was at the last moment transformed into a "public meeting." We congratulate Dr. Bahádurji upon the pluck, energy, courage and intelligence he has displayed in opposing this selfish movement, and the ability and fluency with which he handled the subject shows that he has in him the qualities of a great physician as well as the germs of a successful and fearless public man.

10. The *Indian Spectator* (2), in its issue of the 8th April, writes:—So little of a case appears to us to have been made out at the Town Hall meeting in favour of a Pasteur Institute for India, that it was scarcely necessary to oppose the movement at a public meeting. But some sort of protest was called for, if only to show that the public was alive to its responsibility in the matter. And we are glad the protest was delivered with all the weight of professional and social authority. The officials, from Lord Harris down, do not seem quite to have committed themselves. May we hope they will try to keep an open mind on a question that has not yet been settled—and probably never will be—in the home of free inquiry and ingenious fads?

11. The *Kaiser-e-Hind* (103) of the 8th April, in its English columns, writes:—Dr. K. N. Bahádurji gave an effective counterblast to the advocates of Pasteurism at the Frámji Cowásji Institute on Wednesday last. The public

meeting, before whom he most ably and scientifically discoursed in eloquent terms for more than an hour, was a pleasing contrast to the bogus affair which, at the beck of certain high authorities, was able to call together no more than 200, all told, of the Fashionable Society—the so-called "friends and supporters" of the flaming street placards—at the Town Hall on Friday week! "Look on this picture and on that," ye readers, and judge for yourselves which you would prefer and approve. Perhaps no scientist of the genuine type (for the brummagem character is as fruitful in the State-subsidised department of medicine as the half-starved witlings on the banks of the Nile), could have more mercilessly exposed the impostures of the notorious French *Savant* than Dr. Bahádurji. For the first time the citizens of Bombay were made aware of the depth of the hollowness of Pasteurism and of its signal failure. The learned M.D. of the London University demonstrated to the hilt how the public of Europe was for a time palmed off by the miracles the French vivisectionist had performed in the cure of hydrophobia. Those who care to understand what Pasteurism in reality is, must study the full text of Dr. Bahádurji's speech. It is, indeed, a most valuable contribution to the local literature on the subject, brimful as it is of facts and arguments and statistics. The Pársi doctor has broken the charm. He has dispelled many a long delusion. He has, in short, unmasked this unscientific imposture of the latter days of the nineteenth century. And we are all grateful, indeed, that the agitators of the bogus "public" meeting gave him an opportunity to make the public keenly alive to the utter vacuity of this new nostrum. That it is an utterly unscientific and worthless nostrum is conclusively proved by the fact of Pasteurism being proscribed by the law in Austria and Germany, and being absolutely condemned by a sober commission of experts in the United Kingdom.

12. The *Mahrátta* (4), in its issue of the 8th April, writes:—Whatever the merits of Pasteurism may be—and we leave these for the specialists to decide—the reports of the two public meetings held in Bombay during the last ten days, the one of the supporters and the other of the opponents of the movement, fully disclose what is the real state of public feeling on the question. The first meeting, which was held under the auspices of the Bombay Committee for establishing the Pasteur Institute for India, and presided over by His Excellency the Governor, was at first advertised to be the meeting of friends and supporters of the movement. Naturally therefore those that held opposite views did not care to be present at this meeting, and the President could have easily kept this fact in view in conducting the proceedings. But after Mr. Hankin's address he seemed to have forgotten everything about the character of the meeting, which was now transformed by His Excellency into a public meeting and all, who had anything to say either against or for the Institute, were invited to express their views. Naturally enough no one came forward to oppose and the resolution to establish a Pasteur Institute for India was believed to have been passed unanimously, the only dissentient being Mrs. Sarah Gostling. Now, no one, we think, will regard this procedure as satisfactory, nor can it be said to be creditable to the supporters of the movement to convert a meeting of friends into a meeting of the public at the eleventh hour; and we are surprised to find that this should have been the case especially under the Presidentship of His Excellency Lord Harris. If the Pasteur Institute is really calculated to do good to us, it may come into existence in spite of the opposition and the supporters of the movement should not, in our opinion, have descended to tactics like these. Lord Harris, we know, did not preside at the meeting in his official capacity, but still everyone understands what his support and appeal mean, and it is greatly discounting the value of this support and appeal by resorting to such means as the promoters of the first meeting did in this case. The opponents of the measure were thus provoked, as it were, to put forward their views before the public, and a counter public meeting was called on Wednesday last under the presidentship of the Honourable Mr. Yajnik, where Dr. Bahádurji ably explained the other side, clearly pointing out the experimental nature of Pasteur's remedy, and the doubtful utility of starting an institute for the purpose in India. Dr. Lisboa then moved that in view of the more urgent claims of science and humanity in other directions the establishment of a Pasteur Institute for India was neither desirable nor practicable, and the proposition being seconded by Dr. Bhálchandra was passed unanimously. The establishment of a Pasteur Institute for India is essentially a medical question, and it was a mistake of the Pasteur Committee to move without the support of the leading native medical men in Bombay. So far as the public is concerned, we do not think that the number of deaths from hydrophobia is so great in India as to necessitate here an establishment of an institute, whose utility as observed by Dr. Bhálchandra is not yet recognised in England, Germany, Austria, and other civilized countries in Europe. There are many other objects on which money could be more beneficially spent, and we trust that the charitable and wealthy gentlemen in this Presidency will not be misled by Lord Harris' appeal for help. We also object to these institutions on a different ground, viz., that they do not give any encouragement to indigenous talent, and India ought surely to refuse to pay for training foreigners in preference to the children of the soil. The agitation regarding the Indian Medical Service has brought this side of the question to the front, and we cannot afford to lose sight of it even in this matter. [The *Native Opinion* (17) of the 8th, the *Kesari* (49) of the 10th, and the *Dnyán Prakásh* (13) of the 12th April, express similar sentiments.]

13. The *Dnyánodaya* (12) of the 12th April, in its English columns, writes :—Two public meetings have lately been held in Bombay, one in the interest of founding a Pasteur Institute in Bombay, the other directed against it. Naturally the statements were entirely contradictory and the public must make up its mind as best it can. As to the value of such an institute in our midst, one of the reasons why it is hard to sympathise with it is the suffering to dumb creatures which it implies. The cruel experiments which are there made upon animals shock every tender heart, and make one wonder whether even the good of man should be secured at such an expense of suffering. [The *Hitopadeshák* (14) of the 13th April and several other papers also disapprove of the proposed institute. The *Hitopadeshak* advises Government and the public not to invest large sums of money in 'ventures' of this nature, and observes that the scheme has been launched by Government not so much in the interests of the people as for providing fat berths for some Government creatures.]

Remarks on the Resolution of the Government of India on the Assam riots.

14. Referring to the Resolution of the Government of India on the Assam riots, the *Mahrátta* (4), in its issue of the 8th April, writes :—Under the circumstances, we think, we shall be justified in ascribing the remark of the Chief Commissioner about the rayats being influenced by bad advice to official boldness. An enhancement of cent. per cent. cannot but be felt to be oppressive, and the riots are certainly intelligent enough to understand and feel the hardship which such sudden and oppressive enhancements entail upon them. Of late, it has become a fashion with Government officers to shove responsibility for their mistakes and misdeeds to wrong shoulders, and the Chief Commissioner of Assam is no exception to the rule. The Government of the country—or to be more accurate, its executive officers—is growing more and more unsympathetic with the masses, and the new civilians generally think that they have done their duty when they have disposed of all official work in an official way. They have no sympathy for, nor are they in touch with the people, and when their mistakes give rise to disturbances they are never slow to ascribe them to bad advice, believing, honestly it may be, all the while that all good advice must come from the heaven-born service. The intelligent native cannot but look with contempt on this self-complacence of the official class, who seem to think that they have the sole monopoly of wisdom and sound advice. We need not blame the Chief Commissioner of Assam alone for such views. The Government of Bombay has made a similar observation regarding the Yeola riots and probably from the same motives. We cannot too strongly condemn this view. It is preposterous to suppose that all sound advice is locked up in the chambers of the Secretariat and in spite of the spread of education in the country, bad advice is always offered to the riots who again are gratuitously assumed to be too ignorant to understand their real interests. The state of the cultivators must be miserably poor indeed when an enhancement of revenue drives them to face the fire from the guns. Mr. Hume was laughed at, abused and ridiculed last year for boldly asserting the possibility of agricultural riots in India. But the Assam riots fully bear out the observation of the father of the National Congress, and we believe it is the duty

of every well-wisher of the country to bring to light the true facts about the condition of the agriculturists. The Government of India sees "no reason to doubt the Chief Commissioner's view that the Deputy Commissioner of Darrang gave the orders to fire on the mob only when other means of dispersing it and preserving the lives of his party from imminent danger had proved ineffective." We do not doubt it too. What we mean is that it indicates hard and troublous times ahead both for the rayat and the Government. [The *Kesari* (49) of the week expresses similar sentiments.]

15. The *Dnyán Prakásh* (13) of the 9th April, in its English columns, writes:—We think it was Dr. Leitner who said that Lord Lansdowne found India in peace and left her in panic. How true are his words! Their truth will especially be felt by us when we look at the state of affairs in Assam. Assam is almost in a state of anarchy, and whom can the British Government thank for it but Lord Lansdowne? Up till recent times, Assam and agitation were quite unknown to each other, and the party that introduced these two to each other is nobody than Lord Lansdowne's Government. The real cause of this sudden outburst of anarchy is nothing but an unwarranted—we might say quite tyrannously exorbitant enhancement of revenue rates. The sudden increase of the rates from Rs. 4 a Poora to Rs. 8, 12, 17 and 24 is certainly a thing that is sure to create a revolt in any agricultural country. Lord Lansdowne's Government certainly ought to have known better. If there is any class of its subjects that a government ought to keep satisfied it is undoubtedly the agricultural class. That class is the backbone—the life of a society. That disturbed, the whole society is disturbed. European History has shown to the world by one of the grandest and most terrible catastrophes what a government should expect when it is wanton enough to disquiet the generally peace-loving agricultural class. It is stated that Mr. Lyall, Home Secretary to the Government of India, is to be appointed as the Chief Commissioner of Assam. Nobody knows what sort of a statesman he is, and it is a pity that such an untried hand should be appointed to such an onerous task. Sir A. P. MacDonnell would decidedly have been a better man for the present emergency in Assam. Up to this time the present Chief Commissioner does not seem to have acted quite sympathetically with the people. Was it not quite natural for the people to groan and to break out with an outburst when they were given to understand that the enhancement was one hundred per cent.? The Supreme Government was no doubt kind enough to reduce that increase. But the first impressions—and even the impressions after hearing of the reduction made by the Supreme Government, must naturally have proved too strong for the people to believe that they were not being almost ground down. At such junctures, the officials ought to show more kindness than what they generally do. But kindness and sympathy are exactly the things that our latter day British officials have not—neither do they feel for the lack of it. Stern rigidity is what they think every official ought to possess and parade at every occasion. But Dear Officials! the masses are like children. Nothing will win them as gentleness! and remember it, nothing will make them revolt as unnecessary sternness.

Success of the conciliation committees in the North-West Provinces noticed with satisfaction and the Bombay Government found fault with for not establishing similar committees.

16. The *Mahrátta* (4), in its issue of the 8th April, writes:—The Government of Bombay may well take a lesson from the experiment made by the Government of North-West Provinces. Sir Charles Crosthwaite, it is true, attributed, and wrongly attributed, the riots to the efforts of the Cow-preservation Societies; but he seems to have followed the right course to bring about reconciliation of the two communities by means of the mixed committees of an equal number of Hindu and Muhammadan gentlemen, which were entrusted with the task of bringing about amity of feeling between the two races, and which we are now told have succeeded beyond expectation in achieving this much-desired object. The Government of North-West Provinces now thinks of amending the Municipal bye-laws on the subject of cattle-slaughter in such a way as not to allow any opening for abuses that can encourage or give pretext for discontent. The riots in the Bombay Presidency have admittedly no direct connection with the movement for the protection of the cows; and we have nothing to do in that

direction. But nevertheless it is the duty of the Bombay Government to follow the example of the Lieutenant-Governor, North-West Provinces, and to take such steps for preventing the recurrence of causes which give rise to riots in this Presidency. It would not do to leave this matter to the communities themselves as stated by Lord Harris' Government in reply to certain questions asked by some members of the Legislative Council at its last sitting. The riots in the Bombay Presidency are mostly due to disputes about the customary rights of the two communities regarding their religious processions, and if the executive Government were honestly and sincerely to endeavour to ascertain those rights once for all either by taking evidence of the custom or where there is no settled custom, by arriving at a compromise with the assistance of the leading members of each community, and to express its determination to carry out the decision so arrived at, we feel confident that it would be impossible for anybody to renew these riots on any pretext whatever. We have repeatedly urged this view upon the attention of Lord Harris' Government and the resolution of the North-West Provinces Government lends a weighty support to the method suggested by us. It is a vain hope to extirpate these riots by the imposition of the punitive post or such other measures of repression. They undoubtedly serve to check the riots for the time being, but a permanent solution of the difficulty cannot be obtained by such means. It is a pity that there is no one amongst the Councillors of the Local Government who would examine the whole question in a statesmanlike manner and with a view to suggest and carry out remedies for the total suppression of the riots. As the matters stand at present the Government simply endorses the view of the lower officials and leaves the communities to themselves to settle their differences. This is just what should not be done; and we are convinced that Lord Harris' Government is committing a serious error in thus refraining from taking any measures on its own responsibility for establishing friendly relations between the two communities by the method above suggested and followed by the Government of North-West Provinces. The whole of the native press of this presidency is unanimous in appealing to His Lordship to give up the present attitude of Government regarding these riots, an attitude which, being too exclusively official, is calculated to do more harm than good. We therefore heartily endorse the suggestion made by the *Bombay Gazette* that it would be well for every Local Government in India to follow the policy of the Government of North-West Provinces, and to issue resolutions similar to that just published by Sir Charles Crosthwaite. We feel quite certain that if such a course be adopted, Government would soon be in a position to dispense with the services of the punitive police imposed upon the people of Yeola and other places.

17. The *Dnyán Prakásh* (13) of the 12th April, in its English columns, writes:—Not even a tithe of what can be achieved by conciliation committees could be effected by one-sided resolutions or the unjust establishment of punitive police forces. Let Lord Harris pick up the example laid down by his brother officer in the North-West Provinces, and at once copy it for re-establishing peace at Yeola. That would be a task worth performing—a task far more valuable than that of defending the mistakes of the Government officials and punishing their poor innocent subordinates.

18. The *Indu Prakásh* (15) of the 9th April, in its English columns, writes:—A resolution has been published in the *North-West Provinces Gazette*, dealing with the working of conciliation committees, which, it may be remembered, were established by Sir Charles Crosthwaite after the riots of June last in the Azamgarh District. The committees consisted of an equal number of Hindus chosen by Musalmáns and of Muhammadans chosen by Hindus. We are told that they have succeeded beyond expectations in restoring friendliness between the two communities. We are glad Sir Charles Crosthwaite's efforts to bring about peace and good will between Hindus and Muhammadans have so far been crowned with success. It is a matter for regret, however, that they could not do much towards ascertaining the local customs as regards cow-protection and slaughter. Strict adherence to existing customs where they can be ascertained is the only sure guide for Government to follow in such matters as these, and if that is done, people, be they Hindus or Muhammadans, ought

not to have any cause for complaint. No one can dispute for a moment the "natural" rights of every people to do what is most acceptable to their religion, but it is the duty of every peaceful citizen to see that it is not done in a way that is calculated to unnecessarily wound the religious feelings of his neighbours. Custom, in this country as in others, is the unwritten law of the land, and it cannot be transgressed with impunity. We are told that there are many faithful and devout Musalmáns who, out of regard for the feelings of their neighbours, place a voluntary restriction on their own liberty. All honour to them for it. We have too much faith in the good sense of our Musalmán neighbours to doubt their friendly intentions towards the Hindus, and we are sure that if they are left to their own judgment, they—at any rate the better classes among them—will not do anything to hurt the feelings of other people. Through the efforts of conciliation committees, more than thirteen hundred Musalmáns and Hindus have signed an agreement that neither community will interfere with the religious ceremonies and practices of the other, and will make no innovations calculated to wound each other's feelings. This agreement, we hope, will have its desired effect. The principle of religious toleration declared in Her Majesty's Proclamation is once more emphasised by His Honour the Lieutenant-Governor of North-West Provinces. On the whole, we have every reason to be satisfied with the work of the conciliation committees and the measures adopted by Sir Charles Crosthwaite to remove the causes of strained relations between the Hindus and the Musalmáns of Azamgarh District. If the Bombay Government had promptly adopted similar measures with regard to the riots of Yeola, the deplorable occurrences of February last would, in all probability, have never happened. [The *Indian Spectator* (2) of the 8th April expresses similar sentiments.]

19. The *Arunodayă* (24), in its issue of the 8th April, approves of the resolution recently issued by the Government of the North-West Provinces, admitting the great success achieved by the conciliation committees in Azamgarh in restoring friendliness between Hindus and Muhammadans of that district, and observes:—If the Hindus and the Muhammadans think over the matter calmly they will easily see that enmity between the two will cause the ruin of both so long as there is a third party to put the yoke on the necks of both and to whip them on their backs sharply in order to be able to carry Indian wealth to England. It is to be hoped, therefore, that the discreet members of the Hindu and Muhammadan communities throughout India will instruct the illiterate and thoughtless members of their respective communities in the advantages of peaceful and regardful conduct towards each other, and that both the communities will act accordingly and benefit themselves. They should ever bear in mind that when two persons quarrel a third party is benefited.

Hindu-Muhammadan riots in India and the reason why Anglo-Indians are against the Hindus.

20. Referring to the Mopla outbreaks, the *Native Opinion* (17) of the 12th April, in its English columns, writes:—How is it that in all the three presidencies the blame of the riots should be laid at the door of the Hindus alone? In Bombay the Hindus were pacific until sufficient provocation was given by the Muhammadans, and in Yeola too, as facts are now coming out, the aggressors were Muhammadans, and yet the Anglo-Indian press is never slow to accuse Hindus of being the real originators. The Mopla disturbance, however, has no religious tinge, but the Hindu position as landlords is now pounced upon as the real root of the evil. Certainly this attitude against the Hindus is inexplicable except on the ground that their demands for further political rights exasperate Anglo-Indians, and certainly but for want of education the Muhammadans would not have been more accommodating than the Hindus. But the former are not only satisfied with their condition, but often prove a handle in the hands of Europeans and enable them to proclaim these upheavals to be a danger to the empire. Such denunciation may help Anglo-Indians to withhold many a political right from us, but that may not last long. The British public is being gradually awakened to our political needs, and the rising tide of democracy must ultimately knock on the head the selfish spirit of a political monopoly.

Due consideration of the memorial of twenty-five residents of Yeola to the Government of India in connection with the riots at that place, prayed for.

21. With reference to the memorial submitted to the Government of India by twenty-five residents of Yeola in connection with the riots at that place, the *Rághava Bhushan* (70), in its issue of the 9th April, observes:—If Government be anxious to know the truth in this matter and by whom mistakes have been committed, it ought to sanction the appointment of a commission of enquiry as prayed for in the memorial. Government will not be a loser in the least by supporting the public conviction that justice will at last be secured. If justice be not found in India, the memorialists ought to be prepared to appeal for it to Parliament. In the matter of the Yeola riots the conduct of the Bombay Government was partial, unjust and approving the improper acts of its officers, and in consonance with it the recent resolution has been passed. Although the Muhammadans were aggressors in the riots and the Hindus expressed their desire for conciliation, it is surprizing that Government should have censured the latter for the occurrence of the riots. The Hindus sent frequent telegrams to Government communicating the real state of things, but sufficient attention was not paid to them and the Hindus have been found fault with on one-sided reports. This conduct of His Excellency Lord Harris and his councillors is quite in unison with their previous behaviour.

Disapproval of the Government Resolution of 15th March last on the Yeola riots.

22. The *Gujarát Darpan* (100) of the 8th April, in its English columns, writes:—The Yeola riots have come and gone but the shadow of the dead is yet hovering over the surface. The public indeed were prepared to hear something grand and something to the point, but the ways of Government are obscure, and after reading with affected gravity the whole of the long print, one had to rub his eyes and stare wildly if not at any particular object at his own confusion. The Government resolution, which has come on the public with some unexpected quickness in its long readings, prepares the mind to see some very very hard punishment inflicted on the heads of the poor Hindus of Yeola. But no such thing. It is remarkable that the Government is fully satisfied that the Muhammadans never defiled the Hindu temples and yet the Hindus had the effrontery to put a dead pig in the mosque which roused the religious susceptibilities of the devout Muhammadans. The Hindu temples were defiled by the Hindus themselves to excite the populace. Of this much the Government is convinced, and hence the just Government has ruled that both the communities shall bear the expenses of the extra police equally. This is a political dilemma which only a political head can solve. To common sense the whole thing reads like a grave jest either of the Hindus or Muhammadans. Now we turn to the other part of the resolution in which the Government acts, as if it were distributing prizes and punishments. The whole undiluted blame rests on the devoted head of the poor *aval kárkún*, who as is alleged managed to be absent from the spot on the riot day. His next superior the native Mámlatdár is the next man to find fault with as he never knew anything about it till the riot broke out and had the hardihood to tell and mislead the Collector that everything was quiet. Out of mercy this individual has been asked to explain his conduct in the affair and nobody knows how he is going to be treated. With the exception of those two all the other officers are presented with praise and encomiums in abundance especially those who came and settled in Yeola for some days after the riots had subsided. If now one is inclined to give any weight to the Government resolution as opposed to the vaunted utterances in official reports, he is bound to say that the pride of the Government that it is in touch with the people and the popular opinion is a fib, that the fair skinned officers with the appendage of Indian Civil Service at their back depend only on their clerks and underlings for popular information, and lastly that when riots break out it is not so through the cowardice of the natives. What a picture for Government to contemplate and admire? As if something more were needed to strengthen in the mind of the populace the belief that the official element sides with the Muhammadans, the Sessions Judge of Násik, Mr. Unwin, differing from the Hindu Assessors, who brought in a verdict of guilty, acquitted the three accused

Muhammadans without even so much as calling upon them for defence. Of course, there is nothing very strange in a Judge differing from the Assessors but his pungent remarks at the time that the evidence for the prosecution was worthless and insufficient to hang a dog upon, fully shows which way the wind blows.

Disapproval of the resolution of the Bombay Government in reply to the petition of Mr. Barve and other Hindu inhabitants of Yeola.

23. With reference to the resolution of the Bombay Government dated the 10th instant, in reply to a petition from Mr. Rámchandra Ganesh Barve and other Hindu inhabitants of Yeola, the *Bombay Samáchár* (111), in its issue of the 14th April, says:—The resolution, though short, is written in pungent and angry words. Supposing the complaints preferred by the Yeola memorialists were groundless, Government ought not to have expressed anger at them in the manner they have done in this resolution. Government should have remembered the regretful condition in which Yeola was when the petitioners made the petition, the effect produced by it on their minds and other cognate matters, and should have replied the petition in kind words. The petitioners have been referred to the Government resolution of the 15th March last, but we do not think that Government could be unaware of the opinion delivered by the public on that resolution. The public opinion was that the resolution was to some extent partial, incomplete and unacceptable in certain matters, and neither the petitioners nor the public will be satisfied with a reference to such a resolution. The same may be said about the reason assigned in the resolution for Government entertaining no intention of holding a fresh enquiry. When the resolution based upon the reports made by the local officers has been disapproved, the public could not be expected to be satisfied with the enquiry made by those officers being called careful and impartial. The Government officials at Yeola stood before the people of that town in the position of defendants—the petitioners complain against these officers and their official acts,—and hence it was not right that Government should have at once decided that its officers were right. If instead of depending upon the reports of the local authorities, an enquiry had been made as to what reasons there were for the petitioners to make complaints against them, the proceeding would have been satisfactory to the public. The resolution does not state the grounds on which a charge has been preferred against Mr. Barve. These grounds, if any, and Mr. Barve's defence ought to be before the public in order to enable it to give a decided opinion on the subject. When Mr. Barve has been charged with having encouraged feelings of animosity between Hindus and Muhammadans, why did not Government adopt the necessary measures against him without losing its temper? The charge of ungratefulness brought against Mr. Barve does not place Government in a favourable light and is a serious mistake on its part. Even a private party would desist from bringing such a charge against his dependent in a matter of discussion and attempts at securing justice. Again nobody will admit that because Mr. Barve is a political pensioner, he should not discharge his duties as a resident of Yeola or should not have done what he thought best in a matter that affected himself and his numerous brother citizens. Supposing Mr. Barve is guilty of the charge brought against him by Government, it was the duty of Government to get him tried in a Court of justice. On the other hand, if Mr. Barve has done nothing wrong and did what he thought best in discharge of his duty to himself, it cannot be said that he ought not to have done so as he was a political pensioner. [The *Jám-e-Jamshed* (131), in its issue of the 13th April, also expresses disapproval of the resolution on some of the grounds mentioned above.]

Yeola riots and the Bombay Government.

24. The *Shri Shiváji* (80), in its issue of the 6th April, says:—We do not think that His Excellency Lord Harris has not seen the fallacy of the reasoning on which he acted in connection with the Yeola riots, but the Muhammadan officials near His Excellency may have impressed on His Excellency's mind that the Hindus were quite weak and worthless, and this may have induced His Excellency to adopt the measures taken by him. Some persons question whether Hindus would ever unite since no unity was to be found among them

when there existed Hindu kingdoms in old times. But there is a vast difference between those times and the present times. If the real value of the help from Hindus is so great that if the British Government treats the Hindus justly and secures their regard, with their help it need not fear Russia in the least, how can it be wrong to say that if the Hindus are exasperated by the injustice done to them by Government, it will go very hard with Government? Government is liked by the people, because it treats all alike; but if its officers become partial to one community, treating another community unfairly, they will weaken the stability of British rule. The principal duty of shrewd Government officers is to treat the people of different religions alike and not to resort to false reasoning as has been done in the recent resolution on the Yeola riots.

Decisions of the Sessions Judge, Násik, in two riot cases, and the alleged support they lend to the statements made in the petition sent to the Government of India by some Hindus at Yeola.

25. The *Mahrátta* (1), in its issue of the 8th April, writes:—In a case committed to the Sessions wherein three Muhammadans were accused, Mr. Unwin, the Sessions Judge at Násik, acquitted the accused and characterised the evidence for the prosecution as worthless, remarking that it was not sufficient to hang a dog upon. This was but expected, considering the fact that the accused were not arrested on the spot on the day of the riots. Most of the cases that are now committed to the Sessions are of the same character, and we only hope they will be dealt with by the learned judge in the same spirit. A petition has already been sent to the Government of India by certain inhabitants of Yeola, complaining against these prosecutions, all of which have been undertaken by the police without arresting the offenders on the spot as it was its duty to do. The memorial also protests against the one-sided and official character of the resolution of the local Government on the Yeola riots, and most of the reasons put forward by the memorialists are, we believe, sufficiently strong to justify the Government of India in interfering for the sake of justice. The resolution of the Bombay Government is generally looked upon as unsatisfactory, and unless the matters are set aright by the Government of India, there is no hope of obtaining impartial justice for the communities concerned. We trust, therefore, that the memorial will meet with favourable consideration at the hands of the Supreme Government. We further learn that another case against the Hindus was also similarly dismissed by the Sessions Judge.

26. In alluding to the dismissal by the Sessions Court at Násik of the charge of setting fire to the Patel's Masjid in the recent Yeola riots, preferred against Trimbak Nana Patil and eight other Hindus, the *Kesari* (19), in its issue of the 10th April, says:—It is said that in consequence of a petition made by the Muhammadans of Yeola that as the Public Prosecutor at Násik was a Bráhmin, he would commit partiality in conducting the prosecution, and another Vakil should be appointed to perform that duty, Mr. Chandáwarkar was deputed by Government to conduct the prosecution. If this report be true, it seems that Government have not yet opened their eyes. It is to be hoped that His Excellency Lord Harris and his Councillors will now see the propriety of our contention that it was unjust to prefer charges in regard to the riots after the lapse of nearly a month and a half since those events, and the same has been supported by the Sessions Judge's decision. To bring forward such cases is certainly not creditable to British rule. The discharge of the prisoners was a piece of good fortune, and eminently proves the correctness of the popular belief that under British rule justice could at last be secured. It was, however, not right that innocent persons should have been made to suffer an unnecessary annoyance and pecuniary loss. If Bombay Government had made proper arrangements in connection with the Yeola riots, poor innocent people would not have had to suffer thus. The propriety of the memorial submitted to the Government of India by certain residents of Yeola, stating that it is oppressive and unjust to bring criminal prosecutions against people after failing to arrest the rioters while the riots were going on, and praying that such prosecutions be prohibited, has been supported by the Sessions Judge's decision. The mistakes committed by the Bombay Government and their officers in regard to the Yeola riots have now been clearly proved, and it would affect the interests of the State to neglect any longer to correct them.

27. The *Subodh Patrika* (21), in its issue of the 8th April, refers to the decisions in two of the riot cases, in one of which some Muhammadans were sentenced by the Sessions Court at Násik to two years' rigorous imprisonment each for desecrating the idol of Raghuji, and in the other in which Laxuman Pátil and eight other Hindus were acquitted by the same Court of the charge of setting fire to the Patel's mosque at Yeola, and requests the Bombay Government to consider how far their resolution on the Yeola riots is consistent with these decisions, and how far the statements made by Mr. Barve in his petition to Government have been corroborated by them.

The evidence for the prosecution in the case of firing the Patel's Masjid in the Yeola riots is alleged to appear to have been fabricated.

28. In a paragraph headed "ridicule of the Yeola riots in the Sessions Court," the *Arunodayá* (24), in its issue of the 8th April, refers to the dismissal of the charge of setting fire to the Patel's Masjid in the recent Yeola riots laid against Lakshman Pátil and eight other Hindus in the Násik Sessions Court, and observes:—The evidence for the prosecution was proved in the Court to be so very lame that it appeared that it was all fabricated. A large number of Hindus had collected in the Court to witness the trial, and they were much gratified to hear the dismissal of the charge.

Trial of Yeola riot cases before the Sessions Judge at Násik and remarks in connection therewith.

29. The *Násik Vritt* (60), in its issue of the 7th April, refers to the decision of the Sessions Judge of Násik in two riot cases in both of which the accused—in one case three Muhammadans charged with assaulting a Hindu, and in the other nine Hindus charged with firing a mosque, were acquitted without being called upon to produce evidence in defence, and observes:—Mr. Chandávarkar, Pleader, Bombay High Court, has been sent to Násik to conduct the prosecution in the Yeola riot cases, and we hear that he is to be paid at Rs. 100 per day. As there was at Násik a public prosecutor, Mr. G. P. Vaidya, to conduct the prosecution, there was no necessity to incur such heavy expense by importing a Pleader from Bombay. Mr. Vaidya being a Bráhmin, the Muhammadans at Yeola had made an application to Government for the appointment of a non-Hindu to conduct the prosecution, and hence we learn a pleader was brought from Bombay. It is not right to listen to whatever the Muhammadans say and to turn a deaf ear to what the Hindus say. Mr. Unwin, the Sessions Judge, has done justice in both the abovementioned cases.

Passing of the Id holidays at Yeola with joy and praise of police.

30. The *Rághava Bhushana* (70), in its issue of the 9th April, says:—In consequence of a prohibition to beat tomtoms the Id holidays were passed with joy. When partiality is not committed people have not to go to a court of law. Mr. Gibbs, the Superintendent of Police, deserves credit for his foresight. Mr. Sorabji Mervánji, the Chief Constable, Mr. Bápu Báláji and other Police Officers also deserve praise for preserving due order.

Hindu-Muhammadan disturbance at the village of Agáshi in the Bassein Táluka of the Thána District.

31. The *Arunodayá* (24), in its issue of the 8th April, says:—It is said that in the last Shimga holidays a disturbance occurred between the Hindus and Muhammadans at the village of Agáshi in the Bassein Táluka of the Thána District, in which about five persons were wounded on each side and these are now lying in the hospital. This case will be soon heard by the Magistrate of the táluka. The cause of the disturbance is said to be that on one of the Shimga holidays the kolis or fishermen of Agáshi were proceeding in a procession with tomtoms, and while they were passing by a Masjid the Muhammadans confronted them and a disturbance arose. The Hindu-Muhammadan riots are become child's play, and one is at a loss to know how more serious and rancorous will they grow.

A Muhammadan objecting to the music accompanying a Hindu marriage procession at Islámpur in the Sátara District, when the procession approached a Masjid.

32. The *Pratod* (69), in its issue of the 9th April, says:—At the recent celebration of marriage at Islámpur of the son of Mr. Nánábhat Bhedasgaonkar, a stamp vendor, when the *varát* procession accompanied by music approached the Moman's Masjid, the Muhammadan who teaches Urdu to Ráo Sáheb Phátak, the local Subordinate Judge, came forward with a stick in his hand and ordered the music accompanying the procession to be stopped

at once. The music was stopped, but the influential and respectable gentlemen who accompanied the procession were grieved at this occurrence. It was owing to the Muhammadan being a dependent of the Subordinate Judge, and the occurrence being the first of its kind at Islámpur, that a serious disturbance did not take place on the occasion. We are confident that Ráo Sáheb Phátak will be good enough to do the needful on hearing of the occurrence.

Condemnation of the Act to amend the Code of Criminal Procedure in respect of unlawful assemblies.

33. With reference to the Act to amend the Code of Criminal Procedure in respect of unlawful assemblies, recently passed by the Supreme Legislature, the *Bombay Samáchár* (111), in its issue of the 9th April, says:—This Act has been passed within the short period of three or four weeks without giving the public sufficient time to express their views on the Bill. The Act imposes on the people the duty which the police ought to perform, and the result of this will, it is feared, be that the police will be careless of its duty and the people will be made timid and immoral. Moreover, it is likely that at times the police will shove its responsibility to the shoulders of the people. Under the new Act every private individual will have to leave his work and go to the spot where five or more individuals may have congregated and make the necessary inquiries; he must also be on the alert to ascertain when and where an assembly of five or more individuals will meet. Sometimes lawful assemblies in consequence of a divergence of opinion among its members, afterwards become unlawful meetings, and this increases the responsibility of the public. This law will supply evil characters and unscrupulous police officers with a good handle to annoy respectable persons on the alleged ground of having joined an illegal assembly or of having failed to give information to the police about such an assembly. All the Judges of the Calcutta High Court and the Commissioners of the Rája Sháhi and Chittagong Districts protested against this provision in the bill, but the protest was unsuccessful. There is no similar law in any of the civilized countries of the world. This law has been passed in India, because riots have occurred of late in several parts of it and in Burmah. But the native public is of opinion that the main reason of the occurrence of the riots at most places was either the thoughtless acts, partial conduct or failure to adopt timely precautionary measures on the part of the local authorities. In regard to the Yeola and the Bombay riots the *Pioneer* and the *Times of India* have recorded the same opinion. The Indian authorities have by this Act made an attempt to show that the people of India are riotous in order to conceal the weakness of their own officials, which has however already come to light, and it is to be much regretted that this Act should have been passed at the commencement of the administration of His Excellency Lord Elgin. The Act is more injurious to the interests of the public than the measure that attempted to deprive the people of Bengal of their right to trial by jury, and it is to be hoped that the Bombay Presidency Association and all other Political Associations as well as the rest of the public will make due exertions to get the Act repealed. [The *Dinmani* (120) and the *Hitechchhu* (129) of Ahmedabad of the week express somewhat similar sentiments.]

Vacancy of an Additional Member in the Bombay Legislative Council and a request to Government in the matter.

34. The *Gujaráti* (101), in its issue of the 8th April, observes:—If Government renominate Ráo Bahádur Ranchhodlál Chhotálál, C.I.E., whose term of office as an Additional Member of the Bombay Legislative Council expired on the 15th ultimo, the renomination will meet with the approval of the public. The public differed from him on Abkári matters, but he is an able and experienced gentleman. Although he was a nominated member, he often expressed his views in the Council with due independence. If Government are not inclined to renominate him, His Excellency Lord Harris will, it is hoped, avail himself of this opportunity to appoint another gentleman of Gujarát, who has gained the confidence of the people, instead of nominating a resident of Bombay as there are already four members representing this city. It is said that a citizen of Bombay has been trying to secure the honour for a long time, but the people have no confidence in him, and His Excellency will do well not to nominate a puppet. [The *Gujarát Darpan* (100), in its issue of the 12th April, also recommends the re-appointment of Ráo Bahádur Ranchhodlál Chhotálál.]

35. The *Jám-e-Jamshed* (131), in its issue of the 11th April, observes:—The rules framed by the Bombay Government under the new Councils Act have

proved disappointing, but this disappointment can be lessened if His Excellency the Governor nominates as Additional Members deserving gentlemen who have won the confidence of the people and who would have been elected members if the rules had been framed in a liberal spirit. It must be admitted that, however disappointing His Excellency Lord Harris' regime may be in other respects his nominations to the Council have proved satisfactory. It would be well were the vacancy caused by Ráo Bahádur Ranchhodlál Chhotálál, C.I.E.'s retirement filled by a representative of Gujarát. Mr. Ranchhodlál has failed to give satisfaction, and we recommend Government to nominate this time a representative of the agricultural classes as there is none to watch their interests in the Council. Ráo Bahádur Behechardáss Viháridáss, when he was formerly nominated, watched not only the interests of these classes, but also those of the other classes of Natives whenever important questions came on for discussion. If such a gentleman is nominated, his appointment will meet with public approval.

Appointment of a European as Assistant Professor of Veterinary Science and Resident Veterinary Officer, Veterinary College and Hospital, Bombay, disapproved, and the claims of Native graduates to the post advanced.

36. The same newspaper observes:—The resignation of Dr. Sorábji Kharsedji Narimán, Assistant Professor of Veterinary Science and Resident Veterinary Officer, Veterinary College, Bombay, has not yet been officially announced, but the appointment of Veterinary-Surgeon Lieutenant Peace as Assistant Professor, Veterinary Science, and Resident Veterinary Officer has been Gazetted. When the College was organised great hopes were held out to local graduates, and it is a matter for consideration whether a deserving local graduate ought to have a preference in filling the vacancy. The post seems to have been reserved for Natives as a Native was appointed when the College was in its infancy. The College has now turned out about 50 graduates; and as some Native graduates have acted for Dr. Narimán, and even the Principal during their absence, we do not understand why the claims of Native graduates should now be overlooked and a European should be given preference and imported from another Presidency. We have nothing to say personally against Veterinary-Surgeon Lieutenant Peace. If not a single Native graduate is found possessing the necessary qualifications, how can the people be satisfied with the instruction given in the College? It is a well-known fact that the College has not attracted sufficient attention of the Natives, as the Government of Lord Reay did not give sufficient encouragement to the successful graduates, and if the claims of a Native are ignored on the present occasion, the Natives will have additional cause for complaint.

Recent revision survey of the Panvel Táluka and the enhancement of land assessment.

37. Referring to the memorial of the landholders of the Panvel Táluka to the Bombay Government against the enhancement of land assessment at the recent revision survey of the Táluka, the *Native Opinion* (17), in its issue of the 8th April, says:—Government ought to consider the memorialists' prayer favourably. But of late Government are very averse to appoint a commission when the conduct of their officers is likely to be condemned. The Yeola riots are a recent instance in point. We have therefore doubts that the memorial of the inhabitants of the Panvel Táluka will receive the consideration it deserves. Their prayers are well-founded and quite just, and we hope Government will not decline to consider them. [The *Sudhákar* (82), in its issue of the 7th April, also considers the enhancement to be exorbitant, and says that it has made the landholders quite uneasy.]

Mr. Sinclair, the Collector of Thána, praised for his wise administration of the District.

38. In alluding to the approaching retirement on pension of Mr. Sinclair, the Collector of Thána, the *Arunodaya* (24), in its issue of the 8th April, says:—Mr. Sinclair was a good officer, as he would not submit to any influence being exercised over him and was not, moreover, credulous. He was quite straightforward. He would not unnecessarily be the cause of ruin of any person whatsoever and kept up his high position among the people in a nice way. There is some ground to suppose that on account of this qualification of his he was enabled to preserve peace at Kalyán and Bhiwndi, in connection with the Bombay riots. There are also reasons for believing that his opinions in connection with the forests were in

favour of the rayats, but the belief entertained by the people that they would be benefited by these opinions of his has not been realized. His aversion to an indiscriminate talk with the people kept his mind free from all bias, and this ought to be the first qualification of a District Collector. He was always anxious to prevent a misuse of public money.

Praise of Ráo Sáheb Shivrám Gangádhar Mandlik, Magistrate at Bándra.

39. The *Bombay East Indian* (1), in its issue of the 12th April, writes:—The people of Bándra will hear with feelings of joy mixed with regret the rumour about their Magistrate shortly leaving them for better prospects elsewhere. Ráo Sáheb Shivrám Gangádhar Mandlik has served for four years as a Magistrate and by his considerate manner towards all parties appearing before him, either as prosecutors, accused or as members of the bar, and by the painstaking and conscientious way in which he has discharged his duties from the Bench, he has justly endeared himself to all. Mr. Mandlik passed his LL.B. Examination last year and his past experience and his ability should secure him good practice. Better perhaps still it would be in the interests of the rayats if his services could be retained by Government as a Subordinate Judge. This, we presume, requires three years' actual practice at the bar; but surely in one who has discharged his duties as a Magistrate with marked ability, judgment and tact, an especial exemption would be no very great concession to make to a deserving Government servant. We heartily wish Mr. Shivrám a successful career whether he is appointed as a Subordinate Judge or practises as a Pleader.

Remarks on the conduct of Ráo Sáheb Shábáne, late Mámlatdár of Tásgaon.

40. Referring to the recent decision of the Bombay High Court ordering the Tásgaon Municipality to refund the amount of a certain tax illegally imposed by it, the *Chandaushu* (28), in its issue of the 8th April, says:—The conduct of Government, their revenue officers, and particularly that of Ráo Sáheb Sháháne, the Mámlatdár, in this case, was most unbecoming. Ráo Saheb Sháháne had made himself most unpopular at Tásgaon, in connection with this case and his other duties. He has been in fact unpopular in all the tálukas in which he has served hitherto. The Bombay High Court had previously strongly criticised his conduct in a certain case. At present he is a Mámlatdár in the Poona District and seems to be very desirous of serving again as a Mámlatdár at Tásgaon. It will be well if the Ráo Sáheb now retires on pension.

Conduct of certain employés of the Customs Department towards the servants of the Bombay Steam Navigation Company.

41. In a communicated article the *Din Bandhu* (10), in its issue of the 8th April, says that the rules framed by the Bombay Government under Act 10 of 1889 for avoiding accidents while travelling by coasting steamers and for the convenience of passengers on board these vessels serve as an instrument in the hands of the employés in the Customs Department for annoying and harassing the Agents and Boatmen of the Bombay Steam Navigation Company. In support of this statement, the paper mentions two cases in which Messrs. Vishnu Gopál Pávaskar, English clerk in the Customs office at Málvan, and Lakshuman Mondkar, Sirkárkún at Málvan, are alleged to have caused much trouble to Mr. Rámchandra Pándurang Nágvekar, Agent of the Steam Company at Málvan, for the latter's refusing to give Mr. Pávaskar two free tickets from Málvan to Bombay for the use of his wife and father-in-law, and for his having expressed opinion unfavourable to Mr. Mondkar in a case in which the latter was, in spite of his threats, compelled to give first class fare when he travelled with his family from Bombay to Málvan to join his appointment, occupying first class when he had taken tickets for the second class.

A complaint against the European lady doctor in charge of the Lady Dufferin Hospital at Sholápur.

42. The same newspaper says:—We learn that a woman named Harni, the daughter of one Kondiba Gavli of Sholápur, being in labour for a long time, her father sent for the European lady doctor in charge of the Lady Dufferin Hospital at that place. After the lady doctor had completed her work, the Gavli offered Rs. 3 as her fee, but she refused to take them, demanding Rs. 10. The Gavli, who is a mere labourer, earnestly pleaded his poverty, but in vain. He then offered Rs. 2 more and ulti-

mately increased the amount to Rs. 7, but she said that she would not accept anything below Rs. 10. The lady doctor then forcibly removed a silver ornament from the neck of a woman of the Gavli's family, put it in her medicine chest and prepared to leave the place. Thereupon the Gavli managed to pay her Rs. 10, and got back the ornament from her. If this account be true, it is not good to keep such an avaricious person in charge of the hospital. Miss Sing was formerly in charge of this hospital, but owing to her rudeness to patients, she had become most unpopular and was therefore dismissed, and the present European lady doctor has been appointed in her place. Complaints against the conduct of the present lady doctor towards the people are also to be heard.

Alleged flaws in the Pársi laws and a suggestion to the Pársis in the matter.

43. The *Kaiser-e-Hind* (103), in its issue of the 8th April, observes:—It is well known that there are many flaws in the Pársi laws relating to inheritance, marriage, divorce, &c., and some judicial officers have expressed their disapproval of their existence. It would be difficult to remove these flaws at once, but, if an attempt is made at once to gauge the opinion of the community, it will after some delay be in a position to approach the legislature with a request to make the necessary changes in these laws. It is desirable that an intelligent committee should be appointed to report on the subject. The case of Rustamji Nánávati *v.* Bhikháiji Surti, disposed of by the Honourable Mr. Justice Farran, Original Side, Bombay High Court, on Tuesday last, in favour of the plaintiff who had filed a suit against his mother-in-law to recover the dowery of his late wife furnishes an instance in point. According to the Pársi law of inheritance the husband is entitled on the death of his wife to all that was given to her as dowry, including the ornaments given her by her parents, whether she leaves an issue or not. Truely speaking, the children of the deceased, if she leaves any, ought to get what is left by her and the law requires to be amended to this effect. There is no provision in the law binding a Pársi husband to make a provision for the children if after obtaining the ornaments of his deceased wife he marries again. It is also desirable that the law should be amended to the effect that the parents and not the husband of a wife dying childless should be held entitled to all the presents made by them to her. The remarks of the Honourable Judge, in connection with the case mentioned above, also clearly show that the Pársi law relating to the claim of the husband to the dowry of his deceased wife is extremely one-sided.

A complaint against the alleged inactivity of the Chief Constable of Pen, Kolába District.

44. The *Sudhákar* (82), in its issue of the 7th April, refers to the case of murder of a woman at Rode in the Pen Táluka of the Kolába District, which is being enquired into, and observes that it was very shameful that the local Police should have, as alleged, failed to take down the deposition of the woman when she was brought to them by her brother soon after the grievous assault made on her which resulted in her death the next day. Negligence on the part of a Chief Constable in such serious cases encourages, adds the paper, the *badmáshis* in their nefarious practices. The Chief Constable may have done good service hitherto, but his present inactivity and the consequent frequency of thefts many of which have remained untraced are due to the weakness brought on him by old age, and Government are to blame for having kept the Chief Constable still in service.

PART II.—*Legislation.*

Comments on the Bill to amend the Deccan Agriculturists' Relief Acts.

45. The *Mahrátta* (4), in its issue of the 8th April, writes:—The Bill to amend the Deccan Agriculturists' Relief Acts, recently introduced into the Supreme Legislative Council by the Honourable Mr. Lee-Warner, is a good illustration of how legislation is undertaken in this country on behalf of Government by its own officers. In the statement of objects and reasons of the present Bill we are told by the mover of the Bill that although the Bill is based upon the suggestions of the commission appointed to inquire into the working of the Deccan Agriculturists' Relief Acts, yet the larger projects recommended by that commission have no bearing upon this Bill. This is an important admission, and we think that the non-official members may well take their

stand upon it by urging upon the notice of the Supreme Government the necessity of giving effect to the larger administrative measures recommended by the commission for the Deccan districts before authorising the local Government to extend the Act to such districts or parts of the districts as the present Bill intends to do. The Deccan Agriculturists' Commission made a number of recommendations which may be divided under three heads, first the provisions of the Act which may be extended to agriculturists throughout India, secondly, certain alterations which were recommended to be made in the ordinary law of the land, and thirdly, certain administrative measures, such as the suspension of the revenue demands as a matter of course during the famine years and the fixing of suitable dates for the payments of the revenue instalments which in the opinion of the Commission were necessary to be introduced in the Deccan to give adequate relief to the rayat. In a word the Commission freely acknowledged that the legislative reforms could not be complete without executive reforms, and that the rigidity of the present system of revenue required to be greatly modified in a province where rainfall was so uncertain. The Bombay Government in its letter to the Supreme Government, giving its opinion on the recommendations of the Commission took exception to the recommendations of the commission regarding the rigidity of the Bombay revenue system and the Honourable Mr. Lee-Warner was then Secretary to the Government of Bombay. But though the local Government thus protested against the opinion of the Commission that "a revenue system which aims at securing a fixed annual payments is unsuited" to the Deccan, the Supreme Government did not accept this view, and it is said that Lord Lansdowne has left a minute behind approving of the recommendation of the Commission to moderate the rigour of the present revenue system. The Bombay Government so far as we know has not yet taken any steps to carry out this recommendation, and notwithstanding this delay or unwillingness on its part to grant relief to the rayat, the Honourable Mr. Lee-Warner is endeavouring to invest it with powers to extend the provisions of the Deccan Agriculturists' Relief Act to such parts of a district as the local Government may deem fit. We do not know what to say of such a procedure. A Government that is so anxious to grant relief to the rayat by extending the provisions of the Act, is itself unwilling to effect the administrative reforms which can be easily introduced by its own executive order; and we fail to see why the supreme legislature should grant the powers asked for in this behalf without taking an assurance that the administrative measures recommended by the Commission would be introduced into the new districts simultaneously with the introduction of the Act. The legislature is not a tool in the hands of the Executive and where the executive Government endeavours to use it as such, it is the duty of every non-official member to protest against such abuse of the powers entrusted to the Legislative Council. The unwillingness and opposition of the Bombay Government to carry out the administrative reforms suggested by the Commission are notorious, and it is highly inadvisable to invest it with powers to carry out only those recommendations of the Commission which its officers may like to enforce. It would be practically nullifying all the good that may come out of the Commission if such a course is adopted, and we trust that the Bombay non-official members of the Supreme Legislative Council will not fail in their duty to place before the Council all the facts in this connection. We hope to discuss the subject more fully in a future issue. (The *Kesari* (49) of the 10th April expresses the same sentiments.)

46. The *Poona Vaibhav* (65), in its issue of the 8th April, says:—The condition of the agriculturists was already made miserable owing to the Forest Act and the heavy land assessment, and the Deccan Agriculturists' Relief Act has instead of improving their condition added to their difficulties by creating mutual distrust between them and the *sávkárs*. Notwithstanding this Government want to retain the Deccan Agriculturists' Act in the alleged interests of the agriculturists. This shows Government have not least sympathy for the agriculturists! Instead of allowing the agriculturists free use of grazing lands and forest produce and reducing and fixing the land assessment permanently Government are thinking of extending the application of the Act throughout the presidency. The Anglo-Indian papers are in favour of this measure and have raised a cry against the Sávkárs calling them "Shylocks" and other disgusting names; but so long as Government will not make even a few

concessions to agriculturists in regard to matters above referred to, there is no doubt that the epithet of "Shylock" suits Government more than to the Sávkárs.

47. In alluding to the Bill to amend the Deccan Agriculturists' Relief Act, the *Shri Shiváji* (80), in its issue of the 6th April, says :—The present Act has already tied the money-lenders hand and foot, but the Government is not satisfied with this and seems desirous of circumventing them the more. Since the authorities are under the impression that the existing Act has done ample good to the agriculturists, there would be no use in crying down the Bill. Considerable loss befalls the agriculturists in consequence of the stamp, the court fees and some other Acts. The court fee stamp in suits filed under the Agriculturists' Act has been reduced by that Act, but no appreciable relief has been granted to the agriculturists in consequence of other items of expenditure not being reduced. After a rayat once goes to a money-lender, both have to go to a court of justice, and then the burden of the entire costs falls on the rayat and he is hopelessly ruined. Thus Government more than a money-lender causes the poverty of the rayat. If Government really pities the agriculturist, the court fees should be reduced and other Acts unfavourable to his interests should be improved.

PART III.—*Education.*

Disapproval of the circular issued by the Director of Public Instruction in Bengal ordering the Head Masters of High Schools not to admit boys above 14 years to any of the classes below the fourth standard.

48. The *Dnyán Prakásh* (13) of the 12th April, in its English columns, writes :—The Director of Public Instruction in Bengal has issued a very objectionable circular ordering the Head Masters of the several High Schools not to admit boys above 14 years to any of the classes below the fourth standard. There may arise a thousand and one reasons that may come in the way of a boy and hinder him from finishing the primary course of studies in the High School before he is fourteen. Is he then to be punished for things and events that he could not control? It is said that considerations of discipline and morality necessitated the issuing of such a circular. We grant that there may be certain considerations for and there may arise certain advantages from the circular, but are they greater than the disadvantages? We emphatically assert that they are not. We are sure that the disadvantages far outweigh the importance of the considerations and the advantages. To impose a disability about age, wishing to acquire knowledge is one of the worst things that a Director could do; and the wonder is that the Bengal Government has defended the thing. Never was such a thing heard before in regard to age—and that too the age from 14 years above as a disability to learn. If the lower classes in High Schools are to be closed to boys above 14, is the Director of Public Instruction in Bengal thinking of opening different classes for those boys in every High School? If he is, nobody need take any objection to this circular of his. The most remarkable thing in the circular, however, is that it makes an exception in the case of Muhammadan boys, of course on the tacit assumption that the Muhammadans are backward in education and need encouragement. We really have nothing to say against the Government taking measures to encourage the backward classes with regard to education. But when the Government show greater solicitude for the Muhammadans alone, we cannot but think that their reasons for encouraging the Muhammadans are not exactly what they are stated to be. Whether rightly or wrongly we do not take upon ourselves to say, but the minds of the people are entertaining an idea that the Government show greater favour to the Muhammadans and invidious distinctions like the one made by the Director of Public Instruction in Bengal will certainly not fail to strengthen them in that belief. Are the Muhammadans the only class of people who are backward in point of education in India? Are there not many other communities who are equally—any and for that matter, much more—backward in education than the Muhammadans? Who can deny, who dare deny, the existence of scores of communities in India who have received not even a tithe of education that the Muhammadans have received? And yet the Director of Public Instruction makes in his abominable circular a more abominable exception in the case of Muhammadan boys alone. Why should

this be so? Why should all the officials be inclined to show greater favour to the Muhammadans, and thus lend colour to the belief about the Government being partial to the Muhammadans, which is daily gaining ground in the Hindu mind. Yet another thing. The Government of Bengal defended the Director's circular on the ground that considerations of discipline and morality necessitated it. Are the Government of Bengal quite sure that the admission of big Muhammadan boys into the classes of tiny little Hindu boys of 14 and below is not calculated to come in the way of discipline and morality? It will be very hard for anybody to convince us of that. We hope the other Presidencies will not follow this pernicious example laid down by the Director of Public Instruction in Bengal. [The *Jam-e-Jamshed* (131), in its issue of the same date, expresses somewhat similar sentiments.]

PART IV.—*Municipalities.*

Alleged reasons for the unpopularity of local self-government in the Bombay Presidency.

49. The *Jám-e-Jamshed* (131), in its issue of the 9th April, observes:—We agree with the Honourable Mr. John Nugent, Commissioner, S. D., in the remark made by him in his recent report that local self-government has become so unpopular in the Bombay Presidency, that if the public were consulted Government would have to abolish half the number of existing municipalities; and it is so because the people enjoy the concession on a narrow basis with many unnecessary restrictions. Government have introduced the scheme of local self-government in some places in such a manner as to make the concession a curse rather than a blessing. They have recently sanctioned at the recommendation of some Government officials at Surat an objectionable house-tax scheme which will hardly benefit the citizens. Municipal institutions have been granted to small towns, and instead of the greater portion of their revenue being spent on sanitary projects, it is mainly appropriated towards the cost of a heavy municipal establishment, primary education and medical relief, leaving only a small sum to be spent on sanitary improvements. How can local self-government be under circumstances a success? If the concession were made in a more liberal spirit and if the people got the necessary assistance from Government officers, its operation would be highly successful. Some Anglo-Indians want to make capital out of the remark made by Mr. Nugent, who is a friend of the Natives, but they will see that the Natives do not dislike the concession but disapprove the faulty principle on which it is granted. There are reasons to believe that Government officers do not heartily sympathise with Natives in the matter of this franchise. The Bill recently introduced into the Bengal Legislative Council to amend the Municipal Act of 1884 affords an instance in point. Among the several objectionable sections, against which the Natives of that Province have raised strong protests, one is to the effect that if a municipality is indifferent towards carrying out a sanitary measure suggested by Government, the latter can do it themselves and recover the cost from the municipality. Government ought to sympathise with and assist the people in carrying out sanitary reforms, but not to enforce the bludgeon clause. We are glad that the Honourable Mr. Surendranáth Banerji was able to induce the Council to accept an amendment to the effect that Government should not enforce a sanitary measure if two-thirds or more of the Municipal Commissioners oppose it. [The *Rájyabhakta* (144), in its issue of the 10th April, observes that local self-government has become unpopular owing to Government officers carrying on the work high-handedly, causing bickerings between them and the elected members, approves of Mr. Banerji's amendment, and says that it is worthy of being inserted in the Municipal Acts of other parts of India.]

Approval of the appointments of Mr. Roughton as Chairman of the Standing Committee and Mr. Dharamsi as President of the Bombay Municipal Corporation.

50. The *Indian Spectator* (2), in its issue of the 8th April, writes:— It is hard to say which of the two civic elections is the better—Mr. Roughton's as Chairman of the Standing Committee, or Mr. Dharamsi's as President of the Corporation. Both are independent citizens and tried friends of the people. Both of them try to represent the popular sides of questions before them. The public at large, therefore, will rejoice at the election of both. We may add that Mr. Roughton, as an

Englishman, has had subtler influences to withstand, greater difficulties to contend against. All the greater honour to him for the stand he generally takes. Of Mr. Dharamsi also it may be said that he has won the confidence of the entire public—which is a greater honour than any our little great men are hankering for. (Several other papers of the week notice these two elections with approval.)

Remarks on the financial administration of the Karáchi Municipality.

51. The *Phœnix* (5), in its issue of the 11th April, writes:—In the Official reviews of the Municipalities of Sind, the first place is naturally given to the Karáchi Municipality. It is the only Municipality in the Province which has a non-official President and of which the administration can be considered self-governing. The praise in general is doubtless well merited, and we wish we could join in commending the financial administration of the Municipality. But the fact is that since the appointment of a non-official President the financial administration of the Municipality has been anything but a sound one. Although the income has largely increased, the expenditure has outgrown all reasonable bounds, till a state of things has arrived when the Municipality find it difficult to meet the ordinary expenditure without taxing to the utmost all their resources. The ambitiousness of the Municipality has been the chief cause of this rapid growth of expenditure. Although the income is merely a fraction of that of the great presidency towns, the Municipality of Karáchi has steadily aspired to maintain an establishment and incur other expenditure on the same scale as the great Municipalities of Bombay and Calcutta. The result has been that the Karáchi Municipality has incurred expenditure which is unknown even in Calcutta and Bombay. There is no Municipality in India which maintains a zoological garden entirely at its own expense. The Karáchi Municipality maintains not only a zoological garden but a museum, hospitals, libraries, pleasure gardens, primary and higher education and almost every other institution which in other places is maintained either by private enterprise, private benefaction or State aid. It has now become quite impossible for the Karáchi Municipality to discharge properly the true functions of a Municipality, viz., to effect improvements in roads, lighting, conservancy, &c. If the amount, which has been spent on gardens and in subsidising various institutions, had been spent upon the town itself, Karáchi would have been much more pleasant to look at than it is now. We could have wider and better watered and better lighted streets, the conservancy of the town could have been improved, and institutions of real usefulness could have been established. The Municipality undertook some years ago—we forget how long ago—to construct a women's hospital, and contributions to the extent of nearly Rs. 20,000 have been promised. But for want of funds in the Municipal exchequer no such hospital is likely to be established until the finances are placed upon a more satisfactory footing. While, therefore, the Municipality can afford to maintain an extensive zoological collection it can do nothing to afford medical relief to the women of Karáchi. The Municipality of Hyderabad, with its limited income, has already established a women's hospital, and is affording relief to hundreds of women. If real usefulness and thoughtful beneficence are the measure to judge the success of a Municipality, then we doubt whether the Karáchi Municipality is deserving of more praise than the other Municipalities in Sind.

A request to the Broach Municipality in connection with its annual budget estimates and the tenders for contracts invited by it.

52. The *Broach Mitrá* (112), in its issue of the 11th April, regrets that the local Municipality unlike many other city Municipalities does not lay before the public its annual budget estimates through the newspapers, that some energetic elected members take some interest in the discussion on the budget estimates, and oppose the high-handed policy of some official members who prepare them, but do not succeed in carrying their point owing to the majority of the latter, says that if the estimates are published in the local papers some time previous to their discussion by the corporation it will do great good, and recommends that tenders for Municipal contracts should be invited by means of advertisements in the local and other newspapers.

PART V.—*Native States.*

Installation of His Highness the Shahu Chhatrapati of Kolhápur and the speeches made by His Excellency Lord Harris and His Highness the Mahárája on the occasion.

53. The *Mahrátta* (4), in its issue of the 8th April, writes:—Nothing was wanting to make the ceremony grand and imposing except perhaps the dimensions of the Hall which proved to be too small for such an occasion. Lord Harris' speech was statesmanlike and instructive. His Excellency first remarked that he was fortunate in that it had fallen to him as Governor to invest His Highness with the powers of administration of this State and thus to confirm the pledge of the British Government given at the time when it selected him to succeed to the throne that has descended to him and his ancestors from the immortal Shiváji. Lord Harris then took a review of the incidents since the date of His Highness' adoption, of how the Government had taken care of the Mahárája's education and culture, and of how during his minority affairs were managed. The Mahárája must indeed thank the British Government for having delivered the State to him in such an improved condition. Some of the vexed questions as to doubtful rights have been finally settled and adjudicated upon by the Secretary of State, while the capital town has been joined to the rest of the country by a railway, thus giving a sure impetus to commerce, though as an investment this has not been directly beneficial to His Highness. Lord Harris made a fitting allusion to the travels of His Highness which have added considerably to the knowledge of the Mahárája by bringing to his notice the various systems of administration. The advice of His Excellency to the Mahárájah to make a judicious selection of officers and not to yield to any influence that might be brought to bear on him was very salutary. The reply of the Mahárája was conceived in good taste and sound judgment. We are all glad to see that the Mahárája fully realizes the high sense of the responsibility that his position involves, and we hope to find him fully equal to it. Some of the reforms have been already introduced in the State, and we think it is easier for the Mahárája to make further progress on the same lines though we are quite prepared to wait for some time until His Highness, as he himself remarked in his reply to the address of the Poona Sárvajanik Sabha, examines the situation for himself and arrives at his own conclusions. The State has been handed over to him in a prosperous condition, and it should not be difficult to make it a model of administration to other Native States. Kolhápur already commands respect and veneration as the only relic of the kingdom established by the immortal Shiváji, and if it can show a highly developed system of administration, it is sure to serve as an example to all other States. We therefore all heartily wish the Mahárája full energy and long life to carry out his noble aims. [Several other newspapers of the week devote much of their space to an account of the installation ceremony, and express similar sentiments.]

Alleged high-handedness of the Prime Minister of the State of Hyderabad (Deccan) and a request to Government in the matter.

54. The *Rájyabhakta* (144), in its issue of the 10th April, observes:—Complaints about the mismanagement of the State of Hyderabad (Deccan) have not yet ceased. There have already been notorious cases like the diamond case, Mehdi Hasan's case, and some others, but the case that has recently come to light is very oppressive. There is an old and unused mosque close to the Hindu temple of Sitárám at Hyderabad. We had heard some time ago that some mischief-making persons intended to rebuild the mosque in the present excited times, and now we hear that the local authorities have supported their action. This has caused fresh excitement among the Hindus, and we cannot conceive the consequences. The temple belongs to a Márwári gentleman who by order of the Prime Minister has been driven away from his house. He has gone to Secunderabad, memorialized Government for redress, engaged an able pleader and filed a suit for rupees two lákhs and a half against the State. It was not right of the State authorities to have thus tyrannized over the Márwári, and we request Government to take due steps in the matter. Government are the paramount power in India, and it is a blot on their administration that a Native Chief should thus oppress his subjects.

Administration of the Cambay State by Ráo Bahádur Keshavlál Hirálál, praised.

55. The *Gujarát Darpan* (100) of the 12th April, in its English columns, writes:—If there was a case in which the interference of the paramount power in the internal affairs of a Native State could be justified, that of Cambay was one. The Government of Bombay has saved Cambay

from ruin, and it was actuated by the purest of motives in depriving the Naváb of his powers and in delegating them to the Special Political Agent. The prestige of an English name is always unique and that of Major Kennedy combined with his reputation as an able political officer of Government possessing rare shrewdness, contributed much to the development of the new *régime* at Cambay. The Government of Bombay may well be congratulated on the selection of officers sent to restore order at Cambay, and the selection of Ráo Bahádur Keshavlál Hirálál, a tried and trusted officer of Government, possessing a force of character always to be admired, an exemplary purity of mind and integrity of purpose, and extraordinary abilities and inexhaustible energy, will ever reflect credit on His Excellency Lord Harris and his advisers. The Diván during his tenure of office has been overburdened with work. He had the lion's share in all the difficulties and struggles that had to be undergone in conferring the blessings of a reformed Government on the subjects of His Highness the Naváb. He is an enemy to all sorts of jobbery and corruption. With him tried and approved merit is the sole key to advancement. The local talents are utilized as far as practicable. Government having once established a sound administration at Cambay, is responsible for its continuance; and for the stability of the administration it is necessary that Ráo Bahádur Keshavlál Hirálál should not be made to revert to his old post. Government should be committing a very fatal mistake in consenting to the Ráo Bahádur's reversion. On the contrary it must impress on the Naváb the advisiability of his retention. The late Diván used to get Rs. 1,200 per mensem. Ráo Bahádur Keshavlál is paid only Rs. 800; and he should therefore be induced to stay for at least five years more on a higher salary. It is now high time that both the Government of Bombay and His Highness the Naváb recognize the services of Ráo Bahádur Keshavlál Hirálál in some substantial shape.

Alleged mismanagement in the Cutch State.

56. The *Katchha Samáchár* (132) of the 9th April, in its English columns, writes:—Looking at the state of affairs at Cutch even a shrewd observer might possibly lay much of the blame of mismanagement at the door of His Highness the Ráo. And yet though neither an ignoramus, a sloth, nor a sybarite, the Ráo has not succeeded in being to his people what they have always wished him to be—a ruler who would actively look after their welfare, who would in grave matters be a staunch protector of theirs; in a word, who would make himself an efficient governor of the kingdom. But he has been peculiarly circumstanced as we have said before. Some of those to whom was committed the immediate charge of the "education" of His Highness, appear to have sedulously impressed upon him that the direct looking after the affairs of the State by His Highness was not at all needful, was, in fact, somewhat *infra dig*. We have repeatedly shown up in our columns the incompetence of Cutch officials and the mismanagement of affairs that results therefrom. We think, under these circumstances, an obligation rests upon the Cutchi population of Bombay. That community has never lacked in intelligence or courage, and it is time that some of the more public-spirited members of it bestirred themselves to form an influential association, such whose representations of well-ascertained grievances of their fellow-countrymen in Cutch might be expected to directly reach His Highness the Ráo, without being intercepted by any underlings. His Highness has never been wanting in cordial good will for his loyal subjects and sympathy with their welfare. And any representations from an influential body of Cutchis and their sympathisers would soon disillusion the Gujaráti officials who might possibly be pluming themselves upon having kept the Ráo in political swaddling-clothes. If our suggestion is acted upon, we may expect the nuisance of incompetent and mismanaging officialdom very much lessened, and our province brought up along the lines of other enlightened Native States. Within a measurable distance of time we might see our Native place suffering less from a plethora of judges and magistrates who do precious little of judicial or magisterial work; from a public works department which constructs no visible public works; and from a police force which comes never within fighting distance of the Bahárwatias! On the other hand, we might expect to see Huzúr Private Secretaries, whose private expenses, now *ad libitum*, are no more defrayed by the State treasury; Diváns who no more put up tinkering with State documents by underlings; play-wrights who are no more asked to strut in administrative feathers; Foujdárs who no more keep a strong body-guard around themselves when "making inquiries" about a robbery in the town; and judges who no more evade vindicating their character from serious

charges, and who no more send out sugar on every occasion to obtain cash-presents from poor folks! If our suggestion is acted upon, all Cutch will enter upon a new era, but is there among the Cutchis of Bombay the necessary amount of public spirit and of moral backbone?

Remarks on the recent transfer of several officers and clerks in the Cutch State.

57. The same newspaper approves of the recent transfer from one place to another of several officers and clerks in the Cutch State with the exception of that of Mr. Himatlál Mayáchand, Magistrate of Mándvi, to Bhuj, as Assistant Nyáyádhish, and that of the Nyáyádhish of Anjar to Mudra, who made themselves unpopular at the former places, and observes :—Mr. Himatlál is a near relation of Diván Bahádur Manibhái Jasbhái, who gave him a clerk's place during his Divánship of the Cutch State. He was soon appointed Manager of the Palanswán Jágir on promotion, but in his new post he made himself unpopular. When several complaints were received against his unjust acts, he was transferred again on promotion to Abdasa as a First Class Judge, whence he was sent to Mándvi as Magistrate, when several complaints were made against him. Loud complaints were made about his oppression and two inhabitants of Mándvi memorialized His Highness the Ráo about his corrupt practices. The Police Commissioner and an Assistant Nyáyádhish of the Varista High Court were deputed to enquire into the matter, but they are said to have tried to hush up the matter.

Mr. Souter, Superintendent of Police, Dhrángadhra, congratulated for killing Juma Gund, a notorious dacoit and arresting two others of his gang.

58. The *Káthiáwár Times* (3) of the 11th April, in its English columns, writes :—News has reached us that an encounter took place last night near a tank in the limits of Dhrumat under Dhrángadhra between a party of police under Mr. Souter and Juma Gund's gang of dacoits, with the result that Juma Gund and three of his gang were killed and two others have been arrested. Four of the Dhrángadhra Police—a Dafedár, a Pághi, and two Jats were also killed. Mr. Souter is to be congratulated upon having rid the country of this notorious pest. There was a reward offered by the bye of Rs. 2,000 for the capture of Juma Gund.

A disturbance between the Hindus and Muhammadans at Amreli in the Baroda State, averted.

59. A correspondent of the *Gujarát Darpan* (100), in its issue of the 8th April, observes :—There were some signs of a disturbance breaking out between the Hindus and Muhammadans at Amreli in the Baroda State during the late Holi holidays, but, owing to the timely precautions taken by Mr. Dali, the Judge, and Colonel Ferris, Assistant Political Agent, in the absence of Captain Basti Sinhd and other officers, it was averted, and necessary measures have been adopted for preserving peace in future. Notwithstanding this if the Muhammadans cause disturbance on flimsy grounds there will be no help for it. The Hindus being of a quiet and timid nature have passed over the conduct of the Muhammadans, who recently carried their religious processions earlier than the hour fixed for the purpose by the late Sir T. Mádhavráo, and who inconvenienced the Hindu passengers by erecting a large Mandap in the market, leaving very little space for the people to pass, and who have departed from the old practice of slaughtering animals outside the town. It is to be hoped that the Muhammadans will live peacefully with their Hindu brethren as hithertofore.

Complaints about frequent robberies in the Pádra Sub-division of the Baroda State.

60. A correspondent of the *Baroda Vatsal* (190), in its issue of the 8th April, observes :—Loud complaints are heard about the frequent occurrence of robberies and murders in the Pádra Sub-division of the Baroda State, and owing to numerous highway robberies having been committed on the road between Pádra and Baroda, since its recent opening, people are afraid of going over that road after sunset, but it is to be regretted that the State authorities have not yet taken due steps in the matter. The paper then gives particulars of six robberies committed recently in some of which the authorities have yet to bring the offenders to book.

ATMARAM V. PATKER,
Acting Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 17th April 1894.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R, FOR THE WEEK ENDING 14TH APRIL 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbha...	Ákola	Do. ...	475
3	„ Varhád (Berár) Samáchár	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Remarks on His Excellency Lord Elgin's recent observations in connection with the Famine Insurance Fund.

1. The *Pramod Sindhu* (1) of the 6th April, in its English columns, writes :—The proposition that no Government can bind its successor, stated so broadly by His Excellency the Viceroy, can never possibly be correct. Do the promises of governments hold the same position as the vows of lovers, and are made often to be merely broken? Is everything said and done merely a matter of expediency with no ulterior consequences than those of merely tiding over the difficulty at the time? If it be so, then the Magna Charta of India, and for the matter of that, that of England, may be abrogated at any moment. The permanent settlement of Bengal may be made to disappear by a mere stroke of the pen. We cannot believe that His Excellency meant all that his words convey. We have no doubt His Excellency makes a sharp distinction between pledges and mere declarations, and holds as we do that the former are inviolable and sacred, while the latter may be modified or even annulled as occasion requires. The Famine Insurance Fund was pledged to be spent in a particular manner. It was created under peculiar circumstances, and besides being very beneficent in its inception, and necessary on account of the somewhat special conditions of India, it had acquired a sort of special sanctity of a gracious boon conferred by Her Majesty's Government, soon after the assumption of high title by Her Majesty. It partook of the nature of what in India is called a *Prasannadána* or gift made in the moment of great joy by a Prince. It never ought to have been touched. It is a great pity this budget came on for discussion, soon after the arrival of our new Viceroy. In all human probability, he had no time to study and take into his consideration all the conflicting views entertained on the matter.

Revision Settlement in Berár and apprehensions entertained by the people about almost unbearable enhancement in the rates of assessment.

2. Referring to the declaration recently made by Sir A. MacDonald in reply to a question put by the Honourable Mr. Chitnavis, that the Government of India is not prepared to reopen the question of permanent settlement of the land revenue in the Central Provinces, the *Varhád* (Berár) *Samáchár* (3) of the 9th April, in its English columns, observes :—This flat denial is in fact a death-blow to a proposal of the National Congress on the same subject. Wherever there is a revisional survey and a new adjustment of the enhanced land-tax, there is the general and loud-cry for permanent assessments of the land. The same is the case with Berár. We are sorry that fifty per cent. of our hopes are scattered to the wind by the perusal of the above reply. Some proposals of the local Government await the sanction of the Viceroy. Berár has two dangers to fight with. The first danger of revised assessments the people must be prepared to face. The second danger lies in the unjustifiable and

almost unbearable enhancements in the old rates of assessment. The Berár Sárvajanik Sabha has well advertised the evils of over-taxation upon the land-produce. We would only wish that the Government would carefully peruse our protest. Mr. Plowden has already signalled the approach of the enhancement of the Government demand in his last Administration Report. The dearest interests of the people are at stake and the prosperity of the whole province trembles in the balance. Let us hope, however, for the best. We must agitate the matter until we get the object. If no permanent settlement be possible the only request of the people is that the enhancements should be just, right and acceptable.

Necessity in Berár for the rules similar to those recently published by the Bengal Government, regarding appointments in the Subordinate Branch of the Judicial Service.

3. Referring to the rules published in a recent number of the *Bengal Government Gazette*, regarding appointments in the Subordinate Branch of the Judicial Service in the Presidency, the *Vaidarbha* (2) of the 7th April, in its English columns, writes:—Can Berár ever hope to have rules on some such lines and to have competent officers like these for its Judicial Department? We think not at least in the near future. We have got rules with a hundred defects here and there, and those rules too are not properly obeyed—more regarded in their breach than in their observance. Our Munsifs (*i.e.* Extra Assistant Commissioners and Assistant Commissioners) are men, whose knowledge of law does not extend beyond that of the simple Criminal and Civil Law and Procedure. In several instances their knowledge does not go even so far. Even boys fresh from school are sometimes called to occupy the Bench and dispense justice—which should better be called injustice, for they cannot dispense justice in the absence of knowledge of law. Such incompetent men are appointed as Judges in our Province, not because competent men could not be found, but because our administration does not want them. It prefers raw, uneducated men to persons who have received an educational and legal training. If the administration were to notify to-morrow that places of Extra Assistant Commissioners and Assistant Commissioners will be given only to Law graduates of the University, it will get men in the Province itself. Not outsiders, but those who were educated in the Province itself. But where is such a liberality of views on the part of our administration? We understand why our officers have a predilection for raw and incompetent men. Indeed we regret that our officers should evince such narrow views, and disregard the real interests of the people.

Alleged disproportion between the educational grant for the Province of Berár and the income and educational wants of the Province.

4. The same newspaper says:—Although the income of the Province of Berár has nearly doubled and the educational wants of the people have enormously increased during the last 28 years, the educational grant has not only not been increased, but has been reduced by ten thousand rupees. A reduction in the salaries of school-masters not being sufficient to make up the deficiency in the grant the fees have been much increased, and the people have been made to bear the burden of a large share of middle class education. We hope, Government will consider the matter and increase the grant as it is evidently unjust not to do so.

Istallation of His Highness the Shahu Chhatrapati of Kolhápur considered an event of national rejoicing.

5. The *Varhád (Berár) Samáchár* (3) of the 9th April, in its English columns, writes:—Monday last was a day of national rejoicings in the whole of Mahàráshtra. His Excellency Lord Harris the Governor of Bombay installed the young prince of Kolhápur on the throne of his ancestors. We are extremely delighted to find that the Government of India has so nobly fulfilled its pledge to retain the State of Kolhápur in all its grandeur, and the old historic principality of the Maráthas has got a sharp, competent and youthful ruler after a long series of years. This State is the only remnant of the vast Marátha dominions, and it is a matter of pleasure and pride that a scion is brought to the throne to represent the line of Shiváji, the great Founder of the Marátha kingdom.

A'TMA'RA'M V. PATKER,
Acting Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 17th April 1894.

[CONFIDENTIAL.] **No. 16 of 1894.**

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 21st April 1894.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
8	„ Young India	Baroda	Weekly	150
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,000
12	„ Dnyánodayă	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly	425
14	„ Hitopadeshak	Bombay	Weekly	1,000
15	„ Indu Prakásh	Do.	Do.	900
16	„ Mantri	Poona	Do.	...
17	„ Native Opinion	Bombay	Bi-Weekly	600
18	„ Prabhákar	Do.	Daily	350
19	„ Rámdás	Bijápur	Weekly	600
20	„ Shetkaryáncha Kaivári	Bombay	Do.	500
21	„ Subodh Patrika	Do.	Do.	950
22	„ Sudhárak	Poona	Do.	3,000
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	150
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	...
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	650
46	„ Kalpataru	Sholápur	Do.	250
47	„ Karmanuk	Poona	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly	1,500
49	„ Kesari	Poona	Weekly	4,300
50	„ Khándesh Chitragupta	Dhulia	Do.	230
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khara Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	200
54	„ Maháráshtra Kokil	Sátára	Monthly	2,000
55	„ Maháráshtra Mitra	Do.	Weekly	250
56	„ Maháráshtra Vritt	Do.	Do.	...
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár	Ahmednagar	Weekly	150
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni	Do.	...
62	„ Nyáyă Sindhu	Ahmednagar	Do.	175
63	„ Pandhari Mitră	Pandharpur	Do.	260
64	„ Pen Samáchár	Pen	Do.	...
65	„ Poona Vaibhav	Poona	Do.	3,200
66	„ Prabodh Chandrika	Jalgaon	Do.	100
67	„ Prabodh Ratnă	Bársi	Do.	235
68	„ Prántik Samáhár	Poona	Do.	...
69	„ Pratod	Islámpur	Do.	300
70	„ Rághav Bhushan	Yeola	Do.	210
71	„ Ratnákar	Kaládgi	Do.	50

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	Mara'thi—*continued.*			
72	The Saddharmadip	Alibág	Monthly	...
73	,, Sanmitra	Bombay	Do.	...
74	,, Sarvadaman	Poona	Do.	...
75	,, Satya Nirnayă	Bárámati	Weekly	...
76	,, Satyă Prakásh	Poona	Do.	...
77	,, Satyă Sadan	Alibág	Do.	200
78	,, Satyă Shodhak	Ratnágiri	Do.	400
79	,, Sholápur Samáchár	Sholápur	Do.	260
80	,, Shri Shiváji	Poona	Do.	300
81	,, Shubh Suchak	Sátára	Do.	260
82	,, Sudhákar	Pen	Do.	300
83	,, Sumant and Satyă Sudha	Kárwár	Do.	300
84	,, Tukárám	Ahmednagar	Do.	250
85	,, Udyogavriddhi	Poona	Do.	...
86	,, Vanapriya	Chikodi	Fortnightly	100
87	,, Vártáhar	Bombay	Tri-weekly	700
88	,, Vengurla Vritt	Vengurla	Weekly	175
89	,, Vichár	Dhárwár	Monthly	500
90	,, Vichár Ságar	Baroda	Weekly	650
91	,, Vidushak	Karád	Do.	300
92	,, Vidya Vilás	Kolhápur	Do.	275
93	,, Vijay	Sháhápur	Do.	250
94	,, Vikshipta	Bombay	Do.	600
95	,, Vividh Dnyán Vistár	Do.	Monthly	500
96	,, Vrittadhára	Dhár	Weekly	150
97	,, Vrittasár	Wái	Do.	285
98	,, Vritt Sudha	Sátára	Do.	200
99	,, Vyápári	Poona	Do.	...
	Anglo-Gujara'ti.			
100	The Gujarát Darpan	Surat	Bi-weekly	700
101	,, Gujaráti	Bombay	Weekly	2,450
102	,, Gujarát Mitră	Surat	Do.	800
103	,, Kaiser-e-Hind	Bombay	Do.	2,500
104	,, Káthiáwár News	Rájkot	Bi-weekly	..
105	,, Suryă Prakásh	Surat	Weekly	375
	Gujara'ti.			
106	The Ahmedabad Times	Ahmedabad	Weekly	250
107	,, Ajab	Surat	Monthly	700
108	,, Akhbáre Sodágar	Bombay	Daily	800
109	,, A'ryă Dharm Prakásh	Do.	Monthly	400
110	,, Bhim Sen	Do.	Weekly	...
111	,, Bombay Samáchár	Do.	Daily	2 200
112	,, Broach Mitră	Broach	Weekly	350
113	,, Broach Samáchár	Do.	Do.	700
114	,, Buddhi Prakásh	Ahmedabad	Monthly	580
115	,, Cambay Gazette	Cambay	Fortnightly	...
116	,, Chának	Surat	Monthly	500
117	,, Chandra	Do.	Do.	600
118	,, Darbár Patrika	Ahmedabad	Weekly	...
119	,, Deshi Mitră	Surat	Do.	1,250
120	,, Din Mani	Broach	Do.	...
121	,, Dnyán Darshan	Do.	Monthly	...
122	,, Dnyán Sudha	Ahmedabad	Do.	250
123	,, Dnyán Vardhak	Bombay	Do.	600
124	,, Fursad	Do.	Do.	400
125	,, Gap Sap	Do.	Fortnightly	300
126	,, Gul Afshán	Do.	Monthly	1,200
127	,, Hindi Punch	Do.	Weekly	450
128	,, Hindusthán	Ahmedabad	Do.	716
129	,, Hitechchhu	Do.	Do.	500
130	,, Jain Patrika	Surat	Fortnightly	...
131	,, Jám-e-Jamshed	Bombay	Daily	2,200
132	,, Kachha Samáchár	Do.	Weekly	400
133	,, Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
134	,, Kaira Vartamán	Kaira	Weekly	100
135	,, Kám Dhenu	Bombay	Monthly	1,200
136	,, Kasid-e-Mumbai	Do.	Tri-weekly	...
137	,, Káthiáwár Times	Rájkot	Bi-weekly	1,200
138	,, Kelavni	Baroda	Monthly	500
139	,, Madhur Vachan	Bombay	Do.	500
140	,, Nure Elam	Do.	Do.	320
141	,, Nyáyadarshak	Ahmedabad	Fortnightly	...
142	,, Praja Mitra	Karáchi	Weekly	200
143	,, Praja Pokár	Surat	Do.	800
144	,, Rájyabhaktă	Bombay	Do.	1,300
145	,, Rást Goftár	Do.	Do.	1,697
146	,, Samsher Báhádur	Ahmedabad	Do.	300
147	,, Satyă Mitră	Bombay	Do.	500
148	,, Satyă Sodhak	Surat	Fortnightly	500
149	,, Satyodaya	Dohad	Weekly	68
150	,, Sneha Sindhu	Kaira	Do.	275
151	,, Stri Bodh	Bombay	Monthly	160

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued*.			
152	The Stri Mitră	Bombay	Monthly	697
153	„ Surat Akhbár	Surat	Weekly	600
154	„ Svadesh Bandhu	Mahudha	Do.	210
155	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
156	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
157	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
158	The Hubli Patră	Hubli	Weekly	...
159	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
160	The Karnátak Patră	Dhárwár	Weekly	400
161	„ Rájahansa	Do.	Do.	510
	KA'NARESE.			
162	The Chandrodayă	Dhárwár	Weekly	200
163	„ Karnátak Vaibhav	Bijápur	Do.	400
164	„ Karnátak Vritt	Dhárwár	Do.	...
165	„ Lokă Bandhu	Do.	Do.	190
166	„ Rasik Ranjini	Gadag	Do.	300
167	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
168	The Chandrika	Bágalkot	Weekly	...
169	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
170	The Bhárată Bhráta	Rewáh	Fortnightly	375
171	„ Bhásha Bhushan	Bombay	Monthly	400
172	„ Bombay Baipar Sindhu	Do.	Weekly	250
173	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	ENGLISH AND URDU			
174	The Muslim Herald	Bombay	Weekly	300
	URDU.			
175	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
176	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
177	„ Charkhári Akhbár	Rewáh	Fortnightly	23
178	„ Dhár State Gazette	Dhár	Weekly	280
179	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
180	„ Gwalior Gazette	Gwalior	Do.	850
181	„ India Gazette	Bombay	Do.	400
182	„ Khair Khah	Do.	Daily	...
183	„ Kushful Akhbár	Do.	Weekly	150
184	„ Muin-ul-Mulk	Do.	Daily	...
185	„ Vakil Islam	Do.	Do.	...
186	„ Zabán	Do.	Monthly	...
	PERSIAN.			
187	The Iklil	Karáchi	Weekly	...
188	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
189	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
190	The Baroda Vatsal	Baroda	Weekly	1,000
191	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
192	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
193	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
194	„ Muin-ul-Islám	Do.	Do.	300
195	„ Prabhát	Hyderabad (Sind)	Do.	400
196	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
197	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
198	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

Part I.—*Politics and the Public Administration.*

Alleged anarchy and tumult under British Government in India.

1. In a leader, headed, "Is this Anarchy and Tumult?" the *Poona Vaibhav* (65), in its issue of the 15th April, says:—The land-tax in Assam being exorbitantly raised, the rayats found that they could not pay it and collected at a certain place. In order to disperse these people the authorities fired upon them, killing some. This carnage would not have occurred, but for the empowering of the police by our merciful Government by a new legal act to open fire on unarmed subjects. We believe that in no country of the world except India does a law exist authorizing the police to kill unarmed people by firing shots at them. In alluding to the Act to amend the Code of Criminal Procedure in respect of unlawful assemblies, the *Vaibhav* then remarks:—This act is written not with pen and ink but in poison with the point of a sword. It has made over the reputation, wealth and lives of the people to the tender mercies of the police. We do not know the difficulties that induced Government to pass this act. This act provides punishment for those who would not give information to the police about unlawful assemblies, and the law already punishes those who give false information; thus the police now possesses the extensive power of having any person thrown into a prison at any time it likes. We do not know what sort of fatuity has induced our merciful and just Government to pass such oppressive and unjust laws. The riots at Yeola, in the N.-W. Provinces, at Bombay and in Assam occurred through the mistakes, fault or misapprehension of Government officials, and their blame lies on Government; and if Government fails to make appropriate changes in the administration, we do not know how serious would these riots grow and how would the poor people fare. In connection with the Hindu-Muhammadan riots the minds of the Hindus and Muhammadans have not become so much prejudiced against each other as the minds of the people have it seems become prejudiced against Government; and we are sorry that this should occur. In the Bombay riots many Government officials were wounded at the hands of the Muhammadans, by whom alone they were attacked. In the Yeola riots also Government officials were attacked by the Muhammadans rioters. Notwithstanding this Government officials have become partial to them and persecute the Hindus: this may be attributed either to the fear entertained by Government of being beaten by the Muhammadans or to intentional partiality. As these attacks on Government officials were not made purposely, they might not be called anarchy and tumult by some persons, but we can quote one or two instances of direct attacks on Government officials. Since last year a dispute has arisen between the Shias and Sunis of the district of Gaya, in connection with certain rights. Mr. Forbes, the Commissioner of that district, visited Gaya with the object of settling the dispute; on the Muhammadans learning the object of his visit, they collected in large numbers and surrounded his carriage. On Mr. Forbes' thinking that they intended to attack him, he became afraid of them and at once told them that the intentions of Government, were not different from those of the Muhammadans, and thus avoided the threatened danger. The surprizing thing is that Government issued orders according to the wishes of the people who threatened the attack on Mr. Forbes. Does not this mean that might is right? This threatened attack was in a street. There is an instance of an attack having been threatened upon a judicial officer. At Gaya while a Muhammadan witness was being examined before the Subordinate Judge, Babu Brijmohan Prasad, the Muhammadans in Court threatened to attack the Subordinate Judge. Would we be wrong if we called such attacks on seats of justice anarchy and tumult?

Feelings of the Khediv and his subjects against Englishmen in Egypt.

2. A correspondent of the *Káside Mumbai* (136), in its issue of the 20th April, observes:—While I was once passing by the Kasarnil Barracks, Cairo, I saw an Arab lad about 13 years old sling a stone at an English soldier which hurt the latter's left eye so much that it bled. I asked the lad why he did this and was told that the Khediv wished for the destruction of all Englishmen. The Khediv does not return the salutations made by Colonels and other high officials, and the Arab children are taught to abuse Englishmen,

Government severely censured for a diversion of the Famine Relief Fund.

3. In alluding to a diversion of the Famine Relief Fund, the *Poona Vaibhav* (65), in its issue of the 15th April, says:—If a person commits breach of faith, the man affected by it carries his complaint to Government; but if Government commits such breach to whom is the complaint to be carried? We intrusted the relief fund to Government not that it should be swallowed up by it. In consequence of deceit practised by Government officials in this matter, if anybody calls hereafter our pious Government treacherous, appropriator of a deposit, breaker of promises and sinful, shall we not be obliged to hang down our heads with shame? We hope the people of England will save us from such an infliction.

4. *The Dnyán Prakásh* (13) of the 16th April, in its English columns, writes:—Amongst the strange speeches that were delivered by the official members of the Viceroy's Legislative Council, there is none that surpasses in impudence the one delivered by Sir Charles Elliot, the Lieutenant-Governor of Bengal. Sir Charles is notoriously known for his knack at playing mischief and doing everything that will be disadvantageous to the people of India and talking senselessly. But in the exhibition of this wonderful knack that he made in his speech upon the budget question, it is evident that he has surpassed himself. The kind advice which he has gratuitously given to the Viceroy, as regards effacing "the unfortunate phrase Famine Insurance Fund," is one of his extremely foolish utterances. We use these strong expressions simply because we think that they are warranted by the occasion. The Famine Insurance Fund is a fund which was created solely for the purpose of making provision for times of scarcity. Governor Generals like Lord Lytton clearly stated that the Famine Insurance Fund was to be held quite sacred and that not a rupee from that fund was to be spent upon works of a different character. So also do we know how in 1878 and 1879 the then Finance Minister in the clearest language possible stated that the fund was created as an *insurance* against famines; and yet this great Solomon of 1894 comes to advise the Viceroy to abolish this fund altogether. To enlighten our readers upon what the then Finance Minister said in 1878, we shall quote a sentence from his speech "the Government of India intends to keep this million and a half as *insurance against famine alone.*" In 1878-79 again the Finance Minister said: "I feel confident that I shall be able to satisfy the Council and the public that the resolution which the Government has proclaimed will be faithfully carried out and that the proceeds of the new taxes will be expended for the purpose of providing what I have called an *insurance against famine and for no other purpose whatsoever.*" We are sure that all the subtleties of men like Sir Charles Elliot put together will not be able to explain away the meaning conveyed by these simple words. If the English language has the power of expressing things quite clearly, we think that the words we have quoted above are clear enough. And yet Sir Charles Elliot had the audacity to rise and brand the words "Famine Insurance Fund" as an unhappy or unfortunate phrase which misleads people! An unfortunate phrase indeed! These are the ways of official jugglers of India. When the Government of India wants to impose a new tax upon the people, it does not hesitate to put up some bait as it were to deceive the people by some high-sounding words. In 1878 the Government of India spent all the surplus money that they had in settling the scientific frontier of India, while the whole country was being starved to death, was, in fact, suffering from the horrors of a famine! Then it was that a necessity for increasing the revenue of the country was felt and the Government invented a new tax. And in order to stifle the opposition of the people, they made those fine promises of setting apart a large sum every year as "Famine Insurance Fund." The people were of course taken in, or rather they were obliged to be taken in. Days passed; and as they passed, the Famine Insurance Fund was under some pretext or another spent upon things of quite a different character. Whenever the Government of India wanted to misappropriate the Fund, some official member of the Council got up and raised the issue that the Famine Insurance Fund was not a fund specially raised for the purpose of providing against famines only. It was to be considered as the surplus. And this, in the face of the utterances of Lord Lytton and his Finance Minister—the creators of the Fund. If this is not dishonesty, then

dishonesty certainly nowhere exists. During the last nine or ten years the Government of India no doubt did misappropriate the Insurance Fund, but it was all done quite clandestinely. But now it seems—at least Sir Charles Elliot seems fully convinced of it—that the Government can abolish the fund altogether and that they can utilize it in paying the ignominious compensation allowance, or invent any other allowance by which they can enrich the coffers of the Anglo-Indians, and pay it from this fund. We are certainly at a loss to understand the impudence with which the Governor of a province like Bengal stands up in the Imperial Legislative Council, to respectfully advise his superior to take recourse to dishonesty and at once abolish the Famine Insurance Fund. If the change effected in the use of the fund was an act of misappropriation, is it honourable on the part of any official member of the Legislative Council to stand up boldly and to advocate that what was done rather dishonestly should now be taken as the standing gound to completely change the character of the fund by abolishing its very name? To add to the whole of this ridiculous affair the words of Lord Elgin purporting to say that the declarations of one Government cannot bind its successors were most unfortunate. If every Governor General would take up this position, and try to subvert the work or to falsify the promises of his predecessor, there can hardly be anything like public confidence in the constancy and firmness of the British Government.

5. The same newspaper of the 19th April, in its English columns, writes:—Last time we showed how the Government were thinking about abolishing the Famine Insurance Fund. They are also thinking of appropriating the surplus of the Provincial Governments. And all this is being done simply to avoid displeasing the clique of Lancashire Mill-owners! Has the English Constitution then become so rotten that it cannot stand straight without the support of a handful of Lancashire Manufacturers? No one can think of such a thing even for a moment. Has then the British sense of justice degenerated so much that the British Cabinet should be ready to sacrifice the interests of 300 millions of the people of India to humour a 100 covetous Lancashire cloth manufacturers? Ay, from the events that have transpired during the last two or three months, anybody can plainly see that the governing section of the British public at least, if not the whole of the British Public, thinks more about what are emphatically called the "exigencies of practical politics." If naked truth were stated this elegant phrase would merely mean humouring the Lancashire clique, whose support the present Government cannot afford to lose for their life. We are very glad to see that our Bengali brethren are not going to sit silent. We hope that we in this part of the country will follow the example of Bengal and add our strength to the opposition. [The *Káthiáwár News* (104) of the 14th April expresses similar sentiments.]

Remarks on His Excellency Lord Elgin's reply to the address given by the Simla Municipality and the system of the exodus to the hills.

6. The *Indian Spectator* (2), in its issue of the 15th April, writes:—Lord Elgin's reply to the address, with which the Municipality of Simla welcomed him, dissipates the rumours that one of the missions entrusted to the new Viceroy was to make that hill-station, for all practical purposes, the real capital of the country. His Lordship owned that peculiar ties had so far endeared the place to him, that it "had long become a household word with him," and that he had long wished to visit it, though he did not anticipate that he would first go there as Her Majesty's chief representative in India. Lord Elgin strongly maintained the necessity and utility of the yearly retreats to hill-stations, as tending to enable the officers who go there to do their duties better than they possibly could otherwise be expected to do. We readily join with His Lordship in hoping that "the delusion," that Government go to Simla or Ooty to get rid of work, and on a mere pleasure trip or holiday, should pass away. But we think that the best way in which the public will be convinced that "Government come here in order to seek, in health-giving hills, to maintain in its full efficiency such power as we possess to serve the great Empire whose affairs we are called upon to administer," is to make the stays in these places as short as necessity would warrant, and to dissociate them as much as possible from the frivolities which go to make up the 'season.' The more of hard work and quiet life, and the less of picnics, theatricals, balls and *náches*, the better. For, it must never be forgotten that a long

stay at places far away from, and out of touch with, the great centres of human activity, which have been deliberately fixed as the head-quarters of Government, is, after all, an anomaly to be defended on grounds of necessity alone. There is also a limit below which the privilege of recruiting health on hill-stations should not extend. Why should those, for example, whose tenure of office is not limited to a particular number of years, and who can well take full advantage of furlough and privilege leave, be allowed the same indulgence which heads of Governments, who cannot afford to be absent from the provinces placed for a definite period under their charge, may well lay claim to? Lord Elgin will, if he likes, see in the course of his first stay at Simla, much in connection with the system of the exodus to hills, which may well be done away with, in the interests of good Government and economy.

Remarks in connection with the whispers about the retirement of His Excellency Lord Elgin and the appointment of His Excellency Lord Harris as Viceroy in case the Conservatives returned to power after the dissolution of the present Parliament.

7. The *Gujaráti* (101), in its issue of the 15th April, observes:—The *régime* of His Excellency Lord Harris has been a complete failure. His Excellency being misguided by narrow-minded advisers has done more harm than good to the Natives who consider him another Lord Lansdowne and are anxious for his early retirement. The rumour that His Excellency Lord Elgin will resign office if the Conservative Ministry returns to power and that His Excellency Lord Harris will likely be the next Viceroy, has made the Natives very anxious. If His Excellency Lord Harris were to succeed His Excellency Lord Elgin, his administration would be much more unsatisfactory than that of Lord Lansdowne, and India would have to suffer a great deal. It is therefore desirable to take timely measures to avert this danger. The native political associations and the press of this Presidency should fearlessly express their disapproval of His Excellency's administration, and should see that His Excellency's friends do not succeed in exerting their influence on native flatterers to raise a fund to perpetuate His Excellency's name. This precaution is much needed, for if any such fund is raised or any farewell entertainment is given to His Excellency, it will be made use of before the Conservative Ministry to ensure his success.

His Excellency Lord Harris' advice to the Mahárája of Kolhápur and His Excellency's administration of the Bombay Presidency.

8. The *Kaiser-i-Hind* (103) of the 15th April, in its English columns, writes:—It is rather a far cry from Kolhápur to Bombay. However, as the cry emanates from the highest authority in the Presidency, whose administrative acts and administrative conduct are subjected to daily criticism by an enlightened and critical press, we are bound not only to listen to it, never mind from what distance it comes, but to examine whether it is founded or unfounded. Replying to the conventionally laudatory address presented to him by the young Chief of Kolhápur, who is now installed on the *gádi* of that State, His Excellency embraced the opportunity to give him some sage and paternal (we do not know whether it may not be more proper to call it grandmotherly) advice as to how notice should be taken of public comments, which may happen to be made on his administration. Considering what humanity is and considering that the eternal verities of which the Seer of Chelsea spoke are born and bred in the marrow of humanity, resentment is only natural. But in such a case the man should candidly confess his human frailty and say that he dislikes adverse criticism on his public acts. And it would be pure hypocrisy on his part to pose as a sage and preach counsel of perfection, which he has not the courage to follow. It shows that after all he is neither trained nor disciplined to control his constitutional infirmities. Such a person, under the circumstance, has no business to give advice. And if he does give it, it is superfluous to say, it must share the fate that all such advice deserves, namely, of neither being heeded nor respected. Is it possible that the young Prince of Kolhápur can respect the counsel of perfection given by his friendly mentor, when, as a matter of fact, he has every time resented public criticism on his conduct as Governor of Bombay? Lord Harris has never brooked hostile criticism, whether strong or mild. No. He seems infatuated with the belief that because he is a temporarily exalted authority, every word which may fall from him, and every

administrative act which may emanate in his name from the Secretariat, should be believed in as gospel! But we are not living in a legendary age and therefore it is impossible that legends could be palmed off on people who believe in truth. There should be no contradiction on the assumption, we presume, that a Tory, like a Turk, can brook none. Whenever His Lordship has mounted the platform, be the occasion what it may—whether it be the platform of the Chancellor of the University or the chair of a private seminary, or the gilded throne of a native court—he has unburthened himself of utterances, which tell plainly how impatient and intolerant he is of outside public criticism, adverse to him. This is a plain and unvarnished statement, which could be demonstrated by scores of instances. But we fear Lord Harris has a soul *above* "sublunary" advice. So let us leave him alone. Lord Harris is entitled, of course, to lay the flattering unction to his soul, and pretend to comfort him by the complacent reflexion that he may be neither a complete success nor a complete failure, but a sort of humdrum mediocrity. It is, however, a question whether the critical public would admit so complacent a postulate. No doubt, in a way, it is a salve to the wounded heart, sorely afflicted by the sharp pointed arrows of enlightened and well-informed critics. But the unbiassed public can hardly admit the categorical proposition. If His Lordship is a success then he is a success all through and no mistake. But if the public verdict, we mean that public which is competent to pronounce an impartial verdict, without fear or flattery, is that he is an unmitigated failure, it is absurd to deny it and take the salve to the bosom, that at any rate he is an indifferent mediocrity. That does not *logically follow.* An absolute failure is a failure, pure and simple, and nothing more. So, too, is an absolute success. Between the two there never can be any "happy mean." If Lord Harris fancies he is a happy mean, we wish him joy of that pleasant reflection. But such a reflection cannot alter the public verdict. Of course we use the word "public" in a very different sense from what His Lordship used at the famous Town Hall meeting, which is now the subject of so much gibe and jeer in the Native Press. So much for His Lordship's sage counsel to young Kolhápur. Quite a treatise may be written on "public opinion" which might disprove the self-complacent syllogism of His Excellency. But as Lord Harris may, on his retirement, find that leisure, which is denied to us, it would not be a bad thing altogether to develop his famous Kolhápur syllogism for the benefit of the world and publish it for the judgment of the great critics of Europe and the West. It would be a valuable criticism these eminent critics may pass on his *obiter dictum;* and we should be delighted if His Lordship would care or rather "condescend" to send it for a review from our pen.

Remarks on the resolution of the Government of India on the agarian riots in Assam.

9. The *Indian Spectator* (2), in its issue of the 15th April, writes:—All is well that ends well; and now that we are told that the *raiyats* in Assam "have cheerfully accepted the revised assessments," we may draw a veil over the agricultural riots of the past year, and the shots the Police and the Military had to fire, in order to disperse the mobs which came to the authorities to protest against a cent. per cent. enhancement of existing rents. The real explanation of the satisfaction may, however, be found in the fact, that the threatened maximums of 100, 50 and 25 per cent. of enhancements, on the three classes of lands, have now sunk down to 60, 40 and 20 per cent. Whether this is the effect of the late riots or not, we need not stop to enquire. We may even concede that those riots were, as is now alleged, not spontaneous outbursts of people really oppressed, but the work of scoundrels and intriguers leagued under the association called the *mel* which exercised a terrorism similiar to that of the Fenians and Moon-lighters. But we may ask the authorities if it would have been possible to incite into open revolt a whole population, had there been no just cause for alarm and anxiety. Large masses of men do not often move without a cause, and there is little in the history of the survey and settlement operations of our Government, which would warrant us in believing that they are carried on with a tender regard for the interests of the poor cultivator. Our Government, as landlord, has not often showed itself as markedly superior to the ordinary landlord who tries to extort every farthing he can from his tenant. And often has the want been felt of a Tenancy Act, regulating the

relations of the Government as landlord and its tenants. It is difficult to see why the cultivator should not have the same protection against the State, as owner of the soil he cultivates, which he has against the zamindár of Bengal and the Central Provinces. Nor has a satisfactory reason been yet given, why the disputes in one case should be left to be decided by Revenue authorities, and not by the ordinary tribunals of the land, as in the other. Sir Raymond West, the other day, said that the system, though considered retrograde when first introduced, has worked well in practice. The events in Assam do not certainly support this view.

10. The *Indu Prakásh* (15) of the 16th April, in its English columns, writes:—We have no reason to think that Government through their local officers were not responsible for the riots. If, however, Government will take the lesson, they would be very careful in proposing rates of assessment. It is not only in Assam that there are complaints of unjust and exorbitant increase in the assessment of lands, and the principles of bargaining which Government adopts by putting higher rates first and then lowering them down, may be of sound commercial basis, but it is quite unworthy of a government that calls itself paternal and merciful. If Government will take the trouble of explaining to their officers that promotion depends more on dealing full justice to ignorant peasants than on adding substantially to the land revenue, we have no hesitation in saying we shall hear less of such complaints and the bloodshed that occasionally follows in districts like Assam.

Remarks on the Criminal Procedure Code Amendment Act.

11. The *Mahrátta* (4), in its issue of the 15th April, writes:—The passing of the Criminal Procedure Code Amendment Act fully illustrates the danger of official legislation. It is well known that this Act, to amend Sections 44 and 45 of the Criminal Procedure Code so as to throw the responsibility of giving information to the Magistrate of intended riots or unlawful assemblies on the village headmen, watchmen or occupiers of land, was undertaken, at the request of certain local Governments after the occurrence of the recent riots in their provinces. When this request was made those Governments were under the impression that the riots were due to secret conspiracies of the Hindus of which the Magistrates were kept in complete ignorance. We cannot say whether this impression has been completely removed at present, but there are grounds to suppose that the North-West Provinces Government does not now entertain the same view at least to the same extent as previously. Sir Charles Elliot spoke of "the widespread and nefarious conspiracies hatched over a large extent of the country" in supporting the present Bill in the Legislative Council. But Sir Charles Elliot seems to have been hardly aware of the fact that the true nature of these unfortunate riots is now becoming better known and that a legislation undertaken upon first impressions of certain misguided officials cannot but prove either a dead letter as the Honourable Dr. Rasbihari Ghose remarked in his speech or an engine of oppression in the hands of the executive officials who can drag any respectable Hindu under the provisions of this Act in a Criminal Court and charge him with offences mentioned therein at their pleasure. It is a pity that none of our non-official Councillors opposed this piece of legislation as calculated to vest the officials with dangerous powers. Sir Charles Elliot distinctly states that it is the intention of Government to put this law into force and that "if an occasion should unfortunately arise the Bill will not be allowed to remain a dead letter." Sir Charles Elliot, it appears, was happily ignorant of what occurred at Yeola during the recent riots. Some respectable Hindus of the place telegraphed to the Collector, Mr. Winter, that to the best of their information and knowledge the Muhammadans of the place were thinking of creating a disturbance on a particular day. The present Act was not then passed; and the Hindu inhabitants gave this piece of information more in the interest of the public than in discharge of a legal duty. But the Collector, Mr. Winter, returned these telegrams with an endorsement in his own hand to the effect "returned for want of Court-fee stamp;" and the Mámlatdár issued notices to the parties to show cause why they should not be prosecuted for giving false information. But the informants were saved only because the riots did take place soon after as apprehended by the Hindus. This shows how the new Act may be worked. The Magistrates, who now-a-

days hardly take any sympathetic interest in the welfare of the people, will come round upon the villagers in either case. If they give the information which is disagreeable to the district autocrat, they will be prosecuted for giving false evidence, while if they fail to give the information, the present Act empowers the Magistrate to punish them for such ommission. In other words the Magistrate is now made the lord of the situation either way and can harass the village people in any way he likes. The only safety of the people, therefore, lies in the Act remaining a dead letter for ever, and we hope that in spite of all the threats of Sir Charles Elliot there will be no occasion to put it into force. [The *Bodh Sudhákar* (9) of the 18th April, and the *Pratod* (69) of the 16th April, also disapprove of the amending Act, saying that there was no necessity whatever for it, that it shows Government have little regard for their subjects, and that the Police will have a good instrument to oppress the people. The *Pratod* adds that the result of such repressive legislation will not fail to be disastrous.]

His Excellency Lord Harris requested to establish conciliation committees such as those established by Sir Charles Crosthwaite.

12. The *Native Opinion* (17) of the 19th April, in its English columns, writes :—The Governor in his Kolhápur speech says that a person may be judged by the measure of his work. How is His Excellency to be judged by the outside public? Is it by his evident negation in the matter, or by his indisposition to organise such pacification committees as those in the N.-W. Provinces and thereby to lay the foundation of universal tolerance, so that the very seed of fanaticism and religious riots may be rooted out. Such a thing was quite possible and one is convinced of its practicability by what has already been done in the United Provinces. Similar committees might as well have been established in this Presidency, but for the apparent neglect of the authorities they are not. This was a splendid opportunity, but it required a superior spirit to avail itself of it—a spirit that would establish its claims to popular gratitude permanently. We are sorry His Lordship has thrown away a splendid opportunity, a master-stroke which should not only have secured a name for him, but should have endeared him to the people at large. We are sorry a fresh opportunity is lost, and it may be very difficult to cover the ground lost. No superior evidence than the remarks of Mr. Unwin from the Bench is required to show that officials lean in favour of the Muhammadans, and one may not object to such leaning if only the said disposition were based on the proved criminality of the Hindus. The story of the pig was greatly magnified into a most heinous offence, but the acquittal of the prisoners at the Násik Sessions proves that the Magistracy, before which the case was tried, was rather too susceptible of easy belief, otherwise the incident in view of the mutilation of a Máruti beforehand would never have assumed proportions. But be that as it may, the acquittal of the Hindus ought now to convince Lord Harris and his Councillors that the Hindus as Her Majesty's subjects are not so bad as they are considered by many an official, and that, therefore, they deserve as much sympathy and fellow-feeling as their countrymen, the Muhammadans. Will His Lordship, we pray, rise to the importance of the occasion, and at any rate do as much, if not more, as Sir Charles Crosthwaite has done towards the restoration of peace and good-will between these two very large and influential communities?

Alleged desertion of the town of Yeola in the Bombay Presidency and of some villages in the Kámrup District in the Bengal Presidency.

13. The *Poona Vaibhav* (65), in its issue of the 15th April, says :—Some of the villages in the Kámrup District in Bengal are being deserted. Yeola appears also to be deserted. While the Hindu-Muhammadan riots were threatened and even when these riots actually occurred the people of that town did not leave it. But latterly afraid of the oppression practised by Government orders they are absconding to different places. This makes it plain that the people consider the oppression of the Government officials more insufferable than the Hindu-Muhammadan riots. Similarly the people of the district of Kámrup are, in consequence of the oppression of Government officials, deserting their homes and families. Here at Yeola Government officials, are practising oppression on account of the Hindu-Muham-

madan riots, while in Kámrup there have been no riots, but the people desert it to escape being put to forced labour on account of Government. One is surprized to see Government that abolished forced labour that existed under the Peshvá's Government itself betakes to it. It would not matter much if persons accustomed to perform labour were put to forced labour; but in Kámrup merchants and traders, religious mendicants, Bráhmins and other classes are forcibly made to work in connection with the earth-works. It is shameful to Government and to us as well that such oppression should be practised.

Bombay Government and the Yeola riots.

14. The *Moda Vritt* (57), in its issue of the 19th April, says:—Looking to the high-handed proceedings taken in connection with the Yeola riots we are constrained to say that the British Government are not a good government. Government have done some good things for which we are grateful to them. We are sure that there are lovers of truth in England who will sympathise with us if we are brought into trouble for our plain speaking. We are led to make these remarks by the rumours prevalent in Poona about the impending trouble over the *Kesari* (49). We wish the *Kesari* were prosecuted and thereby the Hindus of Yeola got some justice. We think the Hindus of Yeola, who will have to bear the larger portion of the heavy cost of the punitive police posted there, have committed no fault to deserve the punishment. In all the Hindu-Muhammadan riots that have taken place in the Bombay Presidency during the last year the Government clearly seem to have sided with the Muhammadans. We do not know why they have so much regard for Muhammadans and what harm the Hindus have done that they should be trampled down and done injustice to by Government. We have doubts about one thing. His Excellency the Governor is known for his great fondness for cricket, and as it is natural with persons fond of playing to neglect their work, His Lordship may not be attending properly to his work. His Excellency being thus engrossed by cricket and enjoyment of other pleasures, his "native ear" proud of his race may have taken advantage of his position. This is a mere surmise, and we cannot say that such has been the case. British rule being better than its predecessors we heartily wish that it would not be separated from us so soon. We request the people of England not to send out to India such officers as are not afraid of doing injustice. Such officials may not appear very harmful at first, but they are certain to weaken the foundations of British rule in India. The Hindus though very mild are not totally devoid of spirit. They may put up with injustice for some time, but further injustice will kindle their rage and will create a conflagration.

15. The *Hindu Panch* (41), in its issue of the 19th April, says:—The conduct of the Bombay Government in connection with the Yeola riots does not appear to be as fair as it ought to be. Partiality seems to be at its bottom. None will oppose Government if they wish to favour the Muhammadans and treat the Hindus with indifference. All the officers, the District Judge, the District Collector, the Commissioner and His Excellency the Governor have formed a strong opinion against the Hindus. It has become very difficult to induce them to change it. News has arrived of quarrels having arisen between the Muhammadans and Hindus in the Hyderabad State and of serious attacks having been made by the former on the latter. In short, the Hindus seem to be under the influence of evil stars everywhere. Who knows how the country will safely get out of their evil influences. Government are daily purposely provoking the Hindus at Yeola. His Excellency Lord Harris' policy in this matter is perfectly mistaken. It is the principal duty of Government to observe in this matter due impartiality which is the great merit of British Government.

Approval of the resolution of the Bombay Government, dated 10th April, in connection with the Yeola riots.

16. The *Kásid-e-Mumbai* (136), in its issue of the 16th April, disapproves of the adverse criticisms on the recent Government resolution in connection with the Yeola riots condemning Mr. Barve's conduct, saying that Government are perfectly justified in issuing it. The paper further observes:—If Government were to unnecessarily interfere in the discharge of their duties by local officers on the worthless memorials which find fault with the latter, the Collectors and Commissioners would have to resign their posts, and it would be difficult to carry on the administration.

The Hindus of Yeola demanded an independent commission to ascertain the causes of the riots and to try the rioters, as they were afraid of not getting justice; but they were mistaken in this as has been proved by actual experience. Apart from other things, the trial of the rioters before the Sessions Judge, Násik, supplies an instance in point. Many of the accused have been acquitted for want of evidence.

17. The *Rást Goftár* (145), in its issue of the 15th April, observes:—In the recent Government resolution on the Yeola riots Mr. Barve has been justly censured. The Hindus have also been censured as they annoyed the Muhammadans by boycotting them. Every line of the resolution shows that Mr. Lee-Warner had a hand in it.

Disapproval of the resolution of the Bombay Government, dated 10th April, in connection with the Yeola riots.

18. The *Mahrátta* (4), in its issue of the 15th April, writes:—In reply to a petition from the inhabitants of Yeola, dated 18th February 1894, praying for an independent inquiry into the riots, the Government of Bombay has recently issued another resolution. The sole object of Government in issuing this short resolution seems, however, to be to pass judgment upon its own conduct and that of its officials, all of whom, we are now told, have carefully and impartially inquired into the causes of these riots. But Government is not satisfied by awarding this certificate of impartiality to itself and its officers; and acting on the principle that one must damn others to praise himself, it has gone the length of expressing its "moral conviction" that Mr. Barve is the sole cause of keeping up the bad feeling between the two communities at Yeola. It is impossible to read this resolution without feelings of pain and surprize at the childish irritability of Government and its desperate effort to save itself from the charge of partiality and weakness brought against it by the whole of the Native Press in commenting upon its conduct in relation to the Yeola riots; and in the ordinary course we should have passed over this undignified effusion of gubernatorial wisdom, in silent contempt, had it not been calculated to create a wrong impression regarding the real facts of the case and an unfounded prejudice against certain persons who have recently petitioned the Government of India for redress. The resolution charges Mr. Barve with ingratitude towards Government that allows him a political pension. Now, in the first place, it is not Mr. Ramchandra Barve who holds this pension but a relation of his, and it is a news to us that because a certain person enjoys a political pension, all the members of the family should pray every morning and evening for the welfare of the Government and should be always ready to obey the orders of any of its servants from the Collector down to a police peon without questioning their propriety or legality. The absurdity of the position taken by Government may however be better seen if we go into the history of these political pensions. In majority of cases they are granted in lieu of the rights of Sardeshmukhship, &c., enjoyed by the parties under previous rulers of the country and as compensation for depriving them of the said rights under the British Government. There is no reason, therefore, why the political pensioners and especially all their relations should be grateful to Government except because it did not illegally deprive them of their vested rights without compensation. We have seen many an Anglo-Indian charging Mr. Hume and Sir W. Wedderburn with ingratitude for carrying on the Congress agitation against the Government whose pension they enjoy; and to compare small things with great the charge now brought against Mr. Barve is equally ludicrous and absurd. Mr. Barve has done nothing which cannot be legally defended, at least the Government resolution does not attribute to him any such conduct; and it is, we believe, giving too much importance to Mr. Barve in ascribing the continuation of the agitation in Yeola solely to his action. Lord Harris' Government would surely perceive its error if it only condescends to make an independent enquiry into these riots, instead of relying so confidently upon the reports of its officials. As regards the boycotting of the Muhammadans, it does not require more than ordinary common sense to perceive that it was the only course possible for the Hindus to follow when the Government officers were either too weak or unwilling to settle the disputes between Hindus and Muhammadans, and when the latter were thereby encouraged to take

up a most unreasonable and uncompromising attitude. Government would have easily learnt how anxious the Hindus were to effect a compromise if it had only cared to ascertain the truth for itself. But it neglected to do so, and we cannot attach therefore any weight to its moral conviction, which is nothing but an emphatic paraphrase of its blind reliance upon *ex-parte* official reports. As a matter of fact we know that neither His Excellency nor any member of his Council has made any personal or independent inquiries in the matter and the moral conviction of Government therefore means nothing more than the opinion it has formed on mere official reports. The resolution tells that in the opinion of Government these official reports are careful and impartial, and it is nothing but an advocate's trick to give expression to the moral conviction of Government as an independent fact to condemn Mr. Barve. The moral conviction of the executive officers in matters like these are not worth more than the opinion of the police officers regarding the guilt or innocence of the person they bring to trial and law is careful to exclude all these moral convictions from the category of relevant facts. It would have been therefore more graceful and more in keeping with its dignity for Government not to have thus paraded its moral conviction before the public. But the Bombay Government, which felt itself compelled to defend its acts and officers, seems to have been badly advised to make a bold effort in its defence irrespective of its dignity and respect; and we are grieved to see that such counsels have at last prevailed. We cannot say what effect this resolution will have upon the Government of India in deciding the appeal made to it by the inhabitants of Yeola. But speaking for the public we can confidently assert that the resolution will do more harm to the reputation of Government than to that of Mr. Barve by confirming the public opinion as regards the partiality and weakness Lord Harris' Government has manifested in dealing with the Yeola riots by its resolution on the subject, dated the 15th of March 1894. Bold and unsupported assertions never do good to anybody; on the contrary, they throw discredit on the person who makes them and weaken his cause. And Government is no exception to this general rule. In their memorial to the Government of India the inhabitants of Yeola have adduced several facts in support of the allegation that the measures taken by the Bombay Government were unsatisfactory and its opinion one-sided and partial. So long as these facts remain uncontradicted nothing can be gained by reiterating the opinion of Government that it is impartial, and its moral conviction regarding the ingratitude of Mr. Barve. Any respectable advocate would not consent to make such statements in a Court of law and we are therefore grieved to find the Government of Lord Harris driven to using them in the vain hope of demolishing the charges brought against it by the public. Following the same strain of reasoning one might as well ask what have Government officials, who draw such fat salaries from the public treasury, done to restore the feelings of amity between the Hindus and Muhammadans at Yeola except the imposition of a punitive police, refusal to ascertain and enforce the immemorial custom and prosecutions of innocent people on evidence, which in three cases hitherto decided broke down disgracefully before it was submitted to the test of cross-examination. Are these the means which a government ought to take for the settlement of disputes between the two races? We feel little hesitation in answering the question in the negative. And when the Government itself is thus to blame for its inactivity or incapacity it is simply preposterous to throw the whole blame of keeping up the agitation at Yeola on a poor individual like Mr. Barve. He has been doing his duty by placing before Government the true facts in respect of the riots from the Hindu point of view, and so far as we know neither the traditions of the English rule nor the Indian law makes such conduct culpable in a good citizen. It is no doubt inconvenient to officers and Governments that would like to have their own way in all matters irrespective of the claims of justice or public convenience; and the Bombay Government has not exhibited a better spirit in its present resolution than some of these officials have done from time to time in various cases. On a judicial mind, resolutions like these can produce no effect. But we have seen what mischievous results follow from the expression of such ill-digested, crude and incorrect opinions by the head of the Government in the "don't be daunted" pamphlet case, and it is the apprehension of such results that has led us so severely to criticise the present resolution which for the rabid and puerile self-adulation in which it indulges stands almost unprecedented in the history of the administration of this province for some years past. [The *Sudhárak* (22) and the *Dnyán Prakásh* (13) of the 16th, and the *Kesari* (49) of the 17th April express similar sentiments. The *Subodha Patrika* (21) of the 15th and the *Belgaum Samáchár* (27) of the 16th April also condemn the Government resolution on some of the grounds mentioned above.]

19. The *Native Opinion* (17) of the 15th April, in its English columns, writes:—It is but disappointing to see the local Government hold fast to their own sweet conclusions, when, as responsible parties to the question in dispute, they ought to use a sober and unwarped judgment in a matter in which the authorities of a district are ranged on one side, and the Hindus of Yeola on the other. Demagoguism our Government may detest, but as they seem to understand a demagogue, the soberest man putting the right complexion on a disputed subject and representing the right side of it may appear no better to them than a condemned criminal. Mr. Barve, for aught we know anything against him, has been discharged twice in criminal proceedings and that before a Násik Magistrate, who, as representing the district authorities, should have left nothing undone, so far as judicial or criminal procedure would allow, to try Mr. Barve very vigourously. And yet, unfortunately, the local Government have the hardihood to say that they are "morally" convinced of Mr. Barve's guilt. And when the result of a judicial trial still leaves the authorities in doubt over one's criminality, we must say the Government's process of ratiocination must be quite different from the rules of logic or common sense. Again, under a Government, to which what their officials say is gospel-truth and nothing but the truth, it is very difficult even for the chastest man to escape being condemned. To the outside public, however, Government themselves just now appear to be on their own trial, since, instead of sitting in judgment upon the parties to the dispute, they side with their own officials, and refuse to hold a fresh enquiry. Thus the local Government are just now under a paralysis of dogmatic service traditions, and the spectacle is indeed most disheartening.

20. The *Gujaráti* (101) of the 15th April, in its English columns, writes:—One more resolution about the Yeola riots which like its predecessor once more betrays ignorance of the real facts and a desire to denounce men without hearing them. The resolution is in reply to the memorial that was addressed to Government on the 10th April last. It asked for an independent inquiry which Government refuse to institute on the ground that the Commissioner as well as the District Magistrate have investigated the matter and forwarded full reports to them. How far these are correct may be seen from the resolution issued some weeks ago. Important circumstances were either not known to the authorities or suppressed or ignored in that document and Government went out of their way to extol the action of officers whose remissness and lack of firmness, promptitude and foresight contributed to the outbreak. That Government should have ignored the state of things prior to the boycotting of Muhammadans shows that they are biassed in their judgment. The first resolution blamed Hindus for defeating all attempts at reconciliation. This statement also was a perversion of the real facts. When Government cannot judge of the Yeola disturbances and of their causes in a cool and impartial spirit, is it fair on their part to expect that men who had been subjected to a series of unprovoked outrages should have acted with the calmness and wisdom of a philosopher? We do not approve of boycotting in any shape or form by either community. But the indifference of Government and the complete failure on the part of the Hindus to obtain relief led to that unwise measure. Mr. Barve was instrumental in representing to Government the grievances of his community and as a good and peaceful citizen who thought it his duty to help his authorities by placing before them its views, his action deserves to be praised rather than censured. As a Sardeshmukh of Yeola he is interested in the maintenance of public peace and could have no interest whatever in creating ill-feeling between the communities. The reflections which the resolution has cast upon him are extremely unfair. The Gujaráti merchants at Yeola are some of them owners of lacs and it is deliberately shutting one's

eyes to say that they would ever allow themselves to be thrown into hot water at his bidding. The present resolution is one more proof of the fact that Government are not in possession of all the facts and have been all throughout swayed in their judgment. The strange policy which they have pursued in dealing with the Yeola disturbances is producing its natural consequences. The same questions which were opened there and led to the subsequent developments are being opened elsewhere, and for our part we have no doubt that unless Government learn a little more firmness and impartiality than they have recently displayed, neither one-sided resolutions, nor punitive posts, nor indiscriminate arrests will restore confidence and harmony. It is easy for Government to proclaim that the Hindus are to blame. But they should bear in mind that everywhere the conviction is growing strong, rightly or wrongly, that the conflicts between the Hindus and the Muhammadans are the direct results of the incapacity and absence of sympathy on the part of Government and that if anybody is responsible, it is neither our uneducated Muhammadan countrymen nor Hindus, but the want of real and farseeing statesmanship in those who now rule over the destinies of this Presidency. [The *Sneh Sindhu* (150), in its issue of the 20th April, and the *Gujarát Darpan* (100) of the 19th April, express similar sentiments.]

21. With reference to the Government resolution of the 10th April, being a reply to the petition from Mr. R. G. Barve and other inhabitants of Yeola, the *Raghava Bhushan* (70), in its issue of the 16th idem, says :—In connection with this resolution it may be observed that our contemporaries and we ourselves have placed true facts before the public, but they have not been attended to by His Excellency Lord Harris, who has been guided by subordinates and has cared little for public opinion. It is surprizing that so much prejudice should be shown by Government against Mr. Barve. If the local Government had closely seen the efforts made by Mr. Barve, the occurrences of 6th February last would not have taken place. But by the misfortune of Mr. Barve, or more properly, of the people of Yeola, this did not occur and the sight of Government reached only as far as the political pension enjoyed by him as suited the Government. Mr. Barve committed no acts whatever to annoy the Muhammadans; on the other hand, the Hindus had to lose their respect in the open market. But since no such representation was made to His Excellency the Governor there is no use in harping on it.

22. The *Dnyán Prakásh* (13) of the 19th April, in its English columns, writes ;—It is really quite amusing sometimes to see to what length perversity leads even those to whose keeping the fate of a Presidency is entrusted. A chain of blunders and acts of perversity as the administration of Lord Harris is, it has shown itself to be eminently so in the case of the Yeola riots. And the resolution of Wednesday last, anent the memorial of some of the Hindus of Yeola, is a document which will remain as a very conspicuous link in that chain. We are certainly sorry some evil genious of our Governor always prevails and things are done according to the dictates of that evil genius. The Hindus of Yeola simply prayed for three things, the chief prayer being that an independent inquiry should be instituted with regard to the origin of the riots, the officers appointed for such inquiry not being connected with the District. This was the chief thing that the memorialists prayed for. And the Government have given it as a reply that they have no intention of instituting any independent inquiry, they being fully satisfied that the several reports received from the Commissioner, the Collector and the Assistant Collector were impartial and their inquiry was quite sufficient. High-handed as this reply is, we have no intention of finding fault with it at this time; nor do we wish to pass any strictures upon the way in which the Government have tried to panegyrize themselves and their officers in this short resolution. Since no one else found anything deserving praise either in the actions of the Government or in those of the District officers, it was but natural for the Government to do the work of exalting themselves and their actions and thus defend their officers. We were amused by the sentences in the resolution that related to one of the signatories of the memorial; personally Mr. R. G. Barve, who is an unassuming citizen of Yeola, and who has simply come forward in this affair with the wish of doing some good service to his brethren who are in troubles, is, to say the least, slandered in this resolu-

tion. The Government have expressed their *moral conviction* that his actions have been the cause of keeping up the agitation and the animosity between the Hindus and the Muhammadans. We wish the Government had condescended to be more explicit and to state the grounds upon which their *moral conviction* in this connection is based. Is simple *moral conviction* sufficient ground for an individual or a Government to accuse a gentleman of trying to keep ablaze the feuds between two communities? If it is, it is certainly news to the public. Our moral conviction urges us sometimes to say very strange things about the high-handedness of the Government of India and particularly that of Bombay, but we are obliged to keep them back knowing full well that simply "moral conviction" will be of no avail when the time to prove the charges comes. But the Government of Bombay seem to think that they can say anything against any gentleman and put forward as their plea their "moral conviction." Indeed, if the Government have said those things about Mr. Barve to belittle him in the eyes of his brethren, they may rest assured that their attempt will have an effect quite the contrary. Mr. Barve is not a man of great importance; nor does he claim to be one; but this resolution of the Government has given him exactly what the Government thought he had and wanted to take away from him. The same memorialists have we hear sent a memorial with the same prayers to the Government of India. We only hope that this resolution of the Government of Bombay will not influence the decision of the higher Government. The Government of Bombay could certainly have well dispensed with the remarks that pertain to Mr. R. G. Barve. If he was guilty of anything like what the Government of Bombay feel morally convinced of, there were the law courts to try him and to punish him if he was found guilty.

23. The *Rájyabhakta* (144), in its issue of the 17th April, observes:—The recent resolution on the Yeola riots is disappointing. Government had already placed themselves in an awkward position by issuing an objectionable resolution on these riots, and they have missed the present occasion for improving their position. They have now committed an additional mistake. Government have levelled a shameful charge against Mr. Barve, one of the memorialists. If Mr. Barve were to take steps similar to those taken by Captain Hearsey against the Lieutenant Governor of the N.-W. Provinces, the Bombay Government would be placed in a very awkward position. It is to be hoped that the Supreme Government will comply with the request of the memorialists, and appoint a commission and remove the stain from the administration of the Bombay Government. While the local Government feel satisfied with issuing a resolution on the one-sided reports of their officials, the decisions in the riot cases show that the evidence against the Hindus was fabricated as stated in their memorial. The impartial manner in which Mr. Unwin, Sessions Judge, Násik, has decided the cases has given satisfaction to all and shows the difference in the administration of justice by Government and by a court of law. If the evidence on which the Hindus were accused has fallen through how can they be now charged with being aggressors of the riots on the strength of the same evidence? The Hindus complained against the local officers whose partiality gave rise to the riots. There is nothing strange if these officers find fault with others in order to escape from the blame that attaches to themselves. By adopting such a policy, Government are following a course that is likely to lead to serious consequences. It is extremely desirable to find out the causes of the riots in India. The Hindus have never been the aggressors. There seems to be some secrect political intrigue on the part of the Muhammadans, and it will be exposed when an inquiry is made. We fail to understand why Government want to hush up the matter.

24. The *Indu Prakásh* (15) of the 16th April, in its English columns, writes:—The resumption of his duties in the Secretariat by Mr. Lee-Warner has been signalized by a characteristic Government resolution in reply to a petition from Mr. Barve and other members of the Hindu community. We do not know that the preceding resolutions on this unfortunate affair were marked by great fairness or justice; but they differ from the present one in being rather tame and inoffensive. Mr. Lee-Warner, however, is a fighting man, it is not in his nature to merely reply to a memorial; he always likes to take the offen-

sive and if possible to rout the enemy. Mr. Lee-Warner, we suppose, considers Government memorialists as persons unnecessarily interfering in matters on which Government have made up their mind. The first part of the resolution is what would be expected from any Indian Government. To back up the English officers is their usual policy; therefore enquiries held by the different officers into the affair, although they themselves were concerned in it, are held to be quite just and disinterested. There is nothing Lee-Warnerian about it. But when the resolution goes further and roundly charges Mr. Barve with being practically the cause of the late riots, we see the hand of the Secretary in it. Mr. Lee-Warner has no legal ground to make any such statement, but he takes advantage of his high position in hurling accusations at the head of an influential person. If Government are morally convinced of a thing, they should keep the conviction to themselves, but if they have any real material basis for their conviction, let them prosecute Mr. Barve; for, if what they say Mr. Barve has done be true, Government can easily bring him under the powerful hand of the penal law. So long as they cannot do it, it is useless to abuse a man, and as for Government, such act is quite unworthy of their great position. [The same newspaper, in its vernacular columns, says that the resolution published last week by the Bombay Government in connection with Yeola riots most clearly show shamelessness and recklessness on the part of Government, and regrets that for want of space it cannot write more on the subject in this issue.]

Remarks on the result of the Yeola riot cases.

25. The *Rást Goftár* (145), in its issue of the 15th April, observes:—The trial of the Yeola rioters has turned out a farce. Both the Muhammadan and Hindu rioters have been acquitted and the latter have accused the local Government officers of having prosecuted them on false charges. It has been plainly stated in the telegram that appeared in the *Bombay Gazette* of last Saturday that the accused Hindus were honourably acquitted, and it was clearly seen that false evidence was brought against them. Does this speak well of the police? How is the opinion of Government that the riots were entirely due to the Hindus to be reconciled to the acquittal of the Hindu accused. In connection with this muddle three grave questions arise. They are as under:—(1) Who is responsible for the emphatic verdict of the Bombay Government against the Hindus? (2) Who is responsible for the acquittal of the Hindu accused? And (3) who is responsible for the statement publicly made in a newspaper that false evidence was produced against the accused? We did not believe in the complaint of the Hindus that they were annoyed by the local officers, but the results of the recent trial have given some colour to it and an explanation is needed.

26. The *Mahrátta* (4), in its issue of the 15th April, writes:—The third serious case in which the Vice-President and the Chairman of the Municipality were amongst the accused was decided by Mr. Unwin on Friday last and all the accused were acquitted as there was no independent or impartial evidence for a conviction. This is the third case in which the accused have been acquitted and we think that these results fully bear out the observations made in the memorial to the Government of India forwarded by the inhabitants of Yeola regarding the oppression of the police in dragging, on questionable evidence, respectable Hindus into a Criminal Court when no arrests were made on the spot. The Sessions Judge in addressing the accused alluded to the throwing of a dead pig in the mosque and said that the discredit of that trick must for ever lie at the door of the Hindu community. This was, however, not the question at issue and the learned Judge had no opportunity of entering into the merits of the whole case. Otherwise it would not have been difficult to prove that the throwing of the pig, assuming it to be a fact, was the direct result of the previous desecrations of the Hindu temples by the Muhammadans of Yeola, desecrations which the officials were powerless or unwilling to prevent. The inhabitants of Yeola who have memorialised the Government of India have put the case properly in stating that where the hostilities between the two communities extend over a period of some months it is utterly illogical to ascribe the origin of the riots to this or that particular act of either community without going into the whole history of the case. The prolongation of the hostilities is thus the main point to be inquired into and for this prolongation the officials at Yeola are mainly responsible.

Alleged partiality of Government in regard to certain Yeola riot cases tried by the Sessions Court at Násik.

27. In alluding to the two first cases in connection with the Yeola riots disposed of at the present Sessions of the Násik Judge's Court, the *Shri Shiváji* (80), in its issue of the 13th April, says:—The accused in these cases were properly discharged by the Sessions Judge, but even in the matter of dispensing justice Government does not seem to have failed to exhibit partiality. In one of the two cases three Muhammadans stood charged with having caused the death of a Hindu by assaulting him with sticks, and though there were a barrister, a solicitor, a vakil and others to defend them, the Bráhmin public prosecutor at Násik was considered sufficient for the prosecution; in the other case some Hindus were accused of having set fire to a building, and because they were charged with setting fire to a Masjid, the Bráhmin public prosecutor was not considered sufficient and in compliance with a petition from the Muhammadans a vakil who is leader of the reformers was sent down from Bombay for a heavy fee to conduct the prosecution. Perhaps this arrangement was made without any particular object, but the Government officials ought to have conceived what sort of impression would be made by it on the minds of the people and the people would question the impartiality of Government and would be dissatisfied. But, unfortunately, the authorities at the head of the administration do not appear to care much for the reputation of Government. It is not beneficial to His Excellency Lord Harris that he should allow an impression to be made on the mind of the public of this Presidency that His Excellency's ear has been secured by the Muhammadan officials subordinate to him, and that he does what they tell him to do. If His Excellency is not desirous of securing the reputation of a real statesman, he may not try to earn it; but His Excellency should not give cause to the people to be dissatisfied with Government which has hitherto secured to them peace and other blessings.

The punitive police at Yeola considered as an infliction on the well-to-do and respectable Hindus of that town.

28. With reference to the Government resolution, ordering that Rs. 18,170 per annum, being the cost of the punitive police at Yeola, be realized from the people who pay the house-tax, the *Kesari* (49), in its issue of the 17th April, says:—The house-tax is usually levied upon well-to-do house-holders, and is not levied on the owners of such buildings as are of small value. If this rule is in force at Yeola, the cost of the punitive police will have to be paid by the well-to-do people, that is by the well-to-do Hindus alone, for there are no well-to-do and respectable Muhammadan residents in this town. Under the British Government the sojourners or the lower classes of the town, in consequence of the improper conduct or mistakes of Government officials, create riots and the wealthy and innocent persons are fined for the same. The Municipal income of this town which must be about twenty thousand rupees and another similar amount are to be applied annually to the sanitation and protection of property of this town, because His Excellency Lord Harris and his Councillors have either no desire or wisdom to pay the town a personal visit and to make due arrangements. We have repeated more than once that the system of conducting the administration on official reports without consulting any of the subject people, adopted by His Excellency Lord Harris, is unsuited to India and the present time, and is unjust and oppressive as well as disadvantageous to Government and mischievous to the people. His Excellency Lord Harris seems to have come out to this country to make us pay for the happiness enjoyed by us under the administration of His Excellency Lord Reay. It is no wonder that the covenanted civilians should be pleased with His Excellency Lord Harris' administration. If every representation made in official reports is to be confirmed without independent enquiries, there is little use of the Governor and his Councillors, and their salaries may be saved; and if oppression be practised under the administration of the Collectors, other means will have to be taken to escape it.

29. The *Native Opinion* (17) of the 15th April, in its English columns, writes:—Indeed some of the jaded quidnuncs of the Bombay Secretariat just now most usefully employ time on hand in firing off batches of Yeola resolutions. Mr. Barve's denunciation is now followed up by another which is a beauty in itself. This resolution refers to the cost of quartering the Police which amounts to the round sum of Rs. 18,170 annually, and which as directed by the resolution

is to be levied by a "rate charged *on such section of the inhabitants of the Municipal District of Yeola as is at present liable to pay the Municipal house-tax*, and that in accordance with the provisions of sub-section 3 of section 18, the amount of the charge shall be paid by the Municipality, &c., &c." The italics are ours. Again if the above cost were levied on the whole Yeola population, there would be some satisfaction; but apparently the levy seems confined to rich men only as if they *only* were the men who either initiated the riots or took part in them! Yes, it is very difficult to choose a mode on which to base a scheme of taxation. We should, therefore, think that Government would have done well to choose some octroi source of revenue, so that while the said sum would have been raised without the least irritation, Government would have given to the Yeola people no cause for complaint on the score of many a Yeolite escaping the said house-tax.

30. The *Indu Prakásh* (15) of the 16th April, in its English columns, writes:—The poor inhabitants of Yeola have to suffer for their own foolishness and also for that of their officers. The cost of the punitive police force comes to a little more than Rs. 18,000. According to the census report of 1891 the population of Yeola is also over 18,000 souls, and hence each person of the town of Yeola including man, wife and children has to pay nearly a rupee for creating the late disturbances. This is something like a school-boy's punishment. But then what about the masters who contributed their own share to it. It is a pity Government have not taken them into consideration. Why not make Messrs. Winter, Hayward and Company pay also for the force? After all, the ignorant citizens are like young school-children, and we think that their guardians, the district officers, should inform the Government that they will contribute their portion of the cost. But is the bureaucratic conscience so sensitive? Previous experience is against it.

Result of the prosecutions of rich people in connection with the Yeola riots approved.

31. The *Rághav Bhushana* (70), in its issue of the 16th April, says:—After the Yeola riots rich people were arrested as they could not leave the town while the lower classes easily made themselves scarce. These rich people had to mutely submit to the treatment given them by Government and to stand a trial. Everybody knew these people, and it was not found difficult to accuse them and to find evidence against them. God, however, is just. In two cases evidence for the prosecution failed in the Sessions Court. The witnesses who made their depositions by heart, the vakils and barristers and the prosecutors who appeared in the garb of Judges, must have evidently been disappointed at this failure. The poor have to depend on the rich for their subsistence and ought not to allow themselves to be misled by wrong counsels.

Yeola riot cases decided by the Sessions Court of Násik and the Police of Yeola.

32. The *Sudhárak* (22), in its issue of the 16th April, writes:—The police at Yeola was censured by the Bombay Government for the riots that occurred at that town in February last. The police did not like this and set to the work of clearing its character by arresting anybody whom it could get at. It was no wonder that the police did not mind the complaint made by the people that it was derogatory to British rule that Hindus should be arrested as rioters, so long after the occurrence of the riots, at the instigation of persons who bore a strong grudge against them, without considering the position and status of the persons to be arrested, but even Government paid no attention to this important subject. The Vice-President of the local Municipality was charged with having set fire to a building and was committed for trial by the Sessions Court. Twenty-four persons have been tried by the Násik Sessions Court, but not one of them has been convicted. The popular cry that the Police of Yeola was tyrannizing over the Hindus of that place did not reach Government ere this, but since the same has now been confirmed by the District Judge of Násik by his judicial decisions, will Government call upon the Police for an explanation?

Objection taken to the remarks made by Mr. Unwin, the Sessions Judge at Násik, in regard to Hindus at Yeola.

33. The *Native Opinion* (17) of the 15th April, in its English columns, writes:—Mr. Unwin, the Sessions Judge, in acquitting the accused, charged with having thrown a dead pig in the Patel's Mosque at Yeola, is reported to have made some wholly uncalled for remarks, which cannot be allowed to pass without the strongest protest. They

were wholly extra-judicial and not in the least justified by the evidence tendered on behalf of the prosecution. Mr. Unwin is said to have selected those of the accused who were Bráhmins for a special homily and admonition warning them against going triumphant and elated over their acquittal. They were told that they should be ashamed of their community "*for whatever the nature of the evidence in this case,* there is no doubt that it was the abominable unutterably low and filthy trick of throwing the pig into the mosque, which was responsible for and led to all the rioting and blood-shed that has taken place at Yeola, and the discredit of that trick must lie for ever at the door of the Hindu community." The italics are ours. We would ask Mr. Unwin what made him go out of his way and tell us what he thought the real cause of the late riots at Yeola was. He was surely not entrusted with an enquiry of the kind by Government, and by his own admission there was nothing in the evidence itself, laid before him, which would warrant him in making a dogmatic assertion, maligning a whole community in the choicest billingsgate, he could summon to his aid in the noble task of making reckless allegations in conformity with the views expressed by the Government whose salt he eats. Never did a judge show a greater want of equanimity and fair-mindedness without which no man is fit to occupy the Bench. He could have taken a lesson from the model conduct of the Magistrates and High Court Judges of Bombay, who tried the cases arising out of the late riots in our city and have learnt from it that Judges, even under temptations of a trying nature to give vent to personal belief and sentiments, should confine themselves wholly to the issues before them and say nothing not relating to those issues and not arising from and warranted by the evidence adduced. We should have expected, under other circumstances, an universal disapproval of Mr. Unwin's usurpation of the functions of an executive zealot and an emotional preacher, not only by the public at large, but also by Government. But this, we know, cannot now be. Lord Harris and his colleagues cannot but rejoice over the remarks which sing to the tune of the sentiments expressed by themselves. And our Anglo-Indian dailies are at present but too glad to hail every abuse of the Hindus and to father upon them all the sins of the late religious disturbances. But even they may well remember that one of the worst evils that can befall a country is to have Judges who are not cool and thoroughly impartial and unbiassed and who cannot resist the temptation of exceeding their functions by giving expression to personal prejudices, no way connected with the case before them.

34. The *Indu Prakásh* (15) of the 16th April, in its English columns, writes :—What a happy lot of officers the Násik District has got ? This time we have to chronicle the remarkable sayings of the District Judge. This gentleman was trying a case in which several Hindu gentlemen of high position were concerned. The case proved to be a quite trumped up affair and the Judge was forced to acquit the accused. Lest they might go away elated over their success, the Judge gave them timely admonition that they ought to feel ashamed of themselves, and pray why ? Because the learned and omnicient Judge has given his opinion in a matter which at all had very little to do with the case in question. He read a homily from his judicial seat and gave his uncalled for extra judicial opinion that the Hindu community was to blame in the late riots. As the accused were acquitted, we are sorry these utterances of the learned Judge cannot be brought before the High Court, who would have in that case taught the Sessions Judge the elementary duties of his office. Anyhow Government ought to see that their officers do not directly or indirectly try to widen the differences between the two communities by their injudicious, irrelevant and impertinent remarks. Especially a District Judge ought to know his duties better. We hope Government will severely reprimand the Sessions Judge of Násik, and transfer him to a place where there is little opportunity for this officious person to attack an important community and embitter the feelings between two large sections of the public. [The *Gujarát Darpan* (100), dated the 19th April, expresses similar sentiments.]

Disturbance between Hindus and Muhammadans at Sangameshvar in the Ratnágiri District prevented by the local authorities.

35. A correspondent of the *Satyă Shodhak* (78), in its issue of the 8th April, writes :—Every year a holiday called "Fera" is celebrated at Sangameshvar at the latter part of the dark half of the lunar month of Fálgun. This "Fera" or procession leaves the sea-shore at Sangameshvar, at 1 P.M., for the Temple of Kálabalirao in that town. On the way the procession has to

pass through the quarter largely inhabited by Muhammadans, where there are two Masjids. The Baniás of Sangameshvar apprehending an opposition from the Muhammadans to the procession this year, had applied for assistance to the police, while the Muhammadans also petitioned that the procession should not be allowed to pass the Masjids with the beating of tomtoms. To make due arrangements in connection with this procession Ráo Bahádur Kamlápurkar, District Deputy Collector, the Mámlatdár and the Chief Constable, and about twenty-five policemen had repaired to Sangameshvar. After making due enquiries on the subject, the Deputy Collector permitted the annual procession to be taken as usual. In this enquiry it was proved that the procession did pass annually by the Masjids with tomtoms beating, and accordingly the permission was granted. Due arrangements were made by the police in regard to the procession which was carried about as usual without the least disturbance. Mr. Narhar Ráoji Masurkar, the Police Jamádár, and Haváldár Bháu Ráoji Sávant took much trouble in this matter. Thus the issue of timely orders after making due enquiry as to former practice has avoided the occurrence of a disturbance at Sangameshvar.

The Rája of Bhinga's contribution to the *Nineteenth Century* on the cow-protection societies in India.

36. The *Jám-e-Jamshed* (131), in its issue of the 20th April, observes:—Some wealthy Natives seem to carry the impression that if they wish to be in the good books of Anglo-Indians, to increase their influence with Government or to obtain cheap titles, they have only to fall foul of their Native brethren for their political aspirations. The Anglo-Indians ostensibly praise such persons, but inwardly make a laughing stock of them. The Rája of Bhinga seems to be a Native gentleman of this class. Three years ago he wrote an article against the Indian National Congress movement and now he has written another in the *Nineteenth Century* against the cow-protection movement, which, to say the least, is quite unintelligible. He is no doubt entitled to make his opinion public, but in doing so he ought not to take one side and publish biassed views in order to please one community at the expense of another. We have already said that if the movement were conducted upon good principles, it would not only result in doing much good to India but also in increasing Government revenue. The Rája of Bhinga has the audacity to assert in his article that the cow-protection movement is principally directed against Government, and that University Graduates under the garb of religious preceptors pretending to go about the country for preaching cow-protection, are actually carrying on the National Congress agitation! This is really news to us; for from personal knowledge we can confidently assert that the cow-protection movement is carried on not by University Graduates but mainly by men of conservative views or men who are not highly educated and about whose honesty there cannot be two opinions. The Rája has the boldness to assert that the graduates mislead the people by representing that the Anglo-Indian officers are very cruel and that there is consequently a great necessity for agitating the question of the employment of Natives in Government service in large numbers! He will no doubt be extolled as a true patriot by the Anglo-Indian press for his present contribution, but the native public will simply laugh at him!

Bombay Government and the New Provincial Service scheme.

37. The *Mahrátta* (4), in its issue of the 15th April, writes:—The resolution passed at the eighth annual gathering of the Bombay Graduates' Association held on the 7th instant regarding the Provincial Service scheme and the speeches made on the occasion by the Honourable Mr. Setalwad and Mr. N. V. Gokhale serve the purpose of again giving an emphatic expression to public opinion on this point. The question at present before Government is how to fill the places so allotted to the Provincial Service, and it seems but natural that the wishes of the Natives for whose benefit the service was created should be first consulted. But the Bombay Government appears to be ill-advised in this respect from the beginning. It seems that in high quarters the intelligence and independence of the educated subordinate officers have become disagreeable, and Government is now trying by a retrograde measure to make it impossible for such men to enter into the higher Subordinate Service. It is difficult to put any other interpretation upon the proposed scheme for the Provincial Service, and in view of the public opinion on the question we trust that the Government of India will not accord its sanction to a measure which by discouraging higher education and introducing caste

distinctions is sure to throw back the administration of the province in point of efficiency and justice by fifty years at least. It would be a misfortune of the gravest kind if such a retrograde measure conceived in such narrow bureaucratic spirit were to receive the sanction of the Supreme Government and be brought into force in this presidency after over sixty years of progressive Government.

38. The *Gujaráti* (101) of the 15th April, in its English columns, writes:—The Graduates' Association did well to protest against the rules which the local Government are alleged to have framed to regulate the first admissions to the Provincial Service. No other provincial government has formulated such a retrograde scheme as the one which was incubated in the Bombay Secretariat. Young India is often charged with an inordinate desire for abrupt and revolutionary changes. We should like to know what warrant the Bombay Government had for lowering the qualifications of the Subordinate Judicial Service. A more ill-advised and mischievous step the framers of the rules could not have taken if they had intended to discredit Natives as judicial officers. Some critics have gone the length of suggesting that the Provincial Service rules are a counterblast to the demand for simultaneous examinations. It is urged that the adoption of the present scheme is destined to prove within a few years that not only Natives are unfit for the posts of Subordinate Judges, but also for Mámlatdárships. For our part, we are not prepared to take such an extreme and so uncharitable a view of the action of Government. But the question still remains how is it that in spite of the declared efficiency and improvement of the subordinate judiciary, government could have proposed an experiment which can not but be humiliating in its consequences to Natives and disastrous to the efficiency and purity of the administration. The object of Sir Richard Temple's Government in throwing open the revenue line to graduates was to stimulate higher education as well to raise the tone of the public service. The very preamble to the rules of 1878 is quite clear upon the point and the Honourable Mr. Chimanlal very properly suggested that the appropriate preamble to the new rules would be exactly the reverse of the old one. At the meeting of the Graduates' Association the testimony of Chancellors and Vice-Chancellors, Judges of the High Court and of the Public Service Commission was appealed to with a view to prove the success of the present system of recruiting the judicial service. That testimony is of a highly satisfactory character, and it is for Government to justify the violent departure they have proposed. If the Subordinate Judges have been included in the Provincial Service, there is all the greater reason why Mámlatdárs should be so. Even in a country like England there is a tendency on the part of the executive to exceed their power and encroach upon the rights and liberties of the subject. But in India where the mass of the population is densely ignorant and the bulk of the police force illiterate, it is eminently desirable to have officers who have by their superior education risen to an adequate sense of their responsibility. The Courts of Subordinate Judges and the Mámlatdár's offices ought to be centres of a healthy moral influence upon the surrounding population; and for bringing about this consummation they ought to be men of high character and liberal culture. We trust Lord Elgin's Government will not sanction such rules for the recruitment of the Provincial Service as will impede the progress of higher education and exercise a deteriorating influence upon the tone of the administration.

Establishment of a Pasteur Institute in India considered desirable.

39. The *Sudhárak* (22) of the 16th April, in its English columns, writes:—We are sorry that our best medical men are divided in their opinion about the utility of a Pasteur Institute for India. A similar difference of opinion exists about the usefulness of vaccination. Vaccination has not proved to be a perfect security against an attack of small-pox. Cases might be quoted of persons having suffered from and ultimately succumbed to that disease, though they had been vaccinated long before they had the attack. In such experimental matters it is not the few exceptional instances that ought to guide our practical conduct. We must see what happens in a great majority of cases and base our conduct thereon. Similarly so long as such matters are in their experimental stage, we must not call upon those that are

engaged in making the experiments to produce a satisfactory theory, for the simple reason that no satisfactory theory exists in this state of the investigation. Considering the question of the proposed Pasteur Institute in this light, we are inclined to think that it is very desirable to have at least one such Institution in this country. Dr. Bahádurji must certainly produce better reasons and better statistics than are contained in his lecture lately delivered at the Frámji Cowásji Institute to prove the uselessness of Mr. Pasteur's treatment of wolf and dog hydrophobia.

A suggestion to the Jain community of Bombay in connection with the proposed Pasteur Institute.

40. In alluding to the meeting of the Jain community of Bombay held on Sunday night the 15th instant for the purpose of protesting against the establishment of a Pasteur Institue in India, the *Jám-e-Jamshed* (131), in its issue of the 15th idem, says :—We should like to make a suggestion to the Jain community that it should send by the next mail a printed copy of the proceedings of the meeting to Sir William Wedderburn, and Messrs. Dádábhái Navroji, Caine and Maclaren and other friends of India in Parliament, and request them to question the Secretary of State in the House of Commons, if it was right to pay from the Indian treasury a portion of the cost of the maintenance of an institution of doubtful utility like the proposed Pasteur Institute. Experience has taught us that there is more probability of our complaints and grievances being removed by bringing them to the notice of Parliament through our friends in England than by submitting memorials to the Government in India.

Mr. Norton's failure to establish his character in the adultery case and his intention to get into the Legislative Councils.

41. The *Subodha Patrika* (21) of the 15th April, in its English columns, writes :—It is sad to hear of Mr. Norton's failure to establish his character in the adultery case and the less said about matters of this kind the better. But there is one point connected with the case which concerns the public more than Mr. Norton himself. It appears, from the letter which he has published, that he expects to be nominated or elected a Member of the Legislative Council of the Governor of Madras or the Governor General, and he promises in the letter not to accept either of these positions without marrying Mrs. Sullivan. We trust, however, that neither the Government nor the electors will do any such things as putting Mr. Norton on the Council after what has happened. People may demarcate the "public" and "private" life of a man as distinct and unconnected spheres; but we consider that it is a dangerous doctrine to hold that the one department has no bearing on the other, or indeed that it is essentially different from it. Every man's character is one whole, and whoever is found capable and guilty of such conduct in private life as has been Mr. Norton on his own admission, ought not to be considered fit to occupy the honoured position of a Member of Council.

42. The *Phœnix* (5), in its issue of the 14th April, writes :—Our humble advice to our countrymen is, if Mr. Norton, when he has whitewashed himself by marrying his mistress, stands for election to any of the Councils, let them beware. Mr Parnell lost his leadership, and we do not know why Mr. Norton should not lose his political position. Even as we write thus strongly we feel deeply aggrieved and humiliated. What a great fall for a man of great talents and undaunted public spirit. Mr. Norton's case only warns us how many rocks there are on which a man's career may be shattered, how glorious soever it may be.

Alleged appointment of Mr. Slater as Acting Chief Presidency Magistrate, Bombay, disapproved.

43. In alluding to the report that Mr. Saunders Slater is to be appointed Acting Chief Presidency Magistrate, Bombay, in place of Mr. C. P. Cooper, who is proceeding to England on leave, the *Jám-e-Jamshed* (131), in its issue of the 18th April, says :—If this report be true, His Excellency Lord Harris' administration has added one more to the several disappointments already caused by it to the public. Mr. Hamilton, Second Presidency Magistrate, has a claim to the vacancy. He is competent, independent, careful to dispense justice to poor people, and experienced, and ought not to be superseded by a young barrister. Mr. Slater once acted as Chief Magistrate and discharged his duties tolerably well, but that is no reason to do

injustice to Mr. Hamilton. Young European barristers become fortunate in Bombay, as most of them have been provided with well-paid posts. The High Court has proved a rich field for these people and the Small Causes Courts and the Police Courts have been latterly added to it. The public is surprized to see that Government officials of long standing whether European or Native are disappointed in regard to posts in these Courts in order to favour young and inexperienced European barristers. [The *Akhbár-e-Sodágar* (108) of the 18th April expresses similar sentiments.]

Remarks on the Honourable Mr. R. G. Oxenham's services as an educational officer in the Bombay Presidency.

44. The *Indu Prakásh* (15) of the 16th April, in its English columns, writes:—The Honourable Mr. R. G. Oxenham, Principal of the Elphinstone College, will shortly retire from the service. His disappearance from the Educational Department has not evoked that amount of enthusiasm and affection which was exhibited when his illustrious predecessor in office retired from service. Perhaps Mr. Oxenham is not an intellectual giant like Dr. Wordsworth. But this was not all. Dr. Wordsworth was always well inclined towards the Indians and sympathised with them in their political and social aspirations. Mr. Oxenham did not think it worth while to support his pupils when they were out of College in their attempts to ameliorate their condition, and although he was for a year Member of the Legislative Council and even acted for some time as Director of Public Instruction, he did little that can be said to popularise education. Although Mr. Oxenham has not set before him a grand ideal of an educationist and tried to follow it, he has done useful service in some small ways. In the first place, he was a clever and interesting lecturer. His fund of humour was well nigh inexhaustive and though he did not take great pains in preparing his lectures, he never failed to make them interesting. His illustrations were apt and he could always be expected to bring before the students the salient points in a novel. He was very proud of the College over which he presided, and in his last departmental report he proudly points out that the traditions of the Elphinstone College have permeated even the village school-rooms. He has succeeded in putting the College Gymkhána on a permanent footing, and has really helped to make the College Union a great success. It must be noted here that Mr. Oxenham was for some time President of the Council of the Deccan Education Society, and in that capacity he did some useful work. We are really sorry to lose him, and hope he will be able to enjoy the rest he has taken after long years of service in the Educational Department of this Presidency. [The *Akhbár-e-Sodágar* (108) of the 21st April expresses similar sentiments.]

45. The *Jám-e-Jamshed* (131), in its issue of the 19th April, observes:—The retirement of the Honourable Mr. R. G. Oxenham has caused little regret either in the Educational Department in which he served for more than 30 years, or amongst his own pupils or even the educated Natives. We had no mind to take notice of his career, but when the Honourable gentleman himself and some of his friends try to give public importance to his retirement, we are obliged to say that the public were disappointed in him. He came in close contact with intelligent Native youths under education for nearly the whole period of his service, and if he had wished he would have been a very successful Professor and taken great interest in the University reforms, but being opposed to the Natives he did not do them any good. The Government of His Excellency Lord Harris showered many favours on him, but in the opinion of the Natives these favours did him more harm than good. He was nominated by Government a Member of the Standing Committee of the Bombay Municipality, and although he was not successful in his advocacy of the cause of the Municipal Commissioner, still he always tried to support the Commissioner. In the Legislative Council too the Honourable Mr. Oxenham made a poor appearance. He also proved a failure as Acting Director of Public Instruction. If he had not succeeded Mr. Wordsworth as Principal of the Elphinstone College and retired earlier, he would have left a better impression on the mind of the Natives. He has shown himself a veritable Anglo-Indian and no Native is sorry for his departure. [The *Kaiser-e-Hind* (103) of the 15th, the *Bombay Samáchár* (111) of the 16th, and a correspondent of the *Jám-e-Jamshed* (131) of the 20th April, express similar sentiments.]

Praise of Mr. S. M. Fraser, late tutor to the Rája of Kolhápur and the Chief of Kágal.

46. The *Dnyán Ságar* (38), in its issue of the 16th April, says:—The subjects of His Highness the Maháràja of Kolhápur rejoice at the happy termination of the short career of Mr. S. M. Fraser as tutor to His Highness and the Chief of Kágal. The people of Kolhápur will remember his wise career for a long time. Mr. Fraser chiefly deserves the credit of bringing the Mahárája to his present intelligent and happy position. Mr. Fraser is very social and winning in his manners, and very few persons could be found to possess the knack of discharging the duties of guardianship so well as Mr. Fraser has. He has now been appointed Collector of Dhárwár, and he is going home on leave before taking charge of his new appointment. We wish him and his family a happy voyage.

A complaint against the conduct of Mr. Doderet, First Assistant Collector and Administrator, Sachin State in the Surat District, towards Natives.

47. In alluding to Mr. Ranchordás Bápubhái Vishrám's letter to the *Bombay Samáchár* of the 24th ultimo, with respect to Mr. Doderet's alleged high-handedness in his case (reported at paragragh 43 of the Weekly Report on Native Papers, No. 14 of 1894), the *Gujarát Darpan* (100) of the 15th April, in its English columns, writes:—Mr. Doderet has made himself very unpopular with his high-handedness, his contempt towards Natives which he freely expresses by words and acts, his *Bethak Tax* and his Income Tax, which is a grade higher in its direness than the Imperial Income Tax, and it is no wonder the Sachin people wish him transferred anywhere out of Sachin. Only the other day Mr. Dádisheth brought the contemptuous treatment given by Mr. Doderet to the witnesses in the Bisni Agiári Case to the notice of the District Judge Mr. Hamilton. Such uncivil treatments at the hands of responsible individual officers of Government give rise to discontent, and in the interest of Government and public we say that steps should be taken to guard against their recurrence.

48. The *Gujarát Mitră* (102), in its issue of the 15th April, observes:—Mr. Doderet acts more arbitrarily in towns and villages than in the City of Surat. A correspondent writes us that Mr. Mánekji Edalji Sukhia, a Municipal Commissioner, who was chewing *pán supári* at a meeting of the Corporation of the Ránder Municipality was compelled by Mr. Doderet to spit it out. Messrs. Aref Nákhoda and Dalpatrám A'tmárám Joshi, who are also Commissioners, came to the meeting one wearing slippers and the other native shoes, and were compelled to take them off before entering the meeting-room. If Europeans have a dislike for slippers and native shoes, they should not invite Natives to evening parties or to Governor's levées. It is much to be regretted that Government officers should thus insult Municipal Commissioners, particularly the Nominated Commissioners. We have heard several other grave complaints against Mr. Doderet, but the Natives being well known for their timidity, they do not bring them forward. We have not heard of any such complaints against Mr. Lely, the present President of the Surat Municipality, or his predecessors in office, and we request Government to take due steps in regard to the complaints made against Mr. Doderet.

Conduct of certain employés of the Customs Department towards the servants of the Bombay Steam Navigation Company.

49. In continuation of a communicated article in its last issue (reported at paragraph 41 of the last Weekly Report on Native Papers), the *Din Bandhu* (10), in its issue of the 15th April, refers to a case in which Mr. Lakshman Mondkar, Sarkárkún at Málvan, is alleged to have maliciously prosecuted the Agent of the Bombay Steam Navigation Company at Málvan and to have got him fined in the sum of Re. 1 by the Magistrate for using a hired boat without a license, and remarks:—Although an application for a license to use the boat was made in time and was refused on the gound, afterwards admitted in his evidence before the Magistrate by the prosecutor, that no license was required for it, the Magistrate fined the Agent! The latter then went to the Honourable Ráo Bahádur Pánse, Assistant Collector, whose camp was then at Kharepátan, and lodged an appeal against the decision of the Magistrate. Ráo Bahádur Pánse admitted the appeal and said that as it required consideration he would let the appellant know the day that would be fixed for its disposal, and on that day he should present

himself before him. But the fun of it was that Mr. Snow, the newly appointed Collector, got the appeal transferred to himself and his Shirastedár informed the Agent at Málvan that his appeal was rejected, giving no cause whatever for its rejection! Look at the secret wire-pulling carried on between Government servants! After the disposal of this appeal the Agent received a letter from the Assistant Collector, Customs, informing him that a license would not be given as it was dangerous to use a boat with an outrigger floating on water. And the licenses given to similar boats were withdrawn! If it was improper to give a license, was it right to sanction the prosecution for not possessing one? Under the Act a license is necessary for every kind of boat, used or unused, but if those who are authorized to issue these licenses either refuse to give them or say that they are unnecessary in cases of certain kinds of boats and suddenly sanction a criminal prosecution for a use of those boats, does it not look that the Act is an instrument supplied to the authorities to annoy the people? [In a footnote to this article, the Editor of the *Din Bandhu* says that if the above representation be true, this great oppression ought to receive the earnest attention of Government.]

Alleged corruption and immoral conduct of an Honorary Magistrate not named.

50. The *Hindu Punch* (41), in its issue of the 19th April, says:—There was an officer in the service of a ruler of a certain town. The officer was much given to receive bribes. He used to enjoy every sort of happiness with the help of his brother. He did not scruple to do anything wrong. He had a daughter who was a child-widow and with whom he is said to have had business relations. How do we know? God knows it. He used to receive bribes through this daughter. He was afterwards condemned as a bad character and driven away by the ruler of the town. He then went and settled in British territory. He obtained for himself the title of Rào Bahádur and by getting all sorts of recommendations to Europeans obtained an Honorary Magistrateship. He resumed his practice of receiving bribes without obstruction. Suits were filed against him in the Small Causes Court. He refused to pay his debts on the ground of their being time-barred. He was disgraced in open Court by the Judge for his foolish desire to defraud his creditors.

Murders at the hands of European soldiers.

51. The *Jám-e-Jamshed* (131), in its issue of the 18th April, approves of the sentence of death passed at the last Criminal Sessions of the Bombay High Court on Private William Henry Wilson for murdering Lance Corporal William Bomford of his regiment, and a similar sentence passed on Private O'Hara who murdered at Ahmedabad two of his superior officers, and observes:—Notwithstanding the life of a European soldier in India has been made more happy than before, the number of murders at the hands of European soldiers is increasing every year, and the question arises why should it be so? The reply to this question must be stated with regret, to the effect that in consequence of a desire on the part of European juries in several Criminal Courts in India not to see their countrymen criminally punished and their partiality towards the accused, and the inclination of the Judges in the same direction, European murderers easily escaped conviction and consequent punishment, and this removed all dread of killing innocent Natives. When European soldiers see that their comrades who committed murders easily escaped being convicted and punished, they become careless of the lives of the Natives, and the number of murders is increased. This has produced such a bad effect that European soldiers have now taken to murder their comrades or superior officers. Fortunately Private Wilson was convicted by a Bombay jury which has taught other European juries that if the good name of Britain is to be preserved European criminals ought to be appropriately punished. If European murderers are treated in other parts of the country on the just principles that were adopted at the disposal of the case of Private Wilson, the number of murders at the hands of European soldiers will soon lessen and the feeling of dissatisfaction that now prevails between the rulers and the ruled will soon disappear.

Remarks on the *Police Putti* levied in Berár.

52. A correspondent, writing from Amráoti to the *Native Opinion* (17) of the 15th April, in its English columns, says:—In your issue of the 1st April you notice the imposition of what is called the *Pándhri Tax* in the Central Provinces. A similar tax has been levied in Berár for the last thirty years or so under the name of *Police Putti.* I do not know why the tax is so called. It is in its nature an income-tax, pure and simple, and levied on incomes above Rs. 99 per annum at 1 per cent. In the municipal towns the proceeds of the tax are credited to the municipal revenue, and those of the mofussil to the local fund revenue as distinguished from the provincial revenue, and spent upon local purposes. The Government servants in the Province have thus been subjected to two income-taxes, one imperial and the other local, at the same time. The *Police Putti* was equally levied formerly upon Europeans as well as Native Government servants; but the Government of India, or in their name the British Resident of Hyderabad, was pleased some time ago to relieve the European officials of the burden of this impost. Of course this is nothing in comparison with the late concession of Compensation Allowance. However such things may be inequitous and in whatever way the subject people may protest against them, they will happen so long as the present conditions continue, all tall-talk about equity and equality notwithstanding.

PART II.—*Legislation.*

Approval of the Bill to amend the Deccan Agriculturists' Relief Act.

53. The *Din Bandhu* (10), in its issue of the 15th April, says that the Deccan Agriculturists' Relief Act has done much good to the agriculturists of four districts of the Deccan to which it has been applied, that the newspapers conducted by Bráhmins condemn the Act owing to their sympathy with the *sáukárs*, and that with the two amendments now proposed by the Honourable Mr. Lee-Warner, the Act, if judiciously enforced, is likely to be more beneficial to agriculturists. The paper adds that at present it is necessary to have on the Council men who are farsighted like Mr. Lee-Warner.

Disapproval of the same.

54. The *Arunodayă* (24), in its issue of the 15th April, says that in spite of the amendments made in the Deccan Agriculturists' Relief Act from time to time, the Act has failed to better the miserable condition of the Deccan Agriculturists, which is due to forest laws and heavy land-tax, and that it does not know whether it should praise or blame the Honourable Mr. Lee-Warner for the proposed further amendments in the Act which do not remove the real causes of their poverty. [The *Moda Vritt* (57), in its issue of the 19th April, says that the Deccan Agriculturists' Relief Act has done more harm than good to agriculturists, that the Bill introduced by the Honourable Mr. Lee-Warner, if passed, will also be injurious to them, and that the remarks of the *Din Bandhu* in connection with this Act are either due to its ingrained habit of abusing the Bráhmins or to a desire to secure a reward from the Honourable Mr. Lee-Warner.]

PART III.—*Education.*

Alleged enhanced mortality among the Hindu Graduates of the Bombay University and its causes.

55. The *Bombay Samáchár* (111), in its issue of the 21st April, notices the address delivered by the Honourable Mr. Justice Maháde Govind Ránade, MA., LL.B., C.I.E., in the Frámji Cowásji Institute, Bombay, on the causes of enhanced mortality among the Hindu Graduates at an early age, expresses its complete approval of the conclusions arrived at by Mr. Ránade, and requests the leaders of Native society to make early efforts to bring about the changes recommended by the lecturer. [Several other papers of the week express similar sentiments.]

Withdrawal of the statements about delay in paying vernacular school-masters in the Násik District.

56. The *Násik Vritt* (60), in its issue of the 14th April, withdraws the statements made by it in its issue of the 17th March last with regard to the alleged delay made in paying vernacular school-masters in the Násik District (*vide* paragraph 32 of the Weekly Report on Native Papers, No. 12 of 1894), saying that the information

on which it had based its previous statements was untrue, and that on enquiring into the matter it has found that there is no ground whatever to find fault with the authorities.

PART IV.—*Railways.*

Inconvenience and hardships suffered by third class passengers on the Southern Mahrátta Railway.

57. The *Bodh Sudhákar* (9), in its issue of the 18th April, earnestly requests the Bombay Government to pay due attention to the inconvenience and hardships suffered particularly in these hot days by third class passengers on the Southern Mahrátta Railway by the overcrowding of these carriages and by the passengers being often made to travel in vans intended for the conveyance of sheep or horses.

PART V.—*Municipalities.*

The Municipal Commissioner of Bombay is alleged not to care for the Corporators and the Natives in general.

58. The *Subodh Patrika* (21), in its issue of the 15th April, in common with almost all other papers, regrets the scene at a recent meeting of the Municipal Corporation of Bombay in which Mr. Wácha, one of the Corporators, disobeyed the President's order and left the meeting, and severely censures Mr. Wácha for the same, advising him at the same time to communicate his regret to the President for the occurrence. The *Patrika* adds:—The Commissioner, however, does not care a straw for the Corporators and Natives, and this has led to frequent quarrels between him and the Corporators. It is to be regretted that the Commissioner ever acts without showing regard to anybody's feelings. Bombay had never before such a Municipal Commissioner.

Alleged partiality shown by Mr. Acworth, Municipal Commissioner, Bombay, in giving advertisements to newspapers.

59. The *Indian Spectator* (2), in its issue of the 15th April, writes:—As to the question of advertisements, we have a good deal to say that might astonish Mr. Acworth and other heads of departments. But it would hardly do to accentuate this unpleasantness just now. We may have to revert to the subject. In the meantime it would be interesting to know if the Municipal Commissioner or his advisers could make good the charge against a section of the vernacular press, namely, that they criticise his acts unduly because of his withholding advertisements from them. This was an unhappy way of putting it, even if Mr. Acworth was sure of what he was talking. We think the President or some Member of the Corporation might have put in a timely *caveat* and thus averted the *contretemps* that followed.

60. The *Indu Prakásh* (15) of the 16th April observes:—Mr. Wácha's conduct, though regrettable, was not due to malice or wilful personal disrespect, and was the result of haste and excessive zeal for truth on the part of Mr. Wácha. In spite of high-sounding professions of impartiality on the part of Mr. Acworth, he has been of late unfair to the native press and we ourselves have experienced his unfairness along with others. It is not at all difficult to logically trace the source of his partiality, but we do not think it judicious to state it here openly. We are very much obliged to Mr. Wácha for his advocacy of our interests and we highly praise him for his courage in upholding truth.

PART VI.—*Native States.*

The administration of the Baroda State considered unsatisfactory.

61. The *Ahmedabad Times* (106), in its issue of the 15th April, observes:—It does not reflect credit on the Diván of Baroda that an injunction restraining him from carrying out certain State orders should have been issued by the Resident. If we do not mistake, the Diván has not issued the administration report for a number of years. When a reference is made to him from the Residency in connection with the complaints of particular subjects of the State he merely acts as a "royal post-man," but has no courage

to take due notice of the conduct of the subordinate officers. He seems to be ignorant of the irregularities committed by his subordinates. He did not know anything of the matter till serious charges of corruption were brought against Mr. Bápat. He has been found to be an imbecile Diván. He has not been able to keep his subordinates under proper control, and Mr. Elliot seems to have so much influence over him that he could not make bold to personally sympathise with the relations of those subjects who lost their lives owing to the high-handed policy of certain State servants. His Highness the Gáekwár has left the administration to the Diván, but his administration has proved far from satisfactory, giving rise to numerous complaints. Incomplete and doubtful laws are enacted. Looking to the present state of affairs, an able and strong-minded Diván is urgently needed.

Further information regarding the fate of Juma Gund, a dacoit, at the hands of Bajána Police.

62. The *Káthiáwár News* (104) of the 14th April, in its English columns, writes:—Further information regarding the destruction of Juma Gund's gang is to the effect that on the morning of the 10th instant the dacoits had committed a loot near Dhrumat, and that near the tank they were come upon by the Bajána Police, and that the Bajána Police had had a scuffle already with them, in which Juma Gund was killed some time before the Dhrángadhra Police under Mr. Souter turned up. The articles looted in the morning are reported to have been recovered.

A'TMA'RA'M V. PA'TKER,
Acting Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 24th April 1894.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R FOR THE WEEK ENDING 21st APRIL 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)...	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)...	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Recent gathering of the Berár High School ex-students, and the resolutions passed therein.

1. The *Pramod Sindhu* (1) of the 13th April, in its English columns, writes :—As was to be expected, the Berár High School ex-students' gathering, after being purely social and academical in the first few years of its existence, has fallen to business, without in any way interfering with the original idea of bringing about a union of the gentlemen brought up in our local High Schools. It is but natural that in developing their programme, the first thing to attract their attention was the great and perennially important subject of education. The young educated gentlemen have this year adopted a resolution to memorialize the Government to increase the grant from the Provincial revenue. In this province, a tax known as the consolidated local cess, consisting of the jáglia cess, road cess and education cess, is fixed at 5 pice or 15 pies in a rupee, and is levied from all agriculturists at the time of the collection of the land revenue. Out of this, only 3 pies are allowed to education. In the neighbouring Presidency of Bombay, the consolidated cess stands at 1 anna or 12 pies in a rupee, and by law they are bound to allot not less than one-third for purposes of education. In the Central Provinces, we believe the rule is in favour of the liberal scale. So it will be seen that in a thickly-populated province like Berár, which is rich in cultivation and yields enough to save from 15 to 20 lákhs of rupees every year after paying completely for its civil and military administration, we merely allot one-fifth of the consolidated cess, while the two neighbouring provinces which are not so much favoured by providence devote one-third of their consolidated cess to education. There is, therefore, something wrong in principle here and the gathering is perfectly right in taking up the subject and respectfully approaching the Government for the removal of the anomaly. They base or appear to base their argument on the growing wants and increase of revenue. We think, with equal advantage, they may very properly take their stand on the less liberal proportion obtaining in British India proper and pray for the extention of it to this semi-British semi-Native Province. We need hardly state that we entirely concur with the views of the gathering on this matter and the moderation of its resolution is apparent from its wording. From it we may reasonably hope that the memorial will be drawn up on the wise principle of "soft words and hard facts" and so moulded as not only to convince but also to please. We heartily wish them success. The other subject which attracted the attention of the gathering comes to us like an old friend, and we are glad to see that the views which recommended themselves to us nearly twenty years ago and which we have all

this time striven hard in our own humble way to impress on our rulers are endorsed in full by an important public body like the gathering. The most natural arrangement in a country in carrying out its administration is to employ persons born and bred in the country itself. To seek to introduce strangers and arm them with powers over the lives and liberties of the people, to say the least of it, always smacks of unnaturalness and can be justified in exceptional circumstances by extreme necessity alone. These exceptional circumstances and extreme necessity may have existed, if they ever really did, in the early days of the cession, but now after a lapse of nearly forty years during which the school-master has been abroad for over nearly three-fourths of the periods and other influences calculated to induce progress have been most potent, we believe, we are right in broadly stating that the said exceptional circumstances and extreme necessity, if they ever existed at all, have most certainly ceased to exist, and it is time that we should make the most of our indigenous material. There is a large growing class of young men brought up in our schools and educated in the Colleges and Universities of neighbouring Presidencies actuated by the laudable desire to take part in the administration of their mother province, and it is but proper that our Government should avail itself of the assistance of these in performing the onerous task of the administration of this Province. The gathering very rightly accentuates the possession of educational qualifications. In older times perhaps there was some excuse for appointing an indifferently educated person on the ground of his real or supposed influence with the people. In those days it was a matter ruled by political reasons. But now the present rule is cheerly accepted by everybody and right loyally supported. So the supposed men of influence should make way for those that are duly qualified. We have said so always and instanced the judicial revenue service in the Bombay Presidency. The gathering says the same and we most sincerely trust that our local Government will take a leaf from the diary of its neighbour on the western sea coast.

Necessity for increasing the police force in Berár.

2. The same newspaper says:—It is said that the consideration of the question of increasing the police force of Berár has been postponed for the present. If this be simply due to avoid the consequent increase in the expenditure of the province, it is quite improper to do so. The Berár administration is not only not poor, but it saves a large amount every year. Why then money consideration should be permitted to stand in the way of making due arrangements for protecting the lives and property of the people? The population has now largely increased, and there has been corresponding increase in the number of offences. It is therefore highly desirable to have a corresponding increase in the strength of the police force at once.

Necessity for widening the platform at the Amráoti station and a request to the G. I. P. Railway authorities in the matter.

3. The *Vaidarbha* (2) of the 14th April, in its English columns, writes:—We are glad to see the G. I. P. Railway authorities have after all decided to widen the platform of the Akola station, and in the course of a few days we hope to see it sufficiently extended. Will the authorities accord similar sanction for the extention of the Amráoti platform and remove the inconvenience from which passengers greatly suffer? The platform is so very short in length that half of the passenger train which consists entirely of the third class carriages goes beyond it, and many a passenger especially children, women and old men are often tumbled down while ascending and descending. It is really a great pity that at the station of Amráoti, the head-quarters of the province and the seat of the Provincial Government, such a grievance of passengers should continue to remain unredressed for years together! If the Railway authorities neglect even hereafter to remove this inconvenience of the public, we hope the Commissioner will call upon the Company immediately to do it. Indeed, the Company should not grudge to make such a small outlay on the Amráoti station, since there are few, very few, stations on the whole line of the Company which pay them so well.

A'TMA'RA'M V. PATKER,
Acting Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 24th April 1894.

[CONFIDENTIAL.] No. 17 of 1894.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 28th April 1894.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
8	„ Young India	Baroda	Weekly	150
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,000
12	„ Dnyánodayă	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly	425
14	„ Hitopadeshak	Bombay	Weekly	1,000
15	„ Indu Prakásh	Do.	Do.	900
16	„ Mantri	Poona	Do.	...
17	„ Native Opinion	Bombay	Bi-Weekly	600
18	„ Prabhákar	Do.	Daily	350
19	„ Rámdás	Bijápur	Weekly	600
20	„ Shetkaryáncha Kaivári	Bombay	Do.	500
21	„ Subodh Patrika	Do.	Do.	950
22	„ Sudhárak	Poona	Do.	3,009
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	150
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	...
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	650
46	„ Kalpataru	Sholápur	Do.	250
47	„ Karmanuk	Poona	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly	1,500
49	„ Kesari	Poona	Weekly	4,300
50	„ Khándesh Chitragupta	Dhulia	Do.	230
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khara Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	200
54	„ Maháráshtra Kokil	Sátára	Monthly	2,000
55	„ Maháráshtra Mitra	Do.	Weekly	250
56	„ Maháráshtra Vritt	Do.	Do.	...
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár	Ahmednagar	Weekly	150
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni	Do.	...
62	„ Nyáyă Sindhu	Ahmednagar	Do.	175
63	„ Pandhari Mitră	Pandharpur	Do.	260
64	„ Pen Samáchár	Pen	Do.	...
65	„ Poona Vaibhav	Poona	Do.	3,200
66	„ Prabodh Chandrika	Jalgaon	Do.	100
67	„ Prabodh Ratnă	Bársi	Do.	235
68	„ Prántik Samáhár	Poona	Do.	...
69	„ Pratod	Islámpur	Do.	300
70	„ Rághav Bhushan	Yeola	Do.	250
71	„ Ratnákar	Kaládgi	Do.	50

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
72	The Saddharmadip	Alibág	Monthly	...
73	„ Sanmitra	Bombay	Do.	...
74	„ Sarvadaman	Poona	Do.	...
75	„ Satya Nirnayă	Bárámati	Weekly	...
76	„ Satyă Prakásh	Poona	Do.	...
77	„ Satyă Sadan	Alibág	Do.	200
78	„ Satyă Shodhak	Ratnágiri	Do.	400
79	„ Sholápur Samáchár	Sholápur	Do.	260
80	„ Shri Shiváji	Poona	Do.	300
81	„ Shubh Suchak	Sátára	Do.	260
82	„ Sudhákar	Pen	Do.	300
83	„ Sumant and Satyă Sudha	Kárwár	Do.	300
84	„ Tukárám	Ahmednagar	Do.	250
85	„ Udyogavriddhi	Poona	Do.	...
86	„ Vanapriya	Chikodi	Fortnightly	100
87	„ Vártáhar	Bombay	Tri-weekly	700
88	„ Vengurla Vritt	Vengurla	Weekly	175
89	„ Vichár	Dhárwár	Monthly	500
90	„ Vichár Ságar	Baroda	Weekly	650
91	„ Vidushak	Karád	Do.	300
92	„ Vidya Vilás	Kolhápur	Do.	275
93	„ Vijay	Sháhápur	Do.	250
94	„ Vikshipta	Bombay	Do.	600
95	„ Vividh Dnyán Vistár	Do.	Monthly	500
96	„ Vrittadhára	Dhár	Weekly	150
97	„ Vrittasár	Wái	Do.	285
98	„ Vritt Sudha	Sátára	Do.	200
99	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
100	The Gujarát Darpan	Surat	Bi-weekly	700
101	„ Gujaráti	Bombay	Weekly	2,450
102	„ Gujarát Mitră	Surat	Do.	800
103	„ Kaiser-e-Hind	Bombay	Do.	2,500
104	„ Káthiáwár News	Rájkot	Bi-weekly	..
105	„ Suryă Prakásh	Surat	Weekly	375
	GUJARA'TI.			
106	The Ahmedabad Times	Ahmedabad	Weekly	250
107	„ Ajab	Surat	Monthly	700
108	„ Akhbáre Sodágar	Bombay	Daily	800
109	„ A'ryă Dharm Prakásh	Do.	Monthly	400
110	„ Bhim Sen	Do.	Weekly	...
111	„ Bombay Samáchár	Do.	Daily	2,200
112	„ Broach Mitră	Broach	Weekly	350
113	„ Broach Samáchár	Do.	Do.	700
114	„ Buddhi Prakásh	Ahmedabad	Monthly	580
115	„ Cambay Gazette	Cambay	Fortnightly	...
116	„ Chának	Surat	Monthly	500
117	„ Chandra	Do.	Do.	600
118	„ Darbár Patrika	Ahmedabad	Weekly	...
119	„ Deshi Mitră	Surat	Do.	1,2[illegible]0
120	„ Din Mani	Broach	Do.	...
121	„ Dnyán Darshan	Do.	Monthly	...
122	„ Dnyán Sudha	Ahmedabad	Do.	250
123	„ Dnyán Vardhak	Bombay	Do.	600
124	„ Fursad	Do.	Do.	400
125	„ Gap Sap	Do.	Fortnightly	300
126	„ Gul Afshán	Do.	Monthly	1,200
127	„ Hindi Punch	Do.	Weekly	450
128	„ Hindusthán	Ahmedabad	Do.	716
129	„ Hitechchhu	Do.	Do.	500
130	„ Jain Patrika	Surat	Fortnightly	...
131	„ Jám-e-Jamshed	Bombay	Daily	2,200
132	„ Kachha Samáchár	Do.	Weekly	400
133	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
134	„ Kaira Vartamán	Kaira	Weekly	100
135	„ Kám Dhenu	Bombay	Monthly	1,200
136	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
137	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
138	„ Kelavni	Baroda	Monthly	500
139	„ Madhur Vachan	Bombay	Do.	500
140	„ Nure Elam	Do.	Do.	320
141	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
142	„ Praja Mitra	Karáchi	Weekly	200
143	„ Praja Pokár	Surat	Do.	800
144	„ Rájyabhaktă	Bombay	Do.	1,300
145	„ Rást Goftár	Do.	Do.	1,697
146	„ Samsher Báhádur	Ahmedabad	Do.	300
147	„ Satyă Mitră	Bombay	Do.	500
148	„ Satyă Sodhak	Surat	Fortnightly	500
149	„ Satyodaya	Dohad	Weekly	68
150	„ Sneha Sindhu	Kaira	Do.	275
151	„ Stri Bodh	Bombay	Monthly	560

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
152	The Stri Mitră	Bombay	Monthly	697
153	" Surat Akhbár	Surat	Weekly	600
154	" Svadesh Bandhu	Mahudha	Do.	210
155	" Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
156	" Vartamán Tatva Darshak	Bombay	Fortnightly ...	...
157	" Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
158	The Hubli Patră	Hubli	Weekly	...
159	" Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
160	The Karnátak Patră	Dhárwár	Weekly	400
161	" Rájahansa	Do.	Do.	510
	KA'NARESE.			
162	The Chandrodayă	Dhárwár	Weekly	200
163	" Karnátak Vaibhav	Bijápur	Do.	400
164	" Karnátak Vritt	Dhárwár	Do.	...
165	" Lokă Bandhu	Do.	Do.	190
166	" Rasik Ranjini	Gadag	Do.	300
167	" Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
168	The Chandrika	Bágalkot	Weekly	...
169	" Shri Siddheshvar	Do.	Do.	150
	HINDI.			
170	The Bhárată Bhráta	Rewáh...	Fortnightly ...	375
171	" Bhásha Bhushan...	Bombay	Monthly	400
172	" Bombay Baipar Sindhu	Do.	Weekly	250
173	" Ratnaprakásh Ratlám	Ratlám	Do.	100
	ENGLISH AND URDU			
174	The Muslim Herald	Bombay	Weekly	300
	URDU.			
175	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
176	" Alam Aphroz Bambai	Bombay	Tri-monthly ...	450
177	" Charkhári Akhbár	Rewáh..	Fortnightly ...	23
178	" Dhár State Gazette	Dhár	Weekly	280
179	" Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
180	" Gwalior Gazette	Gwalior	Do.	850
181	" India Gazette	Bombay	Do.	400
182	" Khair Khah	Do.	Daily	...
183	" Kushful Akhbár...	Do.	Weekly	150
184	" Muin-ul-Mulk	Do.	Daily	...
185	" Vakil Islam	Do.	Do.	...
186	" Zabán	Do.	Monthly	...
	PERSIAN.			
187	The Iklil	Karáchi	Weekly ...	...
188	" Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
189	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
190	The Baroda Vatsal	Baroda	Weekly	1,000
191	" Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
192	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
193	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
194	" Muin-ul-Islám	Do.	Do.	300
195	" Prabhát	Hyderabad (Sind) ...	Do.	400
196	" Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
197	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
198	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Lords Lansdowne and Harris as they really are and as they are represented to be in the native papers.

1. A correspondent, signing himself "Budworth," writing to the *Indian Spectator* (2), in its issue of the 22nd April, says:—One of the contrasts that have forced themselves on my attention constantly for many weeks past is the contrast between Lords Lansdowne and Harris, as they really are, and as they are represented to be in the native papers. It is to my eye at least a striking picture—the weekly torrent of abuse, reviling, and misrepresentation, followed as regularly as night is by day, by the resumption of quiet, hard, steady, unostentatious work for the good of India. Have these writers no imagination? Do they suppose that the governing of India consists only of the disposal of those two or three prominent questions which may at one time engage public attention? Have they no conception of the patience and labour required for the proper adjustment of the thousand questions constantly arising, of which the general public hears nothing? However this may be, I must say that as a friend of India I feel some shame, as week by week I see this painful contrast—the Englishman patiently labouring for India, and the Indian wildly denouncing him. Happily, I can for myself correct the impression the picture gives, by the recollection of the many good and true Indians I have worked with, or known in private life, during a quarter of a century. But think, my Native Editors, of the amount of mischief you are working in the cases of others, who have not the advantage of such experience. Who are the authors of the estrangement, if my countrymen, taking you as the representatives of the Indian people, and your reviling as the natural expression of their feeling, turn with contempt from all that is Indian?

2. In alluding to the above letter, the *Kesari* (49), in its issue of the 24th April, observes: - Supposing His Excellency Lord Harris attends regularly and punctually to his official work throughout the week, of what use could this be to the people so long as His Excellency has no shrewdness or desire to make out the one-sidedness to be found in the reports made by the officials subordinate to him? And so long as His Excellency does not think that there must be some truth in the popular representations, there is no doubt that His Excellency will be cursed by the people as Lord Dalhousie was cursed. The policy followed by Lord Harris plainly shows that His Lordship either does not comprehend or has no desire to understand that though British rule in India is imperial, it has, in consequence of the spread of education among the people, become desirable of late that the ruler should not be guided solely by the directions of his officials and should listen to what the people have to say. If a Governor of such deficient understanding works howsoever hard, his work is sure to prove disagreeable to the people. Covenanted civilians are generally smart, but that does not justify the assumption on the part of the higher officers that their opinion or sense of understanding is never wrong. Sometimes the desire of the European officers to make their *régime* famous or to maintain the alleged propriety of their official acts is so uncontrollable that they either become blind to the popular view of a subject or neglect to pay due attention to it, and submit partial reports to the higher authorities. So long as His Excellency Lord Harris completely neglects to pay attention to what the people say, working hard otherwise, his *régime* will be considered by the people as unjust and oppressive, and we are afraid that the fear entertained by us will be realized that the deserted parts of the town of Yeola will be a memento of his administration.

His Excellency Lord Harris as Governor of Bombay.

3. The *Gujaráti* (101) of the 22nd April, in its English columns, writes:—Has Lord Harris proved a successful Governor? Has he like Elphinstone or Lord Reay displayed a statesmanlike breadth of mind, high-souled sympathy with the subject population, strength of character and a fearless adherence to the principles of justice and equity as between the rulers and the ruled? The merits of a Governor or Viceroy can fairly be estimated by the character of his general administration. Applying this test, the impartial section of the public has, we believe, come to the conclusion that Lord Harris has not proved a success, and not even distantly approached the above two

English statesmen who ruled over this presidency. As we have no desire to mince matters or to play the courtier, we cannot conceal the fact that in almost every important question the present administration has blundered and that too grievously. Absence of genuine sympathy with the people, a lack of individuality and independence, a tendency towards autocracy, anxious solicitude to uphold vested interests and official prestige under any circumstances and a contemptuous disregard of public opinion have been the main features of the present *régime*, and unless its spirit is entirely changed during the next twelve months, we do not think there will be any occasion for the public to alter their present verdict.

Eulogy passed by the Government of India on Sir Mortimer Durand.

4. The *Indian Spectator* (2), in its issue of the 22nd April, writes:—The eulogy passed by the Government of India and the Secretary of State, on the retiring Foreign Secretary, is well deserved. It is not too much to say that but for Sir Mortimer Durand's tact, insight and courage, the recent mission would not have proved the success it has. We share the hope that our Elchi's past achievements may be overshadowed by successes yet to be won. The *Native Opinion* (17) of the 26th April says that it is all very well for a Government that has been largely benefited by the main activity of its servant to pay a tribute of high encomium, and asks what has Sir Mortimer, who drew such large salaries from India, done for her sons?

A request to the Government of India not to be influenced by the suggestions made by irresponsible writers about Russian invasion of India.

5. The *Native Opinion* (17) of the 22nd April, in its English columns, writes:—Every British traveller, who has had an opportunity to travel parts, often unfrequented parts, of Central Asia, has always on hand a ready-made book to air the selfsame grievance—the suggested invasion of India by Russia. Thus the cry has undergone a long process of incubation, but it proves nothing beyond this—that if an invasion of India is seriously meant, then Russia must be supremely fool-hardy. To us the thesis appears to be based in the desire either to further extend the bounds of the Indian Empire and make them border on Russian territory, or, by bringing about a tussle between both, to cause a dislodgment of England's position both as a maritime and land power. Of course, British officers cannot be accused of the latter devilish trick, but what one most bitterly regrets is their deep-rooted credulity to swallow every information that readily gives an increasing tinge to the alleged scheme of an Indian invasion. In this matter writers, of course, may argue out their case from their own stand-point, but it is for the vigilant officers and others to see that they do not allow themselves to be carried along the current of Russophobia, nor let the Government policy be influenced by the indiscreet vapourings of a set of irresponsible writers. Those who have studied history, and learnt how a limitless empire is always threatened by dangers from every side, will pause and wonder how those who advocate a forward policy are not struck by the prophetic political Nemesis of the future. Alexander the Great is said to have, after the Indian invasion, bitterly wept because no known countries then remained for him to conquer. But does the smallest shred of that vast empire now remain even in the land of his nativity? Much less are there any signs in the countries conquered to mark Alexander's conquests! Revolutions have overturned the face of the land, and the account of these conquests may now be read only in the pages of history old and new! No doubt, the followers of Russophobia look to the proud glory of conquest, but they ignore the danger of pushing conquests too much beyond the natural limits of the country; whereas those who prefer a policy of "masterly inactivity" set down certain limitations, because herein only they perceive the safety of the empire. Russia has got very vast tracts of country yet to be civilized and consolidated, and for the fulfilment of the mission she has undertaken years will be required before she ever thinks of her Indian conquests. Let Russophobia then be for ever abandoned, and let British Government devote its time to think rather of her own internal administration than be always under the dread of a Russian invasion of India.

A request to Government to be very sparing in raising land assessment at the revision survey settlements.

6. In alluding to the heavy increments made in the land assessment at the revision survey settlements in Assam, in the case of khots in the Ratnágiri District, in the Deccan and the Gujarát Districts and in Malabár in the Madras Presidency, the *Bombay Samáchár* (111), in its issue of the 26th April, observes:—The Indian agriculturists are poverty-stricken throughout the length and breadth of the land. A very large number of them are steeped in debt, and to make matters worse the present are very hard times. The new Indian Currency Act does in the opinion of experts inflict a severe loss on the agriculturists as well. Considering these circumstances, Government ought to be very sparing in raising assessments at the revision settlements.

Memorial of the land-owners of the Panvel Táluka against the increase in the land assessment, supported.

7. The *Indu Prakásh* (15) of the 23rd April, in its English columns, writes:—The land-owners of the Panvel Táluka have memorialized the Government of Bombay against the heavy increase in the assessment recently sanctioned, by which the land revenue derived from unalienated lands has been raised from Rs. 1,81,947 to Rs. 2,70,715 or by nearly 45 per cent. The increase on some individual land-owners is as much as from 200 to 1,100 per cent. From this it is easy to see how oppressive and burdensome is the increase, and what a grievous wrong has been done to the inhabitants of the Panvel Táluka. The Survey Department have taxed the improvements made by land-owners at their own expense, in spite of the repeated promises of Government not to tax such improvements. When these and similar instances of glaring injustice are brought to the notice of Government, we hope they will see the justice of granting the prayer of the memorialists. Theirs is a real grievance, and Government ought to be able to redress it before long. Considering the importance of the question which concerns the well-being and means of livelihood of so many people, their prayer for a commission of inquiry would not seem to be an unreasonable one. [The *Bodh Sudhákar* (9) of the 11th and the *Indian Spectator* (2) of the 22nd April express similar sentiments.]

How to prevent religious disturbances between Hindus and Muhammadans.

8. In a leader, headed, "there are two means to put a stop to riots," the *Kesari* (49), in its issue of the 24th April, says:—It is now quite plain that in the Bombay Presidency disturbances have occurred between Hindus and Muhammadans in connection with the religious processions of the former. In the eye of law, Hinduism and Muhammadanism are quite equal, and the rights of their followers are also equal. The Magistrates ought to bear in mind that the law allows everybody to pass over a public road by a temple or masjid in a procession accompanied by music except at the hours of prayer. These hours should be declared by each community according to practice. The authority invested in a Magistrate to stop music is to prevent the occurrence of a riot, but he is to exercise it on rare occasions as it is his first duty to maintain the existing rights of the people as far as he could. Only a threat from the opposing party ought not to induce the Magistrate to order at once the stopping of music, and if he does so, he should be held to have made an improper use of his authority. Most of the Government officials seem to be under the impression that a disturbance is to be avoided no matter whosoever's just rights be slighted, and this has caused an embitterment of the feelings between the two communities. In all cases of disputes between Hindus and Muhammadans, Government officers should therefore insist upon maintenance of the principles of law and existing rights, and Magistrates ought to be instructed to that effect by Government. It is to be regretted that the Bombay Government sees no necessity for receiving help from conciliatory committees similar to those appointed by the Government of the N.-W. Provinces with so much benefit. Both the Hindus and Muhammadans ought to hold public meetings to request Government to appoint such committees. A record should also be authoritatively made of the existing rights of the different communities, and on disputed points the Civil Courts should be asked to pass decisions. The decision passed by the High Court in the Ráver case has limited to a certain extent the right of the Civil Court to decide such questions, but if Government

were so minded, it would not experience any difficulty in restoring to a Civil Court by a new law a right to decide all such questions.

The Indian authorities and the Hindu-Muhammadan riots.

9. *The Native Opinion* (17) of the 26th April, in its English columns, writes:—Simla, as the hill capital of the Empire, has such powerful attractions that, though some tracts of the United Provinces and of Bengal proper were disturbed by ugly riots and even bloodshed, Lord Lansdowne could not extricate himself from the pleasures of Simla society, and look upon people with a smiling face, which the people believed would lighten their grievances. His Lordship did never turn up, and in their difficulties and dangers they had to make the best of their situation. Again, on our own side the same programme was enacted until the tide of returning peace and confidence could tell His Excellency Lord Harris that he could conveniently put in his appearance in Bombay and pronounce the final *requiem* on the dying embers of a most luckless fanaticism that made the safety of our people so uncertain continuously for about three days. Thus one is often tempted to question the utility or the existence of a central power when to one's great chagrin that power *is non est*, particularly at a time and under circumstances when its living presence may prove electrically beneficial. But despite all our reverence for this central authority, we are constrained to say that it has not shown an iota of circumspection and that presence of mind which any other *capable* Governor would have exercised.

The Bombay Government and the Hindu-Muhammadan riots.

10. In a paragraph headed "His Excellency Lord Harris! Are you awake?" the *Hindu Punch* (41), in its issue of the 26th April, says:—Is Your Excellency determined to turn a deaf ear to the loud complaints of newspapers? Your Lordship is being deceived by your advisers, who are trying to bring your administration into disrepute. The *Punch* knows that Your Lordship is good-natured and virtuous, but it is a pity that you do not know that some of Your Lordship's shrewd advisers take advantage of your goodness and are making you responsible for the whole blame! Will you please tell us who, if not your advisers, is responsible for the indifference and carelessness shown by Your Lordship since the Bombay riots? It is clear that the District Officers were responsible for the serious turn taken by the Yeola affairs. There were signs of a disturbance at Poona on the last Hanumán Jayanti day, and they were due to the secret instigation and partiality of the District Officers. The Hindus and Muhammadans have lived together peaceably and in unity for hundreds of years past, and the Hindus are not ignorant of the source from which the present excessive religious zeal shown by the Muhammadans has proceeded. European officers instigate them and they wag their tails like dogs. Your Lordship is responsible for all this. When will Your Lordship consider this? Is Your Lordship awake?

The conduct of the Hindus of Yeola in connection with the riots there.

11. The *Kásid-e-Mumbái* (136), in its issue of the 25th April, observes:—The leading Hindus of Yeola tried to throw dust in the eyes of the authorities by sending telegrams and petitions maligning local officials, but they have been disappointed by the reply they have received from the Bombay Government. The reply to the petition submitted to the Government of India is now awaited by the memorialists, but we feel sure that they will hardly get a favourable reply. The Hindus asked for the appointment of a commission to find out the causes and aggressors of the riots under the impression that they would not get justice from the local authorities; but since the accused tried by the Sessions Court at Násik have been acquitted for want of evidence, will the Hindus now be satisfied? Nobody can deny that the Hindus took a leading part in the riots, and caused great loss to the life and property of poor and uninfluential Muhammadans. They were, however, not satisfied with this, and adopted various devices to screen their guilt. There is no doubt that the riots have caused considerable loss of life and property, and it is surprising that not one of the accused should have been convicted and sentenced. It is the misfortune of the Muhammadans that the accused Hindus should have been acquitted for want of evidence! Their acquittal does not reflect credit on the police which collected the evidence and conducted the prosecution. It is, however, some consolation

that Mr. Unwin, the Sessions Judge, expressed his opinion that the responsibility of the unfortunate riots lay on the Hindus. We are really thankful to Government for their sympathising with the Muhammadans of Yeola, but regret that the *Anjuman* and leading Muhammadans have been indifferent to the matter.

Disapproval of the reply given by the Bombay Government to the memorial from the Hindus of Yeola.

12. In alluding once more to the conduct of the Bombay Government in regard to the recent riots at Yeola, the *Shri Shivdji* (80), in its issue of the 20th April, observes:—If His Excellency Lord Harris and his right hand Mr. Lee-Warner had been at the head of the Bombay Government in 1857-58, they would not have failed to envelope this part of the country in disastrous flames of war that were then raging so furiously in Northern India; and events more serious than those of 1857-58 would occur in India in the current year, if every part of the country were ruled by officials as good as this goodly pair. If anybody is to be convicted and punished for inciting the people to mutiny against the British Government, it is the foolish officials who perform responsible duties of an administrator, and thereby create disaffection in the country. We know His Excellency Lord Harris and his Assistant will not receive such treatment, because the person, against whom a Government resolution was issued directing that he should not be appointed to a higher post than that of an Assistant Collector, gets, before the expiry of five years since this resolution, the post of councillor to Government, and if he issues very foolish resolutions and thereby creates disaffection among the people against Government, it is plain that he will not be subjected to an operation of the provisions of the Penal Code by Government. But if no body wishes to punish such madcaps so severely, it is but meet that the real interests of British rule should be attended to and such persons should be made to leave the country at once. If Government takes this step, it will prevent in future foolish replies being given to memorials from the people similar to that received by the people of Yeola.

13. The *Moda Vritt* (57), in its issue of the 26th April, says:—It would be difficult to name the acts of His Excellency Lord Harris' administration that were beneficial to the subjects, while the number of his acts quite the reverse is very large. The dreadful resolution in reply to the memorial from Mr. Barve and other inhabitants of Yeola has made the people quite uneasy; they have lost their former confidence in Government. Considering that the administration is placed in the hands of one who is an expert at cricket, we see no use in expressing a disapproval of this state of things; still we must pray to God to inspire Her Majesty to send some other officer in place of His Excellency Lord Harris with a view to relieve Her Bombay subjects from their present anxieties.

14. The *Pratod* (69), in its issue of the 23rd April, says:—The pest of Hindu-Muhammadan disturbances and the partiality shown by Government in the matter are the natural consequences of the coolness of the Hindus and the fierceness of Muhammadans. People find fault with His Excellency Lord Harris and his advisers for the injustice that is being done in connection with the recent Yeola riots, but on a proper consideration they will see that they are quite mistaken in doing so. The conduct of the authorities is quite proper, and the Hindus can take a lesson from it. It is certain that the people who are cool and disunited and do not know how to defend themselves will never get justice anywhere. If the Hindus had now among them that unity and spirit which the Muhammadans have, the latter would not have troubled them, nor the Government would have been indifferent to them. The Bombay Government has in its third resolution on the Yeola riots laid the whole blame of the riots on Mr. Ramchandra Ganesh Barve, and the latter's political pension is also threatened with suspension. The Bombay Government has been long since in the habit of levelling the Bráhmins with the dust, but the latter are not in the least sorry for it. Englishmen are ruling over us, because they fought battles with other people and sacrificed the lives of thousands of their soldiers for the life of a single Englishman. We have not that quality and therefore we have become their slaves. What agitation there is in connection with the Yeola riots has been made by the people of Yeola only and the native newspapers. There is no commotion whatever in any other place. Until the people throughout the whole of India make a common cause with the people of Yeola, and constitutionally agitate the

matter throughout the country, things will remain as they are. The British Government concedes the demands of the people only when the latter move heaven and earth in support of them. It is most unfortunate that we should not have yet imitated Englishmen in this particular.

15. *The Jagaddhitechchhu* (44), in its issue of the 21st April, says:—The recent Government resolution on Yeola riots shows that the Bombay Government is either incapable of forming an independent opinion or is ready to set aside justice for the sake of its favourite officers. It is to be regretted that the ties of friendship which so long existed between Hindus and Muhammadans should be loosened by Government officers and this should lead the Hindus to doubt the impartiality of Government. It is the misfortune of the Bombay Presidency that it should at such a juncture be under the present administration. If public opinion is to be respected at all the period of the tenure of office of His Excellency Lord Harris should be curtailed in the interests and safety of the people and the State.

16. The same newspaper says that the conduct of the Bombay Government in the Yeola affair has brought into disrepute the just administration of Her Majesty the Queen, that it is disgraceful that it should have shown such high-handedness, obstinacy, want of statesmanship, ignorance and haughtiness as would befit a shameless man, and that if the people in the Deccan do not wish to be placed one day in the same predicament in which the Bombay Government have now placed Mr. Barve, they should hold meetings and unanimously try with the help of public associations and Provincial and National Congresses to obtain from the Government of India redress of the wrongs done to the people of Yeola, and should assist Mr. Barve in getting his character cleared from the aspersions thrown on it by the Bombay Government.

17. The *Mantri* (16) of the 20th April, in its English columns, writes:—The Bombay Government instead of administering justice to the people of Yeola have thought fit to send them away with a reply which is as much haughty as it is curt. Taking their stand upon the gospel of official reports they refuse an independent inquiry into these riots. Though the decisions of the Sessions Judge at Násik in several cases give a direct lie to the conclusions arrived at by the Bombay Government in their resolution of the 15th March, they aver that the conclusions are perfectly right. But the strangest thing that can be said is that the Government with a prophetic eye pry into the causes of the riots and find Mr. Barve at the root of these bad things. Bravo the Government of Bombay! And something yet remains. Mr. Barve's brother is a political pensioner; and Mr. Barve instead of showing the qualities of a good citizen, has ungratefully kept the animosities burning. Ah! does a man, who brings to the notice of Government the grievances of his fellow subjects, that they may be redressed, and thus there should exist a perfect understanding between the rulers and the ruled, expose himself to the charge of ingratitude? [The *Khándesh Vaibhav* (51) of the 20th, the *Kannadá Suvarte* (159) of the 21st, the *Chikitsak* (31) of the 25th, and the *Moda Vritt* (57) of the 26th April also strongly disapprove of the resolution above referred to as well as the burden of the punitive Police force, most of which they aver will have to be borne by the Hindus.]

18. The *Indian Spectator* (2), in its issue of the 22nd April, writes:—It is a pity the Government resolution, issued last week, in reply to a petition from some Hindu inhabitants of Yeola, disposes of the prayers of the petitioners in an off-hand and unsatisfactory way. The petitioners prayed: (1) that an independent inquiry into the riots generally be instituted through officers unconnected with the district, (2) that persons arrested in connection with the riots be tried by independent officers, but not summarily, and (3) that the Mámlatdár and the Inspector of Police be transferred to some other district. There is nothing in these prayers, so far as we can see, which can be said to be unreasonable. As the officers of Government entrusted with the charge of the district, from the District Magistrate to the Mámlatdár and the Inspector of Police, showed more or less want of decision and firmness in dealing with the two sections, it is no wonder that they inspire little confidence in the hearts of the Hindu inhabitants of Yeola. It is natural that they should refuse to accept the results of the inquiry

made by the District Officers, whom they think to be themselves on their trial, in connection with the regrettable outbreaks of February last. But perhaps the Bombay Government hold with Lord Lansdowne that the spirit of insubordination is abroad, and that there is a tendency to question authority, from the Governor General to the District Officers, and anxious to uphold the dignity of their District Officers, they refuse without ceremony to grant the prayers of the presumptuous petitioners. Here Government are not content even with this; they go further. They take up the offensive, and say that they "are morally convinced that the continuation of agitation in the town of Yeola is largely due to the action of Mr. Barve (one of the petitioners) himself who, instead of displaying the qualities of a good citizen, and showing his gratitude to Government for the political pension he possesses, by using his best efforts to secure reconciliation between the communities, has done much, by encouraging the Hindus to boycott the Muhammadans, to maintain the feelings of animosity between the two communities." We do not know what good purpose is sought to be served by this expression of the *moral* conviction of the Government. If any individual is, in the opinion of Government, fanning the flames of discord, the best and the most proper course for the Government is to drag him into the court of law and have him punished. We are sorry Government, instead of taking recourse to the right procedure, have gone out of their way to give expression to their *moral* conviction. In this connection, we may also notice the uncalled for and objectionable remarks made by the Sessions Judge of Násik at the conclusion of one of the Yeola riots cases last week. The unusual resolution of the Government seems to have created in Mr. Unwin an irresistible desire to express his own *moral* conviction, unsupported as it was by any sort of evidence brought forward in the case then before him. It is quite a unique and unprecedented thing for a judge to go beyond the evidence in the case, and give expression to his moral conviction which, on his own showing, the evidence before him gives him no ground to hold. We have noticed this subject at length, as we fear the Government resolution, closely followed by the remarks of the Sessions Judge, may give colour to the belief which appears to have been entertained by the Hindu inhabitants of Yeola, that the authorities are not in a mood to treat them fairly.

19. The *Din Bandhu* (10) of the 22nd April, in its English columns, writes:—The reply of the Bombay Government to the Yeola Hindu memorialists bears on the face of it a sense of irritation which is rather exceptional. The rebuke administered to Mr. Barve, the mouth-piece of the Hindu inhabitants of that town, is the rebuke of an exasperated parent snubbing a rather too argumentative and irrepressible child that will not be satisfied with a simple answer. The *mábáp sarkár* told Rám, the more patient and intelligent of the two brothers, that he was in the wrong and should have known better, though Rahim his brother would now and then be aggressive; and that was enough. Rám not content with his "Jaw" would usurp his brother's right to the use of his muscles: he took to retaliation and "boycotting." Here was a falling off. What is a Hindu, if he is not timid and patient under suffering? That was a virtue in which the nation took pride. Rám's religion and philosophy enforced that virtue. Degeneration was setting in and a parental Government simply did its duty in checking its progress. Rahim had given the *mábáp sarkár* enough trouble, and here was Rám adding to it. The saintliest of parent would in these circumstances have lost patience. This is the train of thought suggested to a Hindu mind on reading the last resolution: comments on the decision seriously are superfluous.

20. The *Mahrátta* (4), in its issue of the 22nd April, writes:—The last of the Sessions cases against the Hindus of Yeola was dismissed, and the accused were acquitted by the Sessions Judge of Násik, on Friday last, with a remark that the evidence in the case was false and the accused were too honourable to do such disgraceful things. Thus the whole of the evidence prepared by the police has been now judicially declared to be disgracefully unreliable, and yet the Government of Bombay sees no reason to change its policy or pay any attention to the representations made to it by the people of Yeola. Last time we commented upon the Government resolution recently published, and we may here state that almost all native papers agree with us in condemning this outrageous document. Mr. Lee-Warner is nothing if not offensive and insolent, and the

resolution fully reflects his character though it is the resolution of His Excellency in Council. We do not know if it is possible for Lord Harris to learn a new lesson now. But whatever His Excellency may think of his own performance, there is a general impression abroad, at least amongst the Hindu community, that His Lordship is not able to break through the spell of official influence, and the Councillors are too weak to deal with the question independently. The Native Press has again and again pointed out that the riots between Hindus and Muhammadans in this Presidency are mainly due to differences in respect of civil rights, and unless *a modus operandi* is found to settle these questions, it is next to impossible to restore permanent peace by punitive posts and unjust prosecutions. We cannot suppose that the executive Council of the local Government is not intelligent enough to understand these issues, and must therefore attribute its neglect to other causes, the chief of which is the desire to support its officials, even without hearing the other side. This high-handedness, we are sorry we cannot describe the conduct of Government in less severe terms, may go on for some time, but Lord Harris must be greatly mistaken if he believes that this state of things can be long tolerated. As we have very often remarked His Lordship is himself sowing the seed of dissention amongst the people, the fruit of which will have to be reaped by his successor; and a desolate Yeola will long remain to revive the memory of a ruler, who treated public opinion in such a way as to lay himself open to the charge that he was almost incapable of understanding any but the official version of a story. It is still in the hands of His Lordship to avoid such a calamity.

21. The *Kesari* (49), in its issue of the 24th April, says:—Mr. Unwin, the Sessions Judge of Násik, is said to have, after delivering judgment in one of the Yeola riot cases, observed to the accused, that they ought not to be puffed up with pride for having been declared not guilty. The whole blame lies on the Hindus for having thrown a pig into the Masjid, and as the same caused the riots they ought to be ashamed of it. Mr. Unwin had no legal right to address these words to the accused. However, it must be admitted, that it was highly meritorious on his part that whatever ideas he entertained about the conduct of the Hindus, forgetting all that he simply looked to the evidence in the case before him and decided it accordingly. Considering the recent Government resolution on the Yeola riots, one is surprized at this conduct of Mr. Unwin. As to the causeless persecution of respectable inhabitants of Yeola by the police, Government has done nothing beyond sending back Police Inspector Kásam Khán to Násik! The conduct of the Bombay Government in this matter is reckless and shameless. No other evidence than the dismissal of all the Sessions cases on the ground of untrustworthiness of the evidence is enough to prove the oppressive conduct of the police. If Government still believes that Mr. Barve was the cause of the riots, it will have to be said that Government has really grown eccentric. The Muhammadans commenced the riots at Yeola; Messrs. Winter and Hayward, the Mámlatdár and the Police Inspector committed grave errors and lent encouragement to them; the police neglected to arrest the rioters while rioting, and persecuted the Hindus on false evidence; all these things have been clearly proved. And yet the Bombay Government instead of doing justice, abuses Mr. Barve, sends back Police Inspector Kásam Khán to Yeola, sides with the officials and makes recommendations in their favour, and makes such arrangements as will cause the larger portion of the cost of the additional police to fall upon the Hindus. This is high-handedness on the part of Government. It will not be the fault of the people if they infer from this conduct, that the Government officials have become overbearing and unjust. Government has been placed in possession of true facts, both by the press and petitions from the people, and the good name of the British Government suffers in consequence of the thoughtless determination of the Bombay Government not to even cast a glance at public opinion. Mr. Lee-Warner, who feels pleasure in dishonouring Natives, has been restored to the Bombay Secretariat, and we cannot conceive what is in store. It is our misfortune that he was not transferred to the Foreign office of the Government of India.

22. The *Native Opinion* (17) of the 26th April, in its English columns, writes:—We have not yet passed through all the Yeola riots cases, but so far as these go, any fair-minded man may draw the presumption that the prepara-

tion of these cases was marked more by over-zeal and less of judicial discretion, and that now the peace-preserving department of Yeola exposes itself to the blame of utter weakness and helplessness. Yes, the policy pursued in Yeola in regard to the riots was so preposterously absurd and short-sighted that people were set athinking whether Government had taken the resolve not to give any consideration to the complaints of the Hindus. Yes, punitive posts are established and fines levied upon people to meet their expense, but most certainly that does not reach the high standard of any administrative efficiency. Again, with a strong will to administer impartial justice and severely chastise anyone or all, be they Muhammadans or Hindus, and at the same time ready to show the utmost consideration, wherever and whenever required, there would have been in Bombay itself the beginning of the end of riots which, but for a lamentable want of foresight, still seem to linger and even smoulder.

23. The same newspaper says:—Mr. Unwin, the Sessions Judge of Násik, has acquitted all the accused in the four Yeola riot cases, in which the clever Police officers of Yeola had charged rich and respectable Hindus with foul charges of firing houses, throwing a pig in a Masjid, &c. The Bombay Government ought to see how clever the Yeola police is from the certificates given to it by the Sessions Judge when acquitting the accused in the above cases. Is it necessary to produce any other evidence than the decisions of Mr. Unwin to prove the charges of unfitness, weakness and partiality brought against the Yeola police by almost all the newspapers? Does Government still blame a philanthropic man like Mr. Barve, who had even risked his life to bring about a reconciliation? The conduct of Government in the Yeola affair is like that of an obstinate child which persists in maintaining as true the thought which first enters in his head, and all arguments are lost upon him. Government will not much suffer by such conduct, which will, however, give rise to frequent bloodshed among the people, and hence we once more give a warning to Government.

24. The *Rást Goftár* (145), in its issue of the 22nd April, under the heading, "short and sweet," observes:—The recent Yeola riots were ascribed exclusively to the Hindus, but the third and fourth batches of the accused Hindus in connection with the riots have been acquitted by the Sessions Court. Who deserves praise for this? The accused or the Police that arrested them! Mr. Unwin, the Sessions Judge of Násik, was so much disappointed that he got angry with the accused of the third batch at the time of acquitting them and blamed the Hindus in general, saying that it was disgraceful on their part that they should have been the aggressors and should have thrown a dead pig into a mosque. These remarks being general the accused Hindus had no concern whatsoever with them. Moreover, what a poor consolation did they afford for the failure of justice! Really the authorities have failed to find out the true causes of the Yeola riots, as they did in the case of other disturbances between Hindus and Muhammadans. But then where are the rioters? It is certain that a riot took place causing murders, plunder and fires. Some offenders did cause this havoc, and if those arrested were innocent, the real offenders have remained undetected. Where are the latter and why have they not been arrested? Who is responsible for this?

A proposal for the realization of the cost of the punitive police at Yeola.

25. A correspondent of the *Kesari* (49), in its issue of the 24th April, says:—At a general meeting of the Yeola Municipal Commissioners, it has been decided by a majority to ask the permission of Government to impose a capitation-tax instead of additional house-tax. But the proposed tax will not suit as it will lead to many subterfuges to avoid the tax. The proper course would be first to divide the cost of the punitive police between Hindus and Muhammadans in a certain proportion and then to tax each member of the community in proportion to the amount charged to it. Mr. Hayward was present at the meeting as its president and was much annoyed when the motion that the house-tax should be raised 2½ times failed on account of a minority being in its favour, and is said to have observed that if the Commissioners remained obstinate, he would have the punitive police posted for five years.

Objection taken to the imposition of an additional house-tax at Yeola for defraying the cost of the punitive police on the ground that the Hindus will have to bear more cost than the Muhammadans.

26. A correspondent of the *Kesari* (49), writing from Yeola, in its issue of the 24th April, says:—The Muhammadans caused the recent riots at Yeola, and it has been decided to realize the cost of the punitive police by levying an additional house-tax. But the Hindus being larger in number and possessing a larger number of houses than the Muhammadans, and the former being more wealthy than the latter, whose very large number is poor, most of the cost of the punitive police will have to be borne by the Hindus. After quoting figures both as regards the number of population and the number of house property at Yeola in possession of Hindus and Muhammadans, the writer remarks:—It would be but simple justice to charge the Muhammadans the larger portion of the cost of the punitive police, imposing the smaller on the Hindus, who simply retaliated the attacks made on them.

Mr. Wingate's appointment as Collector of Násik and hopes entertained about a reconciliation between rival parties at Yeola.

27. The *Rájahansa* (161) of the 18th April, in its English columns, writes:—The Yeola riot in which innumerable innocent Hindus are being lamentably tormented both by their Muhammadan brethren and the District authorities has been the burning question of the day, to which the attention of Government has not yet been sufficiently directed. Fortunately, however, Mr. Wingate, the present District Magistrate of Dhárwár, has been transferred to the Násik District, and we have every reason to hope that he will try his best and bring about a happy reconciliation between the two rival communities of Yeola. Mr. Wingate is, from what little experience we have of his work, a thoroughly impartial and just officer, and there is not the least doubt that he will be just and impartial to the suffering people of his new District. Apart from this, however, we cannot refrain from remarking that the indulgent treatment, received by the present District officers of Násik and the local Police at Yeola at the hands of Government, has been the cause of the lamentable disturbance at that place.

The *pálkhi* procession of Dulya Máruti at Poona and the local authorities.

28. The *Mahrátta* (4), in its issue of the 22nd April, writes:—The results of Lord Harris' policy are being slowly but surely felt all over the Presidency. An impression has got abroad that the Muhammadans have certain rights regarding the passing of the Hindu processions by their Masjids, and that, if they only make a show of violence, they can secure their object even when their claims are opposed to the established custom of the place. We need not here point out how mischievous such an impression and its results are, not only to the Hindu population, but also to the establishment of peace; and yet these are the direct consequences of a policy of inactivity pursued by His Excellency's Government. It is impossible that any settlement of these questions could be arrived at except through the intervention of the Civil Courts or the appointment of committees similar to those established in the North-West Provinces. But Lord Harris' Government, it seems, would have nothing of the kind and thinks that it has done its duty by imposing punitive police and abusing individuals after the riots have taken place. The incident which occurred here on Friday last fully shows the absurdity and the danger of the position taken by Government in this behalf; and we therefore give its details below. When such incidents occur in a pre-eminently Hindu town like Poona, the chances of its occurrence in other towns in the mofussil can be easily imagined. There is a Máruti in the Ganesh Peth of this city, called the Dulya Máruti. The temple is an old one, and it is an ancient custom extending over more than sixty or seventy years to take out a procession of this Máruti on the full-moon-day of Chaitra, which is the anniversary of the birth-day of that deity. This procession is generally taken by a fixed route, and during the last four or five years a Masjid has been erected on the road of this procession. There is also a public *tálim*, a gymnasium, owned by a well-known Muhammadan gymnast of the place on the same road. In 1892, the managers of the Masjid claimed the right to have all music stopped in front of the Masjid when the procession passed by it. The District Magistrate, apprehending a riot, issued orders to the Hindus to stop music on the occasion that year. In 1893, no such order was passed though there

was a slight scuffle between the parties as the procession passed by the mosque. This year, however, the Muhammadans, obviously encouraged by the policy which the Government has been following, were determined to put every obstacle in the way of the Hindus, and they threatened to stop the music or the procession in front of the *tálim* and the Masjid alike. The owners of the *tálim*, be it remembered, who are Muhammadans, used to escort the procession hitherto and perform some athletic feats in front of it. But the attitude assumed by the managers of the mosque caused a similar change in the attitude of the owners of the *tálim*, all of whom now resolved to do their best to stop music at both the places. Thereupon the Hindus applied to the District Magistrate and the City Magistrate, the latter of whom gave a written order in reply at the eleventh hour, that is, on Friday evening, to the effect that music must be stopped in front of the Masjid as previously ordered in 1892 by the District Magistrate. The Hindu managers of the Máruti's procession protested against this order and claimed the right of carrying the procession past the mosque with all instruments of *bhajan* (praying) such as cymbals, *vina* and others, which they said were the essentials of a *bhajan*, and as the *pálkhi* procession chiefly consisted of such *bhajan*, the playing on these instruments could not be stopped. They further urged that the claims of the owners of the Masjid could not be supported by custom as the Masjid itself was built only four or five years ago. As regards the *tálim*, the Hindus contended that the claims of the Muhammadan gymnast were simply preposterous inasmuch as it was not a religious place. There is a Muhammadan tomb in the compound, but that cannot give it the sacred character of a mosque. The Magistrate, however, paid no attention to these just demands. He knew, he said, one thing, *viz.*, to preserve the peace, and he had no time, nor cared very much to see what the rights of the parties were. He, therefore, insisted that all music and sounds of whatever kind must be stopped at all places he would deem fit to name. We do not intend to discuss here the soundness of this decision. If the Hindus must stop music at all places where Muhammadans would assume a threatening attitude, this could be done by the people themselves without the aid of the police and the magistracy, whose real duty therefore lies not in stopping music in all places, but in affording protection to every community in the exercise of its proper rights in spite of the threatening attitude of others. The City Magistrate, however, ruled otherwise and believed that he was justified in so ruling by the exceptional power given to the Magistrates in extreme cases by the Criminal Procedure Code. The persons who manage the procession every year were naturally not satisfied with this order of the Magistrate, and they declined to start the procession. But the news of this apprehended disturbance was so largely known in the town that several thousand Hindus of the city went to the temple on Friday night to witness the procession. The Muhammadans were also in readiness and were to be seen collected at the mosque, and on the sides of the road in large groups. All the police force available and the police and the Magisterial officers were also on the spot when the managers of the procession requested the Magistrate to give them due protection in the exercise of their rights. On the refusal of the Magistrate, the managers gave up the idea of the procession. But the crowds of the Hindus that had gone there, and who were conscious of their strength, were not in a mood to be so disappointed. A gentleman found out another *pálkhi*, the idol was seated in it, and with the assistance of about fifty *bhajankaris* with cymbals the procession was fairly started. There were no drums or large instruments of music to accompany this procession formed on the spot by the people. But their want was amply supplied by the enthusiasm of the jolly crowds that went shouting in the procession waiving their sticks and *dhotirs* as they passed along the road. From the Máruti's temple, and by the *tálim*, the procession was taken past the mosque, with cymbals playing amidst the enthusiastic shouts of the people; and neither the Magistrate, nor the police, nor the Muhammadans attempted to resist the tide of the procession. The road in front of the *tálim* and the mosque was lined on both the sides by the Police Constables. But as no complaint was made by the Muhammadans, neither the police nor the Magistrate interfered. On its way back, however, the procession had to pass by the same *tálim*, and the Muhammadan gymnast and his associates tried to create a disturbance by obstructing the procession and demanding that the music should be stopped. The police readily supported this absurd request of the gymnast, though they could have easily prevented him from obstructing the procession. Some confusion followed, but at last the procession was safely taken back to the Máruti's temple, at about 1 A.M., when the crowds dispersed. Such are the details of the unhappy incident that took place here on Friday last. One can easily see what it may develope into, if Lord Harris' Government does not soon mend its ways. For want of space we reserve our comments for the next issue. [The *Dnyán Prakásh* (13) and the *Indu Prakásh* (15) of the 23rd, and the *Native Opinion* (17) of the 26th April express similar sentiments.]

29. In alluding to the recent *pálkhi* procession of Dulya Máruti in Ganesh Peth at Poona, the *Shri Shiváji* (80), in its issue of the 20th April, says:—The procession is taken out after ten o'clock at night on a particular date. This is not the hour of Muhammadan prayers and yet some unruly Muhammadans insisted upon stopping the music accompanying the procession in front of the Masjid, and the timid local officers supported their request for the last one or two years. This has grieved the Hindus of Poona, and if further causes arise, the present dispute is certain to assume a serious form. If Government officials without attending to old practice or without duly considering the memorials presented to them, succumb to threats conveyed by the *badmáshes*, and issue improper orders, they will encourage poor people to become *badmásh*. It would be well were this matter duly considered before it is aggravated.

30. The *Poona Vaibhav* (65), in its issue of the 22nd April, says that it was generally thought that the Muhammadans would object to the procession, and a misunderstanding would arise leading to a disturbance, but the disturbance was averted owing to the good sense, cleverness and prompt action on the part of the City Magistrate, the Police Inspector, the Mámlatdár and other Officers, and the procession went on with more than the usual eclat.

Disturbance caused by some Muhammadans at a recent fair at Talaghar in the Roha Táluka of the Kolába District.

31. A correspondent of the *Sudhákar* (82), in its issue of the 21st April, says:—About three miles from the town of Roha is a place called Talaghar, where an annual fair is held in honour of the god Mahádeva. At this year's fair, there were about four thousand persons. Every year a few Muhammadans besides the shop-keepers came to this fair; this year there was a large number of them. It is said that the Muhammadans occupied the spot in front of the temple of the goddess for taking their meals. At night, while some women were on a visit to the temple, some mischievous Muhammadans made an indecent attack on them, and when a cry was raised by the women, these vagabonds set fire to the shed in front of a shop belonging to a Hindu, and three neighbouring sheds were burnt down, and mutual fighting and plunder commenced. Eight Muhammadans and some Hindus are said to have been wounded in this fight. The Chief Constable is said to have been absent from the fair, when the disturbance occurred, which is said to have been created by the Muhammadan gamblers.

The Rája of Bhinga's contribution to the *Nineteenth Century* on the cow-protection societies.

32. In alluding to the Rája of Bhinga's contribution to the *Nineteenth Century* on the cow-protection societies in India, the *Bombay Samáchár* (111), in its issue of the 25th April, says:—It would be enough to say that if any preparations are being made to cause a rebellion in India, either through the means of cow-protection movement or other covert manœuvre, Government is quite able to obtain information about it and to adopt the necessary means for its suppression. And yet Government has declared that the cow-protection movement is a legal movement, and has allowed it to remain in existence. Moreover, the cow-protection associations in different parts of the country have at heart the agricultural interests of the country. Such being the facts, no attention need be paid to the wild and flighty views expressed by the Rája in his article. The question is why should the Rája malign the Indian National Congress, which has confined its labours to the advancement of the interests of the Indian Government and its native subjects? Moreover, the cow-protection movement is not such as to prove distasteful to any Hindu land-holder. The reply to the above question is that some designing Anglo-Indian has, it seems, a hand in the article put forward in the name of the

Rája. There are several designing Anglo-Indians, who are interested in maligning the Congress, and there are internal evidences of a narrow-minded Anglo-Indian having a hand in the article. The only evidence in support of his attempt to connect the Congress with the cow-protection movement advanced by the Rája is the statement that Shrimán Swámi was a supporter of the Congress and at the same time exerted himself in the interests of the cow-protection movement. The Rája also states that some *jogis* or ascetics plead both these causes. These assertions of the Rája might be true; but the Rája's statement that the Congress or its leaders improperly put up the people in connection with the cow-protection movement is an absurd statement made for the first time by the Rája only. The statement seems to have proceeded from the active brains of a designing Anglo-Indian. [The *Din Mani* (120) and the *Broach Samáchár* (113), in their issues of the 24th and 26th April respectively, disapprove of the contribution.]

Approval of the amended Criminal Procedure Code Amendment Act.

33. The *Kásid-e-Mumbai* (136), in its issue of the 27th April, observes:—Many of the recent disturbances in India appeared unpremeditated, but they must have been pre-arranged. The authorities have amended the section regarding unlawful assemblies in the Criminal Procedure Code by making it obligatory on village officers and others to give timely intimation to the authorities about unlawful assemblies. We agree with Sir Charles Elliot about the necessity of reforms in the Code, but great care is necessary in exacting the responsibility from petty village officers lest they might abuse the power with which they have been invested. It is needless to say that there are generally two parties in almost every village, and one of them often contrives means to spite the other. When the Bill was before the Supreme Legislative Council, several flimsy protests were submitted, but were wisely disregarded. The Act is sure to do good both to Government and the people. It is to be hoped that the humbug of cow-protection movement, which has caused serious loss of life and property, will disappear to a great extent on account of this Act.

Alleged remedy for hydrophobia.

34. A correspondent of the *Din Bandhu* (10), in its issue of the 22nd April, states:—There is a remedy for hydrophobia easier than that practised by M. Pasteur. At the village of Dholvad Bordi in the Umbargaon Petha of the Thána District resides a Marátha gentleman, named Lakshuman Ganuji More, who has cured hundreds of persons who were suffering from hydrophobia. Persons even from distant districts, such as Ahmedabad, Panch Mahâls, &c., come to him even now for being cured of the disease. The patient is expeditiously cured for a fee of Re. 1¼, and has only to observe a diet for three months to prevent a relapse. The Reporter on the Native Press is requested to bring this cure, which is said to be a root, to the particular notice of Government.

Comments on the work of the committee appointed to enquire into the question of an increase in the Bombay Police force.

35. The *Kaiser-e-Hind* (103), in its issue of the 22nd April, under the heading, "Official fiction of Campbell, Vincent and Company, Limited, the bogus committee on increased police force," has, in its English columns, a long article, in the course of which it observes:—The committee which was appointed a few short months ago to inquire into and report to the local Government, on the proposal of the Police Commissioner, to increase the numerical strength of the foot and mounted police force, was, it is superfluous to say, "a chip of the block" of all precious committees which are simply a *blind* to register the decree of the Government. The very composition of it told us at once that it was a bogus committee. We then doubted the sincerity of Government whether it honestly meant that the proposals of the Police Commissioner should be thoroughly examined by the light of facts and unimpeachable evidence in support of them, and reported upon from a fair and impartial stand-point. No. The wise men of Bombay Castle knew too well that the Committee was a blind to catch the ignorant and mislead the semi-ignorant. They knew that the proposals involved expenditure to the extent of a lákh and over, and that that expenditure would have to be borne by the Municipality. They knew that as that civic body had bravely struggled to resist the previous expenditure on the 264 additional men since sanctioned, most arbitrarily of

course, and in the teeth of the Municipal arguments to the contrary, it was certain that a louder and stronger hue and cry would be made over this fresh proposal to burden Municipal funds. That in order to meet indignant public criticism thereon, it would be well to be prepared beforehand. The Committee was to be the weapon of defence to be brandished, whenever the expected onslaught came. The strategy was nobly conceived and nobly did it reflect on him, who was its brilliant author. But these puny administrative Moltkes of the hour counted without their host! Both the Government and its nominees, the blind Committee which sat in a hole and corner and transacted in a trice the weighty business committed to its care, have been hoisted with their own petard. The correspondence which ensued on the heels of the Committee's report has torn the veil and exhibited the real actors in their true colours. The Government's intentions have been made plain. Its insincere effort to have the new proposals ratified by its own bogus Committee has been made transparent by the altogether unbusinesslike manner in which the latter proceeded to register its decree. Other committees have at least been known to make a decent show and then retire behind the curtain. But this precious Committee did not know even how to act on the stage. It blundered most egregiously till it has now made itself, and the Government the laughing stock of the community. Challenged by Campbell, Vincent and Company, Limited, to disprove their respective statements, so admirably dovetailed, the Honourable Mr. P. M. Mehta has found no difficulty in pulverising each one of them, and that too by each one's own weapon. Every one of the reckless and ill-founded allegations have been examined, analysed, and put to the test of the crucible of truth. And it would be impossible for the most unbiassed individual to deny that the honourable gentleman has proved his case to the hilt. He has most pluckily and gallantly picked up the gauntlet thrown at him by his adversaries, and succeeded *in coram populo* in hurling it back with a precision and effect which, we fear, will never be forgotten by each of the Committee men till the rest of their lives. If they feel any compunctions of conscience after the painful vivisection performed on each of them by their legal vivisectionist, it is to be hoped that, like good honest folk they will cry *peccavi*, and make the amende honourable to their redoubtable adversary. It is the only straightforward course left, if they are true to themselves and are anxious to uphold the good reputation of Englishmen for truth and candour. So far as to Campbell, Vincent and Company, Limited. But what about the Government? What is its position? It is apparent to us from the proceedings of the Committee, and from the humiliating exhibition it has made of itself, that the Government is *primarily* blameable in the matter. Its motive in appointing this Committee is transparent. It was to sit in a solemn conclave on one day, and conclude its sittings and complete its report on another. As we said before, its business was not to ask the why and the wherefore of Mr. Vincent's extraordinary proposal. Its duty was simply to nod its head in assent and say ditto. "We piously subscribe to the suggestions of the Government as formulated in the letter of the Police Commissioner ! !" That was the prevailing feeling all through, and that was the feeling which eventually found expression in the now notorious report. And who will not admire the sturdy fealty of these stalwart Loyalists of Bombay Castle! The Committee, we emphatically say, was a bogus committee. It was a sham and a delusion. It was a discreditable blind deliberately adopted to mislead the public. It was designed with a view to make an empty show that the solemn farce of investigating into the proposals was gone through. Who after this glaring exposure could place any faith whatever in the so-called "open inquiry"? Altogether the Bombay Presidency is humiliated by the sad exposure.

The complaints made by the Conservators of the Forests in the Bombay Presidency and Sind in their respective annual reports for the past year considered to be worthless.

36. In alluding to the complaints made in their administration reports by the different Conservators of the Forests in the Bombay Presidency and Sind, the *Bombay Samáchár* (111), in its issue of the 24th April, says:—Mr. Shuttleworth complains that extensive tracts of ever green forests have been denuded of the branches of trees by the villagers for the purpose of *ráb* cultivation. But Mr. Shuttleworth ought to remember that the branches were cut and removed for the purpose of manuring fields, and thereby improving

crops which are more valuable to Government and the people than the branches. Certainly there is more need of improving crops than of conserving branches of trees. Another officer complains that eight hundred trees were surreptitiously cut and removed, and he may be well asked where was he when this theft was committed? So many trees could not be stolen in three or four days; the work must have gone on for months together, and if he could not arrest these thieves, it was his own carelessness that encouraged the thieves to commit the crime. Mr. MacGregor prosecuted persons in 1,500 cases in the year under report for doing harm to Government forests, and yet he complains that the law is not sufficiently strict! The Forest Officer in Sind complains that no grass is left in the forests, in consequence of the permission granted to villagers to graze their cattle in Government forests. This officer seems to entertain the queer notion that the villagers should not have fed their cattle properly. It remains to be seen if the Bombay Government makes use of the courage it found last year and takes due notice of these complaints.

The Honourable Mr. R. G. Oxenham as an Educational officer in the Bombay Presidency.

37. The *Mahrátta* (4), in its issue of the 22nd April, writes:—The retirement of Principal R. G. Oxenham, M.A., removes from the Educational Department an officer of sound experience and learning. Mr. Oxenham joined the Poona College in 1863, and was in Poona till 1891. Poona was, therefore, the chief place of his active labours as a Professor and subsequently as the Principal of the Deccan College, and lastly as an Acting Director of Public Instruction, and his name will be long remembered by his numerous pupils and friends in the Deccan. His farewell letter to the Members of University graphically describes the state of that institution when Mr. Oxenham came to India, and concludes with an advice conveying two important warnings. "There is a tendency to make too frequent changes in the curriculum," observes Mr. Oxenham, "and there is sometimes a disposition to regard the colour of the voters rather than the merits of the question." The warning will at once be admitted to be just, and coming from so experienced and learned an educationist, we trust the Senate will not fail to benefit itself by it. The learned Principal, we hope, will continue to take the same interest in the Indian questions from his distant home where he goes to enjoy his well earned pension and rest.

An open letter to the Honourable Sir Charles Sargent, Chief Justice, High Court, Bombay.

38. A correspondent writing to the *Jám-e-Jamshed* (131), in its issue of the 27th April, in an open letter to the Honourable Sir Charles Sargent, Chief Justice, High Court, Bombay, highly praises him for the able, straightforward and strict manner in which he discharged his duties and for his sound legal knowledge, says that it is unanimously admitted that he is an ornament to the Bench, but regrets that he has not proved a successful administrator, that the claims of deserving Natives did not receive at his hands that consideration which they deserved in filling up vacancies under him, and that the claims of deserving Subordinate Judges have also been overlooked in filling up the Deputy Registrarship by conferring the appointment on a Solicitor of the Court, attributes this state of things to his not mixing freely with the Native subordinates and members of the bar, requests him to invite the Native subordinates under him to the evening party which he gives once a year to the Pleaders, remarks that several instances of his kind disposition have come to light, that he has shown sympathy with his old subordinates by allowing extensions of service to those who desired to serve after the minimum pensionable age fixed by Government was passed, that he has always shown respect for his Native colleagues, that it was during his *régime* that the first Native Registrar on the Appellate Side was appointed, and that although some Native writers compliment the Bombay Government on this appointment, still it was exclusively due to his pleading on behalf of Natives, and concludes by wishing Sir Charles *Bon Voyage* and a speedy return.

Praise of Dr. A. D. Pollen and remarks in connection with his retirement from service.

39. The *Bakul* (26), in its issue of the 22nd April, says:—Dr. A. D. Pollen was a very good and popular Judge, and everyone who knew him will be very sorry to hear that he has retired from service. He was quite fit for a High Court Judgeship; but probably owing to his strict uprightness his claims to that post were ignored by Govern-

ment, and that has made him retire from the service. Owing to the supersession of their claims the Judicial Department has lost several officers of rare abilities. Mr. Naylor retired some time ago and Mr. Hammick is about to retire shortly from service for the same reason. We hear that the claims of Mr. Crowe have been also passed over. Government will, it is hoped, not disregard hereafter the claims for a High Court Judgeship of able and experienced Judges who are still in service. [The *Gujaráti* (101), in its issue of the 22nd April, expresses similar sentiments.]

Disapproval of the appointment of Mr. Slater as Acting Chief Presidency Magistrate, Bombay.

40. The *Kaiser-e-Hind* (103) of the 22nd April, in its English columns, writes:—Yet another judicial vagary of the Government. It is a matter of profound regret that the entire administrative career of Lord Harris should be wanting in judgment and popular sympathy. There is hardly an act of His Lordship which we can recall with pleasure or which we can testify to as being conducive to popular interests. The Governor of Bombay has all along set himself above public opinion, and though he affects to be guided by his own inward light, as witness the famous Kolhápur declaration, or by such light as is thrown by the casements of the "Castle" in which he is officially supposed to live, move and have his being, inconsistently enough, he awfully resents that fierce light of criticism which is thrown by the public on his chair of State. Public opinion, however, has generally proved too strong for him, and many are the defeats to which he has been silently constrained to submit. These defeats, however, teach His Excellency nothing for the simple reason that the Tory mind is impervious to any teaching! Like a certain animal the more it is pricked the more it kicks, the more Lord Harris is goaded on by the sharp-pointed prod of public opinion, the more he frets, fumes and foams at the mouth! It may be a heroic example of irrational obstinacy, but none of administrative virtue or wisdom. In no respect has his administration been subjected to more incisive criticism than that having reference to judicial appointments. People have not yet forgotten the Webb job. Neither the jobs in connection with the Judgeships of the Small Causes Court. As if these instances of judicial jobbery were not enough, His Lordship has perpetrated another. This time it is the studied disregard of the able services of an old and tried Magistrate like Mr. Hamilton, and the conferring of the Acting Chief Magistrateship on Mr. Slater. Whatever the qualifications of that young counsel may be, they can never come up to those of the popular Second Presidency Magistrate. If all the requirements laid down for the post of a Chief Presidency Magistrate by the Secretary of State are to be considered, then we make bold to say no Magistrate can surpass Mr. Hamilton. But he is no *persona grata* at Government House, neither has he sufficient influence nor sufficient obedience to be a "Johookum"-wala to get a favourable hearing. Of course, he is neglected. According to the dictum of the Government itself the fact of a man having merely acted in an appointment of this character does not necessarily create a right for him to refill the post. Because Mr. Slater acted once before for Mr. Cooper is no reason to appoint him to act again. Moreover, because once a public injustice has been perpetrated that is no reason for a repetition of that injustice. Mr. Slater's appointment was objected to at the time as out of order, and in no way justifiable. It was a pure misuse of public patronage where public interests were allowed to be cast to the winds and where experience, seniority and other qualifications were all ruthlessly sacrificed. Lord Harris had the opportunity to repair that injustice and set himself right with the public. But we are sorry he has done nothing of the kind. He has simply aggravated the original injustice and has thus laid himself open to a double reproach. It is time that these judicial jobs should be once for all vigorously unmasked in Parliament. [The *Rást Goftar* (145) and the *Bombay Samáchár* (111), in their issues of the 22nd and 28th April respectively, express similar sentiments.]

41. The *Indu Prakásh* (15) of the 23rd April, in its English columns, writes:—The ways of the Bombay Government like those of the Providence are inscrutable. Mr. J. S. Slater has been appointed to act for Mr. Cooper as Chief Presidency Magistrate, during that gentleman's absence on leave. This is the second time we believe that Mr. Slater has been pitchforked into a seat on the Magisterial Bench. We do not know why Government has thought fit to

overlook the claims of those who are already on the Bench. Nor do we see any special qualifications in Mr. Slater that can explain the action of the Government. But, perhaps, Mr. Slater has qualifications which the other claimants have not. The manner in which Government have evinced their anxiety on various occasions to provide for this briefless barrister gives cause to believe that he is in the good graces of the powers that have these appointments in their giving, and that he has an influential friend ready to advance him even at the cost of other people. Lord Harris and his smart advisers, who are never tired of taking the Indians to task for their want of the sense of duty, should feel ashamed to be parties to such jobbery, for by no other name can we call it. [The *Vikshipta* (94) of the 21st and the *Indian Spectator* (2) of the 22nd April express similar sentiments.]

Conduct of the Sessions Judge at Ahmedabad towards Mr. Sunáwálla, Barrister-at-law, questioned.

42. The *Native Opinion* (17) of the 26th April, in its English columns, writes:—Many a civilian, no matter whether he be a Judge or Magistrate, is notorious for his overbearing conduct, but in the absence of what the Ahmedabad Sessions Judge has to say in self-defence, one cannot afford to stigmatise his conduct as such. We wish the local *Advocate* had published at least that portion of the legal argument, out of which the curious incident arose. That should have enabled the public to see whether the whole blame lay on one side only. From Mr. Sunáwállá's representation, as published by our local contemporary, the Sessions Judge seems to have acted in a manner that can scarcely be called courteous. The Sessions Judge is reported to have directed his *chopdár* to "turn Sunáwálla, Barrister, out of the Court." The language used is most objectionable, and the High Court would be well advised in adopting such measures as would maintain the dignity, both of the Bench and the Bar. What could have induced the Judge to use the expression he did is at present a mystery; however, even supposing that the Barrister did exceed the bounds of Court etiquette, the Judge could have represented the matter to the higher authorities. But the Judge seems to have allowed his temper to over-ride his better-judgment, a circumstance that must detract much from the dignity of the Court. Whatever the reasons, there is at present an undercurrent of contempt in almost all ranks of European Society which, as some suppose, is more the result of our political subjection than of anything else. Be that as it may, but because the wheel of fortune has turned a luckless people upside down, they should be treated in this fashion by their rulers is a spectacle that in no way elevates the character of a ruling nation!

Remarks on the case of F. A. Miller, charged with committing an outrage on a Native female and acquitted at the last Sessions of the Bombay High Court.

43. The *Rást Goftár* (145), in its issue of the 22nd April, observes:—To the numerous instances of European offenders having been acquitted by a jury of their own countrymen may be added the case of F. A. Miller, who was charged with committing an outrage on a Native female, named Narbada, and acquitted at the last Criminal Sessions of the Bombay High Court. The offence is in some respects more serious than that of murder, but the Anglo-Indian newspapers being partial to their countrymen in cases of this kind have not reported the case fully, and hence it is difficult to give a decisive opinion on it. The Anglo-Indian newspapers have by withholding the full account which is detrimental to the accused closed the door against public criticism, but this has increased the scandal about such cases, and has given cause to the surmises of the people that European juries are generally disposed to return verdicts of not guilty. The insufficient report of the case, however, affords sufficient ground to raise an objection against the verdict of the jury, although the case was heard before such a straightforward and impartial Judge as the Honourable Mr. Justice Farran, who concurring with the jury acquitted the accused. His Lordship in summing up the case took a direction which was almost opposed to the accused, and it was naturally expected that the jury would return a verdict of guilty. Consequently we can safely say that the verdict of the jury was opposed to the tenor of the charge given by the Honourable Judge. His Lordship, however, remarked after the jury gave its verdict that there were many

discrepancies in the evidence, and that the accused ought to be discharged. The unfortunate woman Narbada had given in her evidence the minutest detail of the outrage, and she was corroborated by other witnesses, and yet while the jury gave the benefit of the doubt to the accused, it had not the boldness to accuse the prosecutrix and the witnesses for the prosecution of giving false evidence. Cases of such partiality to accused Europeans on the part of juries of their own countrymen increase distrust and uneasiness amongst the Natives, and this is a stain on the administration which was reputed for its honour and prestige in former times. [The *Gujarát Darpan* (100), in its issue of the 26th April, expresses somewhat similar sentiments, and adds that Mr. Caine ought to bring the case to the notice of the House of Commons.]

Alleged frauds in some European spirituous drinks and a request to the A'bkári and Health Officer's Departments, Bombay.

44. A correspondent of the same newspaper observes :—Increased consumption of beer and porter in Bombay has led some of the dealers in them to resort to fraudulent practices. I have often noticed Patni rice grains in beer and a sour taste in porter raising the suspicion of a large quantity of vinegar being mixed with it. These preparations are very injurious to health, particularly in the cold and rainy seasons, and it is desirable that the A'bkári and Health Officer's Departments, Bombay, should prohibit the fraud.

A request to the Customs authorities at Karáchi.

45. The *Praja Mitră* (142), in its issue of the 21st April, observes :—The reimposition of the import duties has greatly increased the work of the customs authorities at Karáchi, and we are sorry to learn from a correspondent that merchants are put to great inconvenience by the delay caused in giving delivery of their goods. If this be true, we sympathise with the merchants who are hard-pressed on all sides owing to recent fresh taxation and fluctuation in exchange, and who find it difficult to obtain a decent livelihood. The Customs authorities will, we hope, take necessary steps to remove the alleged complaint.

Objection taken to a certain writing of the *Bombay Guardian* newspaper on religious matters.

46. The *Gujarát Darpan* (100) of the 22nd April, in its English columns, writes :—The *Bombay Guardian* is especially devoted to the interests of Christianity and its missionaries. It does not harm so long as it sings forth the praises of Christ and his ministers the missionaries; but when it takes upon itself the duty of abusing other religions, it sows the germs of mischief and is guilty of provoking mutual ill-feeling between Christians and non-Christians. A Christian paper, more than all others, should be free from this base temptation of maligning other religions, more especially after the admonition it has received from the Prauch Mansuklál libel case, for a goodly Christian fellow-feeling is admitted to be the pride and glory of Christ's faith. The issue of 14th April contains some malicious attacks upon Hinduism, its dogmas and its priests which have given a good deal of provocation to the Hindus. In fact, it is much more slanderous than any leaflet ever published by a non-Christian against Christ. The paper ought to know that an abuse of other religions is not the best way to prove the dogmas of Christianity and to advance the cause of proselytism. We trust the Government who regard all religions alike will not let this matter pass unnoticed.

A request to the Police Commissioner, Bombay, in connection with Muhammadan fairs.

47. The *Káside Mumbai* (136), in its issue of the 27th April, observes :—Of late any Muhammadans of Bombay intending to hold a *uras* or fair in honour of some saint are put to great inconvenience for it takes them nearly a week to obtain the necessary permission from the Police Commissioner. They have to present an application to that officer, then they are required to go to the Superintendent of the Division, who personally visits the place and makes a report, and then the Commissioner disposes of the application. The applicants are also required to obtain permission from the Municipal Commissioner to erect stalls at the fair. This has discouraged several people from holding fairs. The Police Commissioner ought to remove the inconvenience.

Complaints in regard to *tángas* running for hire between Dhulia and Chálisgaon.

48. The *Khándesh Vaibhav* (51), in its issue of the 20th April, in its local columns, regrets that the Police has not yet paid due attention to the Notification issued in September last, under the signature of the Acting Chief Secretary to Government, in regard to the hire of *tángas* plying between Dhulia and Chálisgaon, says that the *tánga* drivers charge more than the sanctioned fare, and carry four persons instead of three allowed by the Notification, and that the horses and ponies yoked to the *tángas* are lean and weak, and requests the Police to pay due attention to these matters.

PART II.—*Legislation.*

Remarks on the Bill to amend the Deccan Agriculturists' Relief Act.

49. The *Indian Spectator* (2), in its issue of the 22nd April, writes:—The Bill to amend the Deccan Agriculturists' Relief Act, which has been introduced in the Supreme Council by Mr. Lee-Warner, may remind people of the mountain in labour which brought forth only a mouse. Considering the time that has elapsed since the Land Indebtedness Commission presented its exhaustive report on the mass of the pretty unanimous evidence laid before it, the Bill we have alluded to is a very disproportionate outcome of the labours of Mr. John Neil and his colleagues. The Commission had, it will be remembered, its origin in the anxiety with which the Supreme Government is noting that the evils, which it is the purpose of the Deccan Agriculturists' Relief Act to remedy, are by no means peculiar to the Bombay Presidency, but are more or less showing themselves in all parts of India, and are likely to grow into grave political dangers, if not timely provided against. No Government can afford to overlook the fact of an impoverished peasantry steeped in debt and gradually sinking into a mere labouring class, without an interest in the land they till for another. The spectacle of the gradual transference of the land of the country from the *rayat* to the *sávkár* cannot be a cheering one to the Government, whether it looks at it with the eye of the landlord, anxious for his rent, or with the eye of one ultimately responsible for the peace and prosperity of its subjects. It was a wise step, therefore, which Lord Lansdowne took in appointing the Land Indebtedness Commission for enquiring into the working and the success of the Deccan Agriculturists' Relief Act, and suggesting improvements in it, with a view to its ultimate extension to the whole country. The Commission entered into the subject minutely, and came to the conclusion that the Deccan Act had achieved great success in our Presidency and that it might well be extended elsewhere, with such modifications as local circumstances should render necessary. Enquiring into the causes which led the *rayats* into the iron clutches of the *sávkár*, the Commission had no difficulty in attributing the blame, partly at least, to the extreme rigidity of the land revenue system and to the unrelenting exaction of the whole rental fixed at the specified time. It recommended, therefore, that this rigidity should be done away with, that the rents fixed should be flexible, that they should be wholly remitted in times of famine, and reduced in times of bad seasons, and that the dates of payment should be fixed with a due regard to the convenience of the cultivator. No wonder that the Government of Bombay resented the indirect condemnation, which these recommendations involved of its land revenue system. All the same, however, the defects pointed out exist, and it would have been well had it turned to good account the results of the enquiry, by including in the Bill, introduced at its instance, some of those recommendations. The only important provisions of the Bill are the power it seeks to confer on the Bombay Government to extend the Act to any parts of a district, or to a whole district, as it likes, and the breathing space of not less than three months which it gives to the mortgagor, before a decree for the foreclosure of the mortgage can be executed. These amendments still leave the land revenue system untouched. Till that is attacked and modified, we cannot be considered to have arrived at a right and a complete solution of the agricultural problem of the day.

A suggestion in regard to the Bill to amend the Deccan Agriculturists' Relief Act.

50. With reference to the Bill to amend the Deccan Agriculturists' Relief Act, a correspondent of the *Kesari* (49), in its issue of the 24th April, says:—Does an agriculturist possess or is there any probability of his possessing any property for the satisfaction of a decree of a Civil Court other than what has been exempted from attachment in satisfaction of a decree by the Agriculturists' Relief Act? is an important question; and it is also highly desirable that due facilities should be given to creditors to recover their money. These two things ought to be duly considered and provision for the same ought to be made in the Bill. In these matters insuperable difficulties were experienced and hence the practice of making an agriculturist sell his lands and other landed property to the creditor at the time of his raising a loan arose, and has been continued and the money-lender has been made to break faith with the debtor. Thus the Relief Act has taught the money-lenders to be dishonest, and this evil ought to be effectually removed. Private arbitration is resorted to by the money-lenders who thereby secure early decisions of their claims. These matters were conspicuously placed before the Commission appointed in connection with the Relief Act, but do not appear to have been duly considered. By the dishonest conduct of the money-lender bad blood is created between him and his debtor, and it is feared a situation similar to that which led to the enactment of the Relief Act might be created. If it be feared that the above suggestions are not likely to carry weight on account of their having proceeded from a single individual, he (the correspondent) was ready to convene public meetings in the Mádha and Karmála tálukas of the Sholápur District and send for publication the resolutions passed at those meetings, on a suggestion from the *Kesari*. The relations between money-lenders and agriculturists will never cease, and a law that conserves the interests of the latter, neglecting those of the former, is sure to raise bad blood between the two and to lead to serious results.

PART III.—*Education.*

Disapproval of the alleged intention of the Government of India to impart free education to the children of poor Europeans and Eurasians.

51. In alluding to the report that the Government of India intends to impart free education to the children of Europeans and Eurasians, who do not attend schools, the *Jám-e-Jamshed* (131), in its issue of the 24th April, observes:—Whatever may be the condition of poor Englishmen at home, it is quite plain that the condition of "poor whites" in India is far better than the condition of poor Natives. Europeans and Eurasians in India properly understand the advantages of education, and if they neglect to educate their children, it is their own fault. If under these circumstances, Government educates these children free of cost, it would encourage a fault of the European and Eurasian parents. On the other hand, poor Natives are steeped in poverty, so much so that they are not able to properly feed their families, and there is more need of their children being freely educated by Government. The main reason of "poor whites" not educating their children is their uncontrollable desire to make vain ostentatious displays. It is to be hoped that His Excellency Lord Elgin's Government will not adopt the objectionable policy of benefiting one community by doing injustice to another. [The *Hitechchhu* (129) of Ahmedabad of the 26th April expresses similar sentiments.]

Alleged untrustworthy character of the History of India written by Englishmen and want of a good Maráthi text-book of Indian History.

52. The *Dnyán Prakásh* (13) of the 26th April, in its English columns, writes:—We expected that Sir W. W. Hunter would arrange for the publication of a monograph on the great Shiváji in his series of the "Rulers of India." But it seems that, in the opinion of this great English Historian of the Indian people, Shiváji does not deserve to have a separate volume for him. It is really very amazing to see that while common soldiers like Clyde and Strathnairn have been honoured with a place amongst the rulers of India, the great Shiváji is omitted altogether. Perhaps Sir W. W. Hunter thinks that the wretched

chapter in Mr. Stanley Lane Poole's monograph on Aurangzeb, on "Shiváji" the Mahrátta is quite sufficient. But then we need not quarrel with Sir W. W. Hunter. His series is evidently intended not to give the true History of India, but to embellish and defend the actions (heroic or non-heroic, just or unjust) of the greatest as well as the meanest of Anglo-Indian soldiers and officers. The twenty-three volumes that have been published have fulfilled that purpose most adequately. However, we must learn one thing from that. We must open our eyes and see once for all that we cannot depend upon these Englishmen, if we want unbiassed accounts of our national heroes. We must search for original and genuine documents and Bakhars, and rake up old archives to get at the true history of our country. In his recent address, Mr. Karkaria has quite vividly shown how the general character of Shiváji, and especially his conduct on the occasion of meeting Afzulkhán, have been maligned by the Muhammadan Historians, and by the English Historians, who put implicit trust in the chronicles written by Kafikhán and others. Our school boys are taught to look upon Shiváji as a treacherous robber, who never hesitated to do anything that would enable him to achieve his end. It is now high time, therefore, to rise up and protest against such accounts being taught to the boys. Is it not a pity that we should not have a good Maráthi text-book of Indian History? Is it not a shame that we should be obliged to thrust down the throats of our young boys, accounts which are anything but true, and are consequently calculated to produce in their hearts, feelings of irreverence towards our national heroes? We are very glad that some of the English publishers have taken up the most commendable and useful task of publishing little volumes on the epochs of Indian History written by Native scholars.

PART IV.—*Municipalities.*

Remarks on the abolition of certain Municipalities in the Bombay Presidency.

53. In alluding to the recent abolition of the Municipalities of Bávla, Kasundra, Bareja and Uvarsád in the Ahmedabad District, and of Páthardi in the Ahmednagar District, the *Jám-e-Jamshed* (131), in its issue of the 27th April, observes:—There is nothing surprising in the abolition of these Municipalities, as it is well known that under the régime of His Excellency Lord Harris, a large number of Municipalities have ere long been abolished for want of sufficient encouragement to local self-Government. The franchise has been given to the people under such restrictions, and under its excuse such extra burdens have been thrown on the people, that local-self-Government can neither be successful nor popular. Even the concession made to the Presidency town is far from satisfactory. If Government want to make local self-Government a real success, they must take away the burden of the maintenance of schools, medical dispensaries, museums, &c., from the shoulders of the Municipalities. Unless the Municipalities are made to devote their exclusive attention to sanitary reforms, local self-Government will not be popular and the sanitary condition of the Presidency will not improve. The intention of Government to abolish a municipality should be communicated to the inhabitants of the town by more effective means than its publication in the *Government Gazette*, as these people hardly ever read the *Gazette*.

Objection taken to the nomination of the Mámlatdár of Yeola as Vice-President and Chairman of the local Corporation under certain circumstances.

54. A correspondent of the *Kesari* (49), in its issue of the 21th April, says:—The Mámlatdár of Yeola has been nominated Vice-President and Chairman of the local Municipality. Though the former Vice-President had not sent in his resignation, this nomination was made at a meeting of the Corporation, at which there was "no need of a *corum*," and at which there were only five or six members present. This shows how much opinionative is Mr. Hayward in regard to us, but there is no help.

PART V.—*Native States.*

The administration of the Baroda State considered unsatisfactory and a request to Government in the matter.

55. The *Ahmedabad Times* (106), in its issue of the 22nd April, in a leader, headed, "Anarchy in Baroda and a change in the administration recommended," observes:—There has been much confusion in the Baroda State for a long time past. It was expected that the reign of His Highness Sir Sayáji Ráo Gáikwád would show

better result. The late Rája Sir T. Mádhavráo, Khán Bahádur Kázi Sháhbudin, and Diván Bahádur Laxman Jagannáth tried to do some good and succeeded to some extent, but the régime of Diván Bahádur Manibhái Jasbhái has proved a complete failure. He has not sufficient nerve in him. His administration of the Cutch State was barren of good results, and yet, strange to say, he was brought to Baroda as Diván. There may be a few interested parties who may extol his administration, but we think Government has made a mistake in entrusting him with such highly responsible work. There is no chance of his being able to bring to a satisfactory issue the question about the Settlement Department and the muddle in regard to the records of the State. Administration reports have of late not been published. Under these circumstances, the Government of India ought to take up the administration of the State as was done in the case of Cambay. If it does so for about ten years, it will be able to remove all these defects. We have heard that some rich State jewelry has been sent to His Highness the Gáikwád. There are some other special reasons why Government should assume the administration of the State, but we shall mention them after the result of the correspondence that is going on between the Residency and His Excellency the Viceroy is known.

Introduction of European Police Officers in some of the Native States of Káthiáwár and the benefits derived by those States thereby.

56. The *Káthiáwár Times* (3), in its issue of the 25th April, thus describes in its English columns the benefits derived by some of the States in Káthiáwár from the introduction of European Police Officers in them:—A tree is to be judged by its fruit. Within the last 15 months 18 dacoits have been killed and 7 captured, accounting for the whole gang that had terrorised over the unfortunate villagers and travellers in some parts of Káthiáwár for so many years. During that period, moreover, they have been so hunted by the Police (under European officers), that hardly a dacoity worth recording has been committed. In the old days Movar Sadhwani ravaged the whole country for a period of some three years, until he finally surrendered himself to a European officer. In 1891, the late Juma Gund raised a band and committed four loots in rapid succession close around Rájkot, until the Agency Police were called in, when not another loot occurred. The whole of the gang (with the exception of Juma Gund) were run in and convicted, and a large amount of the stolen property recovered. Finally, only the other day, Juma Gund's new gang has been totally destroyed, and himself killed by States' Police under a European officer, Mr. Souter. Can there be a greater contrast than there is between the old order of things and the new? As regards the cost to the States of these European officers, the salaries of all combined would not, we fancy, equal the salary attached to the post of Judicial Councillor of the Junágad State, at least while the distinguished gentleman who holds that useful post is acting as President of the Special Sessions Court.

ATMA'RA'M V. PA'TKER,

Acting Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 1st May 1894.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

No. 18 of 1894.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R FOR THE WEEK ENDING 28TH APRIL 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Alleged contemplated circular regarding the trial of a case in which the accused is a Government servant and especially a police official.

The *Vaidarbha* (2) of the 21st April, in its English columns, writes:—We are told the Judicial Commissioner Mr. Bullock is contemplating to issue a circular calling upon the District Magistrates to try themselves cases in which the accused is a Government servant, and especially a police official. He sees the necessity of issuing such a circular as from the two proceedings against police officials that recently came before him he found that the accused were not adequately dealt with, *i.e.*, were most leniently treated. From these two proceedings and some others that recently came before him, Mr. Bullock seems to be impressed that lower class Magistrates do not show sufficient independence in trying cases against Police officials and to have thought necessary to circulate an order alluded to above. We do not think the impression of the Judicial Commissioner is a correct one—nay, we seriously doubt it; and equally doubt the utility of the change. The District Magistrate, according to the new arrangement made by the local Government, is in a sense the head of the District Police, and it is a matter for grave doubt how the head of the police will deal impartially in a case in which a policeman is concerned, and by the conviction of whom his own credit will be impaired. As for ourselves, we think the lower Magistrates are in a better position to deal impartially in cases against the police than the District Magistrate himself, as they have very little to do with the management of the District Police and their honour. If the Judicial Commissioner intends to make any change, the only change that he can do with advantage will be to rule that cases against the police should be tried only by First Class Magistrates who are, excepting in a few instances, men of experience and position, and able to deal fairly in the cases in question. The Second and Third Class Magistrates are often men of no experience and hold lower position in Government service, and may not be trusted with important cases like these.

A'TMA'RA'M V. PA'TKER,
Acting Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 1st May 1894.

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[CONFIDENTIAL.] **No. 18 of 1894.**

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 5th May 1894.

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(For the week ending 5th May 1894.)

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	" Indian Spectator...	Do.	Do.	650
3	" Káthiáwár Times	Rájkot	Daily	300
4	" Mahrátta	Poona	Weekly	375
5	" Phœnix	Karáchi	Bi-weekly ...	400
6	" Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
7	" Sind Times	Karáchi	Bi-weekly ...	250
8	" Young India	Baroda	Weekly	150
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	" Din Bandhu	Bombay	Do.	1,550
11	" Dnyán Chakshu	Poona	Do.	1,000
12	" Dnyánodayă	Bombay	Do.	375
13	" Dnyán Prakásh	Poona	Bi-Weekly ...	425
14	" Hitopadeshak	Bombay	Weekly	1,000
15	" Indu Prakásh	Do.	Do.	900
16	" Mantri	Poona	Do.	
17	" Native Opinion	Bombay	Bi-Weekly ...	500
18	" Prabhákar	Do.	Daily	350
19	" Rámdás	Bijápur	Weekly	600
20	" Shetkaryáncha Kaivári	Bombay	Do.	500
21	" Subodh Patrika	Do.	Do.	950
22	" Sudhárak	Poona	Do.	1,000
23	" Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	" A'ryávart	Dhulia...	Do.	225
26	" Bakul	Ratnágiri	Do.	440
27	" Belgaum Samáchár	Belgaum	Do.	215
28	" Chandánshu	Tásgaon	Do.	102
29	" Chandrakánt	Chikodi	Do.	200
30	" Chandrodaya	Chiplun	Do.	125
31	" Chikitsak...	Belgaum	Do.	400
32	" Chitragupta	Karád	Do.	200
33	" Daivadnya Mitră	Bombay	Monthly	...
34	" Daivadnya Samáchár	Do.	Do.	500
35	" Dakshin Vritt	Kolhápur	Weekly	150
36	" Dhárwár Vritt	Dhárwár	Do.	820
37	" Dnyán Dip	Bombay	Monthly	300
38	" Dnyán Ságar	Kolhápur	Weekly	400
39	" Ganga Lahari	Násik	Do.	211
40	" Gulburga Samáchár	Gulburga	Do.	...
41	" Hindu Punch	Thána	Do.	700
42	" Holkar Sarkár Gazette	Indore...	Do.	450
43	" Jagadádarsh	Ahmednagar	Do.	352
44	" Jagad-hitechchhu	Poona	Do.	4,500
45	" Jagatsamáchár	Thána	Do.	650
46	" Kalpataru...	Sholápur	Do.	250
47	" Karmanuk	Poona...	Do.	1,500
48	" Keral Kokil	Bombay	Monthly... ...	1,500
49	" Kesari	Poona...	Weekly	4,300
50	" Khándesh Chitragupta	Dhulia	Do.	230
51	" Khándesh Vaibhav	Do.	Do.	200
52	" Khara Prakár	Bombay	Monthly	1,000
53	" Kumtha Vritt	Kumta	Weekly	200
54	" Maháráshtra Kokil	Sátára	Monthly	2,000
55	" Maháráshtra Mitra	Do.	Weekly	250
56	" Maháráshtra Vritt	Do.	Do.	...
57	" Moda Vritt	Wái	Do.	325
58	" Mumbai Vaibhav	Bombay	Daily	550
59	" Nagar Samáchár	Ahmednagar	Weekly	150
60	" Násik Vritt	Násik	Do.	275
61	" Nipáni Vaibhav	Nipáni...	Do.	...
62	" Nyáyă Sindhu	Ahmednagar	Do.	175
63	" Pandhari Mitră	Pandharpur	Do.	260
64	" Pen Samáchár	Pen	Do.	...
65	" Poona Vaibhav	Poona	Do.	3,200
66	" Prabodh Chandrika	Jalgaon	Do.	100
67	" Prabodh Ratnă	Bársi	Do.	225
68	" Prántik Samáchár	Poona	Do.	...
69	" Pratod	Islámpur	Do.	200
70	" Rághav Bhushan	Yeola	Do.	[illegible]
71	" Ratnákar	Kaládgi	Do.	50

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
72	The Saddharmadip	Alibág...	Monthly ...	...
73	,, Sanmitra ...	Bombay	Do.	...
74	,, Sarvadaman	Poona...	Do.	...
75	,, Satya Nirnayă	Bárámati	Weekly ...	...
76	,, Satyă Prakásh	Poona ...	Do.	...
77	,, Satyă Sadan	Alibág ..	Do.	200
78	,, Satyă Shodhak	Ratnágiri	Do.	400
79	,, Sholápur Samáchár	Sholápur	Do.	260
80	,, Shri Shiváji	Poona ...	Do.	300
81	,, Shubh Suchak	Sátára ...	Do.	260
82	,, Sudhákar	Pen	Do.	300
83	,, Sumant and Satyă Sudha	Kárwár	Do.	300
84	,, Tukárám ...	Ahmednagar ...	Do.	250
85	,, Udyogavriddhi	Poona ...	Do.	...
86	,, Vanapriya...	Chikodi	Fortnightly	100
87	,, Vártáhar ...	Bombay	Tri-weekly	700
88	,, Vengurla Vritt	Vengurla	Weekly ...	175
89	,, Vichár	Dhárwár	Monthly ...	500
90	,, Vichár Ságar	Baroda...	Weekly ...	650
91	,, Vidushak ...	Karád ...	Do.	300
92	,, Vidya Vilás	Kolhápur	Do.	275
93	,, Vijay	Sháhápur	Do.	250
94	,, Vikshipta ...	Bombay	Do.	600
95	,, Vividh Dnyán Vistár	Do.	Monthly ...	500
96	,, Vrittadhára	Dhár ...	Weekly ...	150
97	,, Vrittasár ...	Wái ...	Do.	285
98	,, Vritt Sudha	Sátára ...	Do.	200
99	,, Vyápári	Poona...	Do.	...
	ANGLO-GUJARA'TI.			
100	The Gujarát Darpan ...	Surat ...	Bi-weekly	700
101	,, Gujaráti ...	Bombay	Weekly ...	2,450
102	,, Gujarát Mitră	Surat ...	Do.	800
103	,, Kaiser-e-Hind	Bombay	Do.	2,500
104	,, Káthiáwár News...	Rájkot...	Bi-weekly	..
105	,, Suryă Prakásh	Surat ...	Weekly ...	375
	GUJARA'TI.			
106	The Ahmedabad Times	Ahmedabad	Weekly ...	250
107	,, Ajab	Surat ...	Monthly ...	700
108	,, Akhbáre Sodágar	Bombay	Daily	800
109	,, A'ryă Dharm Prakásh	Do.	Monthly ...	400
110	,, Bhim Sen ...	Do.	Weekly ...	...
111	,, Bombay Samáchár	Do.	Daily	2,200
112	,, Broach Mitră	Broach	Weekly ...	350
113	,, Broach Samáchár	Do.	Do.	700
114	,, Buddhi Prakásh ...	Ahmedabad	Monthly ...	580
115	,, Cambay Gazette ...	Cambay	Fortnightly	...
116	,, Chának	Surat ...	Monthly ...	500
117	,, Chandra	Do. ...	Do.	600
118	,, Darbár Patrika	Ahmedabad	Weekly ...	...
119	,, Deshi Mitră	Surat ...	Do.	1,250
120	,, Din Mani	Broach...	Do.	...
121	,, Dnyán Darshan	Do. ...	Monthly ...	...
122	,, Dnyán Sudha	Ahmedabad	Do.	250
123	,, Dnyán Vardhak ...	Bombay	Do.	600
124	,, Fursad	Do.	Do.	400
125	,, Gap Sap ...	Do.	Fortnightly	300
126	,, Gul Afshán	Do.	Monthly ...	1,200
127	,, Hindi Punch	Do.	Weekly ...	450
128	,, Hindusthán	Ahmedabad	Do.	716
129	,, Hitechchhu	Do.	Do.	500
130	,, Jain Patrika	Surat ...	Fortnightly	...
131	,, Jám-e-Jamshed ...	Bombay	Daily	2,200
132	,, Kachha Samáchár	Do.	Weekly ...	400
133	,, Kaira Khetiwádi Patră ...	Nadiád	Monthly ...	1,350
134	,, Kaira Vartamán ...	Kaira	Weekly ...	100
135	,, Kám Dhenu	Bombay	Monthly ...	1,200
136	,, Kasid-e-Mumbai ...	Do.	Tri-weekly	...
137	,, Káthiáwár Times...	Rájkot	Bi-weekly	1,200
138	,, Kelavni ...	Baroda	Monthly ...	500
139	,, Madhur Vachan ...	Bombay	Do.	500
140	,, Nure Elam	Do.	Do.	320
141	,, Nyáyadarshak	Ahmedabad	Fortnightly	...
142	,, Praja Mitra	Karáchi	Weekly ...	200
143	,, Praja Pokár	Surat ...	Do.	800
144	,, Rájyabhaktă	Bombay	Do.	1,300
145	,, Rást Goftár	Do.	Do.	1,697
146	,, Samsher Báhádur	Ahmedabad	Do.	300
147	,, Satyă Mitră	Bombay	Do.	500
148	,, Satyă Sodhak	Surat ...	Fortnightly	500
149	,, Satyodaya ..	Dohad ...	Weekly ...	68
150	,, Sneha Sindhu	Kaira ...	Do.	275
151	,, Stri Bodh..	Bomay	Monthly ...	560

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
152	The Stri Mitră	Bombay	Monthly	697
153	„ Surat Akhbár	Surat	Weekly	600
154	„ Svadesh Bandhu	Mahudha	Do.	210
155	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
156	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
157	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
158	The Hubli Patră	Hubli	Weekly	...
159	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
160	The Karnátak Patră	Dhárwár	Weekly	400
161	„ Rájahansa	Do.	Do.	510
	KA'NARESE.			
162	The Chandrodayă	Dhárwár	Weekly	200
163	„ Karnátak Vaibhav	Bijápur	Do.	400
164	„ Karnátak Vritt	Dhárwár	Do.	...
165	„ Lokă Bandhu	Do.	Do.	190
166	„ Rasik Ranjini	Gadag	Do.	300
167	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
168	The Chandrika	Bágalkot	Weekly	...
169	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
170	The Bhárată Bhráta	Rewáh	Fortnightly	375
171	„ Bhásha Bhushan	Bombay	Monthly	400
172	„ Bombay Baipar Sindhu	Do.	Weekly	250
173	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	ENGLISH AND URDU			
174	The Muslim Herald	Bombay	Weekly	300
	URDU.			
175	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
176	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
177	„ Charkhári Akhbár	Rewáh	Fortnightly	23
178	„ Dhár State Gazette	Dhár	Weekly	280
179	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
180	„ Gwalior Gazette	Gwalior	Do.	850
181	„ India Gazette	Bombay	Do.	400
182	„ Khair Khah	Do.	Daily	...
183	„ Kushful Akhbár	Do.	Weekly	150
184	„ Muin-ul-Mulk	Do.	Daily	...
185	„ Vakil Islam	Do.	Do.	...
186	„ Zabán	Do.	Monthly	...
	PERSIAN.			
187	The Iklil	Karáchi	Weekly	...
188	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
189	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
190	The Baroda Vatsal	Baroda	Weekly	1,000
191	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
192	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
193	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
194	„ Muin-ul-Islám	Do.	Do.	300
195	„ Prabhát	Hyderabad (Sind)	Do.	400
196	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
197	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
198	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or á) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Allegation about the desire of the Hindus to overthrow the British rule in India contradicted.

1. The ***Rájyabhakta*** (144), in its issue of the 1st May, observes:—Anti-Natives attribute every movement of the Natives to the disloyal motive of overthrowing British rule, but history shows that the Hindus never desired such a change, and that it was the Muhammadans alone who occasionally showed themselves anxious for it. So long as the Hindus are not interfered with in their religious practices, independence, &c., they will never start a quarrel. They are, however, always ready to defend themselves. History shows that when the British first came to India there was no unity amongst the Natives; Englishmen took advantage of this, dispensed justice as the monkey did in the fable about a dispute between two cats for some eatables, and became masters of the country. The Hindus have the highest respect for the British. Warren Hastings dissatisfied the Hindus and Muhammadans; the Indian mutiny of 1857 was also due to a similar cause and was about to overthrow British rule, but the British held their own owing to an ill-feeling that arose between the Hindus and Muhammadans. When the Muhammadans tried to pour down the throats of the Hindus the blood of slaughtered cows, the latter united with the British and defeated the Muhammadans. The Indian Muhammadans know that the rulers of Turkey, Afghanistan and Africa are Muhammadans, and some Muhammadan States exist in India, and are likely to be ambitious of ruling power. The Hindus will be quite content if they are allowed to follow their religion unrestrictedly. If any community in India is likely to resort to measures for the overthrow of British rule, it is that community which is now believed to be friendly to the British Government.

The present condition of India considered unsatisfactory.

2. The *Gujaráti* (101), in its issue of the 29th April, observes:—The ostensible causes of the recent riots in India are the disputes between the Hindus and Muhammadans regarding religious matters and cow-slaughter, but the real cause is the poverty of the people, and the excessive burden of taxation imposed on them. Since the transfer of India from the late East India Company to direct English rule the condition of the Natives has got worse, and they have been feeling that they are under a foreign yoke. The administration is carried on lavishly, and within the last twenty years Government have doubled the revenue. Under the circumstances there is nothing surprising that in spite of apparent tranquillity, there must be great dissatisfaction at the bottom. Government were once highly praised for their just administration, but are now coming into ill-odour with the people, and it is openly said that Government suck the blood of the rayat. It is said that some signs of discontentment have recently been evident in the Behár District, and it is to be hoped that Government will give their careful attention to the report in the *Pioneer* about the uneasiness and fears entertained by the Anglo-Indians of the district in consequence of the fervour of the Hindus having been excited to a high pitch by balls of mud, with a hair in the middle of each of them, stuck upon trees in Mozafarpur and Chámpáner Tálukas. Government seem to have no idea of the extent to which discontent exists amongst the people owing to their having indiscreetly dissolved the Hardvár Fair about two years ago. Government appear to be quite indifferent to the interests of their Native subjects, while to their European officers they have shown particular kindness by allowing them the exchange compensation allowance. The Natives are being ground down by taxes on all sides, municipal and others. In short, they are getting more and more impoverished.

Conquest of Burma and the alleged disappearance of King Theebaw's jewels and regalia.

3. The same newspaper, in its English columns, writes:—We are not surprised that some of the crown jewels of King Theebaw were stolen by certain soldiers while they were in possession of the palace. What was the conquest of Burma? Was it anything but a spoliation of the poor King of his kingdom? We know it was and is justified on political grounds. "Political considerations" is a comprehensive expression and elastic enough to include all shades of political morality. The British Government took the Burmese kingdom and others helped themselves to the jewels of the King. This

apportionment of the spoil was under the circumstances a fair one. The only sufferers in the game were the Indian rayats. All the confiscated and captured property should, properly speaking, have been credited to the Indian Treasury. Lord Dufferin triumphantly assured the people that Burma would pay her own expenses and resented the adverse comments with which the annexation of Burma was received throughout the country. The Earl of Ava is now happy at Paris. The hopeless King is at Ratnágiri a State prisoner maintained and supported, we believe, at the expense of the Indian Treasury. For nearly nine years Indians have been called upon to contribute to the expenses of the Burmese administration, and no body can say when their contribution is to cease. The disappearance of Theebaw's jewels and regalia is a grave scandal, and the Burmese as well as Indians have a right to call upon Government to institute due inquiries and recover the stolen property. How the rest of the property was disposed of is not known to the outside public, and it would, therefore, be some satisfaction to them to know that the lost jewels have been recovered, and that Theebaw's estate was applied towards the improvement of the condition of the Burmese, at whose expense the ex-King is alleged to have enriched himself, or of the Indian people, whose hard-earned money was employed in spite of their protests in conquering Burma for the benefit of England and her enterprising merchants.

Actual life of the ordinary English official contrasted with that depicted by the Native Press as his.

4. Under the signature of "Budworth" a correspondent of the *Indian Spectator* (2), in its issue of the 29th April, says:—Another contrast which I wish to draw is between the actual life of the ordinary English official and that life of luxury which writers in the Native Press, indignant at the exchange compensation allowance scheme, depict as his. I might take as a ready key-word on this subject the name "champagne," having read till I am tired of it, that the poor Indian is starved that the Englishman may drink champagne. My Native Editors, I exonerate you from the full weight of this bitter mockery, for you do not know, and have not opportunity of knowing, as I do, the grinding poverty in which the average English official is now living. But this much at least you know, and daily see for yourselves, that every wealthy man in India is an Indian. If in Bombay you hear the rapid clatter of a fast trotting pair of horses, accompanied by no unpleasant rattle of wheels, you know well that they are not English faces that you expect to meet your gaze from the sumptuous, smooth-rolling carriage; and the palatial residences of Bombay are not occupied by Englishmen. There is not a rich English official in all the land. Therefore, when you talk of the starving Indian—and indeed you are well justified in speaking of him—yet when you do, your first comparison should be not with the English official, who, in his degree, is poor too, but with the Indian merchant, prince or territorial chief, who, under British protection, has been enabled to amass riches or to permanently retain possessions perhaps snatched by good fortune in the ups and downs of an age of turmoil, and liable, but for British protection, to be as suddenly lost. Here, if you desire to be fair, is your natural comparison of rich and poor. You may argue, indeed, if you like, that you do not want foreigners here at all. That is entirely a separate question. But as long as you do employ foreigners, it is obvious that you must pay them according to their standard of living. An English official cannot live on jowári, or put up at the village Chauki, or travel about in a bullock damni. And according to what is necessary for him and is required of him he is, I say, since the fall in the value of silver, miserably poor. To select a few examples from my own experience: a wife peremptorily ordered home as the only chance of saving her life, and the husband absolutely unable to provide the passage money; parents having made all arrangements for visiting their home and children after a long interval, and then finding that a further fall in exchange has made it impossible for them; children kept in India from sheer want of means to send them home and keep them there; a mother invited to the hills in the hot weather, and anxious for the sake of her child to go there, but literally unable to accept the invitation for want of the few rupees necessary for the journey and for the few clothes required for the colder climate. I could add details of daily privation more eloquent than these instances; but like the sufferers themselves I prefer that these things should not be published. And these people, you think, are spending

their money upon champagne! Of course there are a few senior officers who can and do afford this luxury; but to speak of it as common among English officials at large is, in the presence of their hard and anxious lives, a mere mockery. And I would ask you, Native Editors, to reflect a little how far you are likely, by this mockery of distress and disappointment, to promote friendly feelings between the English and Indian races.

5. The same newspaper writes:—It is no secret to us that Lords Lansdowne and Harris have worked hard in India and that a majority of English officials also have to work hard. But do they claim any special credit for it? Are they not paid for the work? And is hard work, in itself, everything? The hardest work, done without knowledge, sympathy, tact and temper, may lead to most mischief so far as the subjects are concerned. Here we must not be mistaken as speaking of individuals; we are simply meeting an abstract argument. Some credit is due even for the doing of duty; though for real hard work, and poor pay, our English official may be safely referred, for instance, to the missionaries in the mofussil. Then, as to the poverty of the official class; surely, India is not responsible for that. Whatever her own straits, she has gone on meeting all liabilities, just and unjust, towards individuals and towards classes, towards the absent as well as the present, in the form of pay, pension, allowance, charge, and the Lord knows what not. If the Englishman is still poor, he may have to blame himself, or some one or something else, for it, but certainly not India. We say this in the presence of the very hard cases, cited by "Budworth," which we know to be real. We know the miseries of separation—the anxiety, suspense, actual illness. But after making ample allowance for them all, it would be admitted that the English official classes are incomparably better off than the bulk of the population in India. Think of these—millions of them half starved all their lives; thousands upon thousands in want of a pinch of salt to the miserable apology for a meal, eked out during the day, and a rag of a blanket to the back for the cold wet night. Think of these—many of them laying themselves down patiently to the sleep from which there is no waking—before you talk, dear English official, of your "grinding poverty." How many of these we have in India, to the one merchant or chief whom you are led to envy, and who have often to pay dearly for their "protected" position! And are there no wealthy English merchants in India? But after all, it is a question of ideals of standards. We admit that the official classes are worse off to-day than they were twenty years ago. We admit, also, that however high paid they may be, from the Indian standpoint, so long as we are in need of a foreign agency, we are bound to have them on their own terms. At the same time, it may be added in a friendly way, that the sooner the English official learns to cut his coat according to his cloth, and the less he tries to blame the Indian career for his own carelessness, the better. Here we must brush aside the champagne argument of the Native writers who know not what they are writing about. The days of the Navábs and the pagoda trees they had only to whisk in order to pick up gold mohurs are over. "Champagne" is a thing of the imagination with our writers. And yet, poor "Budworth" asks "have these men no imagination?" Now, as to the Native Press. We hold no brief for our contemporaries. We have no party to please, no alliance to keep up. Dearly as we love the press, we make no secret of the misgiving a section of it causes us by its hard unsympathetic tone. It is the tone we complain of; the spirit is generally friendly to the core. But, to judge by the tone, one would almost think the English were going to be turned out to-morrow. Are the critics prepared for such a contingency? They ought to know, they would be the greatest losers thereby. Dear friends, even if it were possible for you to pull the edifice of this magnificent empire to pieces, bear in mind that you and your countrymen would be first to be involved in the ruin. Why alienate sympathy, make patriotism a bye-word of reproach, and drive some of your best friends into a condition of helpless pessimism? Patriotism means patience, forbearance, human sympathy—the placing of ourselves in the position of those we criticise, the allowing of full scope to our destiny to work itself out. Do you think that, because you have just entered upon something like a national life, you are prepared to part with an agency which, with all its faults, has been the good providence of India? We know your patience is at times sorely tried; the officials seldom take you into confidence, seldom give

you the information you require. We know your Anglo-Indian contemporaries do not always set you the wholesome example expected of them. We know too you are often overworked—that much of the monotonous, cheerless chatter passing for public criticism is due to this lack of resource. We want more men, and different types of men, for the press to give it more interest and influence. But the English official cannot or will not see this. He forgets that the press in India is Her Majesty's standing opposition. That it needs guidance, encouragement, above all an assurance of fair and honourable treatment. Those of the members that take correction unkindly may be left to their own devices. To the official we shall say that newspaper opinion is not public opinion always. To the publicist we shall say that loyalty is not humouring this or that individual official.

6. With reference to the above letter, the *Kesari* (49), in its issue of the 1st May, writes:—Every body will be pained to read of the poverty of the European officials described by "Budworth"! Many persons among the natives of India will also be found who say, "I get a salary of rupees one thousand a month, out of which I buy gold worth five hundred rupees, spend three hundred on the improvement of my lands, and find it very hard to maintain myself on the remaining two hundred," and why should not these as well be pitied by Government? It would be well were "Budworth" to state if every Englishman at home does command horses, carriages, palatial residences and other means of luxury. Every one wishing that he should always continue to enjoy luxuries is poor. We do not contest that in consequence of the fall in exchange the European officials do not feel a pressure of want, but, as recently observed by Sir William Wedderburn to a representative of a newspaper in England, we do not understand the propriety of an order that raises the salaries of European officials all round. The exchange compensation allowance has been granted irrespective of the consideration whether the officer is a new or old servant of Government, a family man or unmarried, and whether he has to remit money to England or not. Again, if a little inconvenience is to be suffered in consequence of a fall in exchange, who is to suffer it? The European official who gets a monthly salary of several hundred rupees, or the rayat whose monthly income is less than two rupees? To say that the rayat does not require luxuries, and on that plea to plead the misery of the European official is to apply salt to a sore. And he who writes the above letter may not inappropriately be called shameless.

His Excellency Lord Harris as Governor of Bombay.

7. In a paragraph, headed, "Lord Harris and his sympathisers," the *Native Opinion* (17), in its issue of the 29th April, says:—The administration of His Excellency Lord Harris is nearing its end, and it is not surprizing that His Excellency should be highly praised by his few admirers for having exhibited ability, promptitude, patience and industry in the proper settlement of the numerous questions constantly arising. If there were people who admired Lords Dalhousie and Lansdowne, it is not unnatural that some of the assistants of His Excellency Lord Harris, who belongs to their class, should now commence to write laudatory articles, perhaps with the ultimate object of erecting a statue to His Lordship. "Budworth's" letter in the last issue of the *Indian Spectator* (2) is an instance of such sort of writing. The popularity or unpopularity of a Governor depends upon his ability to settle satisfactorily questions of public and political importance, and not upon his performance of routine work which alone does not require such a highly-paid officer. If His Excellency's administration is reviewed in this light, we need not say how it will be appraised. Rules in connection with the Reformed Legislative Council; disputes between Government and the Bombay Municipality; abolition of the Pharmacological Chair in the Grant Medical College; mismanagement of the Chemical Analyser's Department; draft rules regarding the new Provincial Service and orders issued in connection with the Yeola affairs—these show that His Excellency Lord Harris' administration has been full of mistakes. Over-confidence in his subordinates and unpardonable disregard of public opinion shown by His Excellency in the abovementioned matters, disqualify His Lordship for a responsible post as that of the Governor of an Indian presidency.

Such being the actual state of things, the Native newspapers could not be found fault with for openly pointing out His Excellency's shortcomings. The sentiments expressed by "Budworth" are the ravings of an irresponsible writer.

Exclusion of cotton goods from the new Tariff Act and the alleged necessity for reforming the constitution of the Indian Government.

8. The *Indian Spectator* (2), in its issue of the 29th April, writes:—It is understood, writes the Simla correspondent of one of our dailies, that the Government of India, having considered the protest against the exclusion of cotton goods from the new Tariff, have come to the conclusion that no further action is demanded from them. This is what was expected, and he must be a sanguine person, indeed, who hopes that an immediate redress will come from Parliament, where our friends are reported to be doing all they can to secure a disapproval of the favour shown to Cottonopolis. We hope, however, that the larger question of the constitution of the Indian Government, which made possible such a sacrifice of the interests of India to purely party-considerations, will not be allowed to drop so easily. As interpreted by the *ex-officio* and the official nominated members of the Council, the constitution stands revealed to us, as giving an unmitigated autocratic power to the Secretary of State, who can defy the unanimous voice of India Council, can shape and formulate the executive and legislative measures of the Indian Government, and can by means of so many mouth-pieces of his will always count upon a majority in the Supreme Legislative Council. There are strong reasons, indeed, to doubt the correctness of this interpretation. The view, which would reduce our Councils to a nullity and the official nominated members to mere mouth-pieces and voting-machines, has been contested in these columns, and we note with pleasure two remarkable utterances which even go a step further. The first is the speech of Mr. L. P. Pugh at the Calcutta meeting on the subject. Mr. Edward Jenkins, formerly a Member of Parliament, is the second gentleman whose views we commend to the notice of our readers. There can be no question that there is great need to diminish the autocratic power of the Secretary of State, and place the Indian Government and the India Council on a surer footing in opposing him, whenever he proposes to sacrifice the true interests of India to purely party-considerations. We would gain much if Parliament could be induced to exercise a real control over our affairs. So long as it does not realize its responsibility in the matter, the despotism of the Secretary of State over Indian affairs shall remain an anomaly, opposed to the spirit of the British constitution which is so very chary of giving any one single person absolute power.

Disapproval of the rumoured intention of Government to give exchange compensation allowance to Eurasians.

9. The *Indu Prakásh* (15) of the 30th April, in its English columns, writes:—Presumably the Government of India are not satisfied with granting exchange compensation allowance to its European servants at great injustice to the people of this country. They seem to be trying to include Eurasians as well in the category of those who are to be fattened at India's cost. Rumours have been current to the effect that the question of domicile has been under consideration, and that it is likely that a more suitable test will be substituted for that of domicile. We do not know on what grounds the Eurasians can be allowed to be entitled to the allowance. They are domiciled here, and have at no time shown any desire to leave the country and take up their residence in England. But the Government of India possibly cares very little for the reasons and grounds It must be liberal and generous to its servants, white or brown, though it involved great injustice to its black subjects. The deliberations are necessarily kept in the dark and will only see the light when it will be too late. We hope our public Associations will at once see the danger looming in the near future and will enter in unmistakable terms their protests against this attempt to extend the iniquitous privilege to the Eurasian servants of the country. Does Lord Elgin find himself hopelessly in the hands of the Simla bureaucracy like his predecessor? We hope His Lordship will take timely warning and save himself from the worst fate that can befall a man in his position, *viz.*, that of being a puppet in the hands of the mighty and greedy services.

Disapproval of the sentiments expressed by the Rája of Bhinga in an article on the "cow-riots" recently published in the *Nineteenth Century*.

10. **Referring to the article contributed to the April number of the** ***Nineteenth Century*** **by the Rája of Bhinga on the "cow-riots,"** the *Native Opinion* (17) of the 3rd May, in its English columns, writes:—In the words of the *Indian Nation* the politics of the Rája of Bhinga are well known "as those of Sir Lepel Griffin and the *Pioneer*, of Rája Siva Prasad and Mr. Ginwalla." However, one need not be much afraid of the Rájá's thunderbolts, because they are incoherent and neither based on observation, nor facts nor on arguments! Indeed the article may do some mischief in England, because it finds place in a periodical that commands a certain status in English society. Fortunately, however, there are men in England, now who can explode every one of the Rájá's vapourings, and show them up in their true colours. But the Rája has no conscientious scruples to string together the Native Army, the Congress, the Cow-protection Societies and the educated Natives. And what does the Rája mean by this medley of different elements except that he smells a deep-laid conspiracy which the British Government should guard against. But will the British Government disbelieve its Native soldiery, who have served their masters so well on the borders of Tibet, in Burma, and on our north-west borders? And with all the display of their loyalty and courage on every battlefield, undoubtedly distrust in them would be too poor a compliment to them on the part of the British authorities in India. As to cow-protection the ex-Viceroy's declaration in favour of the legitimate claims of these societies ought to discount the vaticinations of a landholder who, at the expense of his other fellow-countrymen, seems to aim at raising himself in the estimation of the British Indian Government. The Rája may see nothing good in the aims and objects of cow-protection, but when outsiders are ready to approve of the purpose of these societies, insinuations like those of Bhinga must be consigned to the waste-paper basket. As to the Congress and the members of that illustrious body, they are far too high for the envenomed shafts of His Rájáship to reach. [The *Kaiser-e-Hind* (103) and the *Gujarát Darpan* (100) of the 29th, the *Indu Prakásh* (15) of the 30th April, the *Kesari* (49) of the 1st, the *Svadesh Bandhu* (154) of the 2nd, and the *Dnyán Prakásh* (13) of the 3rd May condemn the views of the Rája and strongly censure him for the contribution.]

Sacrifice of cow by Muhammadans and the cow-killing riots.

11. The *Káthiáwár News* (104) of the 2nd May contains the following paragraph:—Referring to the cow-killing riots, a non-official European writes: What I would strongly urge on the Government of India is that they appoint an impartial commission to make a full and searching enquiry, and if my contention is correct, *viz.*, that the animal appointed by koran to be sacrificed on the occasion of the Baqur Id is a kid, then that the Muhammadans throughout British India shall be compelled by law to offer up that animal and henceforth be restricted from offering up any other. Let the Government act with fairness and firmness in this matter. We ask them to act with common justice and impartiality, to remember that the Hindu is six times as numerous as the Muhammadan, and to allow the Hindu in this matter a hearing, and not because the Collector advises a matter (sanction a petition to slaughter cows) the Commissioner must agree to it, and if the Commissioner agrees to it, the Lieutenant-Governor must support it, and if the Lieutenant-Governor supports it, whether right or wrong, the Viceroy must back him up or else give offence to the whole of the Covenanted Civil Service. Let the Government of India remember the Latin proverb "*Duram telum necessitas,*" or I prophesy that very shortly the Muhammadans will become so outrageous with their religious frenzy that we shall, during the next few years, be indulged with scenes of bloodshed and riot such as have happened at Rangoon, Azimgarh and elsewhere.

Alleged causes of the Hindu-Muhammadan riots in India.

12. The *Káside Mumbái* (136), in its issue of the 2nd May, observes:—A *pálkhi* procession was started on Friday the 20th April at Poona, and it was feared that a disturbance would take place, but was fortunately averted. The custom of parading processions accompanied with tomtom is an old one; but it is the general practice everywhere to stop the beating of drums,

&c., when they are passing by a mosque at any hours of the day or night. The Hindus never complained so long in this connection, and it is difficult to understand why they do so now. The cow-protection movement is the sole cause of the recent disturbances which caused loss of life and property, and no one can deny the necessity of keeping it under due check. If the amendment in the Criminal Procedure Act relating to giving information to the authorities about unlawful assemblies, which has been recently passed by the Supreme Council, is made applicable to the movement, it will be a great boon to the people.

A request to Government in connection with Hindu-Muhammadan riots in India.

13. The *Rájyabhakta* (144), in its issue of the 1st May, observes:—The injustice done to the Hindus of Poona in connection with the *pálkhi* procession of Hanumán has caused great anxiety to the whole Hindu community. It is extremely desirable that Government should find out and remove the causes of the present state of affairs, otherwise there is a likelihood of danger in the future. The Muhammadans think that Government are in their favour. The Hindus think that they are denied justice. It is true that both communities are mistaken in their respective beliefs, but the conduct of some Government officers encourages these surmises.

Disturbances between the Hindus and Muhammadans in connection with *pálkhi* processions of the former, and cow-slaughter by the latter.

14. In alluding to the Hindu-Muhammadan riots, Dr. V. R. Ghole of Poona, writing from Camp Dápoli to the *Kesari* (49) of the 1st May, states that the plea of religion is advanced for these disturbances, but that is quite trifling, that the Hindus and Muhammadans stand to each other in the relation of brotherhood, that these disturbances are against religion and morality as well as the law of God, that one of the causes of the disturbances is the accompaniment of music to *pálkhi* processions while passing by a Masjid, that the Muhammadan complaint that this music disturbs them in their prayers is well founded, that it is just that the music should be stopped when the Muhammadans are saying prayers, that it is wrong that Muhammadans should insist upon the stopping of music when they are not at prayers, that Muhammadans do not appear to have been ever prohibited from having music, while passing by a Hindu temple with their Tábut and Id processions, that another cause of the disturbances is cow-slaughter, that these disturbances arise because the Muhammadans give cause for offence to the Hindus in slaughtering cows, that no disturbances would arise if the Muhammadans slaughtered cows without giving offence to Hindus, that the living of the Hindus and Muhammadans depends a great deal on the preservation of the cattle, that both consume in large quantities milk, ghee, butter and butter-milk, that both require cattle for the cultivation of land and for other uses, such as drawing carts, raising water, pressing oil from seeds, that Muhammadans are aggressors in these disturbances, that they should duly consider the matter, that Hindus and Muhammadans should consider the diverse evil consequences of these disturbances, that either in consequence of a desire on the part of the Hindus to secure the good graces of the Muhammadans or the dwelling of both together the former have adopted half the Muhammadan religion, and that under these circumstances it is against the law of God that the Muhammadans should always threaten and assault the poor religious Hindus.

15. The *Poona Vaibhav* (65), in its issue of the 29th April, writes:—The recent disturbance at Poona between Hindus and Muhammadans was caused not by the cow-protection association as asserted by Government officials, but on account of a *pálkhi* procession as happened at Yeola and at Bombay, and in each of these disturbances the Muhammadans were aggressors. For hundreds of years past *pálkhi* processions are carried about, but never before did any disturbance arise between Hindus and Muhammadans; and if these disturbances now arise, it is simply a correct inference that they are instigated by a third party. The disturbances seem to have been caused by the partiality shown by Government officials to Muhammadans in various ways. A few days ago there were some sub-inspectorships vacant, and sixteen candidates, of whom ten were Hindus and six Muhammadans, were examined; and though among the former there were some University Graduates, none of the Hindus succeeded, while all the six Muhammadans were passed. Such partiality ultimately leads to a disturb-

ance of peace without any benefit to Government. Admitting for the sake of argument that the disturbances are caused by the cow-protection associations, it is well known that Hindus worship the cow, and are much exasperated when they see or even hear that cows are tortured or slaughtered and beef is eaten. This cannot be gainsaid. It is also an undisputed fact that howsoever severe laws be made by the authorities, and howsoever disregardful the Hindus were made of their religion by bringing about a change in their religious views, the Hindu hearts will never be freed from painful restlessness on account of cow-slaughter. Such being the case, if the British Government desires to have a permanent, peaceful and impartial rule over such people, it is necessary that laws should be made in regard to cow-slaughter that would restore peace to Hindu minds. Therefore, whether the Hindu-Muhammadan riots are caused by cow-slaughter or not, Government ought as a precautionary measure and in the interests of its loyal subjects, to prohibit cow-slaughter.

The conduct of Government towards the Hindus in connection with the Hindu-Muhammadan riots.

16. The *Subodha Patrika* (21), in its issue of the 29th April, observes:—The real cause of the Hindu-Muhammadan riots cannot be ascertained, and the people are led to imagine various reasons. Everywhere the Muhammadans are excited to cause disturbances, and it is surprizing that the authorities siding with them should trample down the rights of the Hindus, and should accuse them of conspiracy. Under these circumstances a suspicion is raised as to the intentions of the authorities. The Amir of Kabul is an ally of the Indian Government, and it is suspected that in deference to him his Indian co-religionists are backed by Government. The occupation of Egypt by the English may have also led to the Indian Muhammadans being supported by Government. The reason of this conduct of Government has not been hitherto discovered. Englishmen do not do anything that does not contribute to their self-interest. Probably the Englishmen are assisting the Muhammadans in Egypt, Afghanistan and India with no disinterested motives and are driving at some particular object of their own, as they are very shrewd, crafty and far-seeing. It was the opinion of great English statesmen that the strength of the foundations of British rule in India depended on a division among its people, for so long as the people were not united, no anxiety need be entertained about the Indian Government. The administration was conducted on this principle, but the authorities were terrified by the sight that the English education had destroyed the hostile feelings that existed before among the different people. It is surprizing that in spite of the various measures taken to prevent a unity among the people, the National Congress should have come into existence. Since the appearance of the Congress various changes have been effected on the administration, English education has been discouraged, special arrangements have been made in connection with the police, Government servants have been prohibited from joining the Congress in order to exclude from it the help of wise people, men like Sir Sayad Ahmed have been encouraged to oppose the Congress, and an attempt is now being made to incite quarrels between the Hindus and the Muhammadans who are brethren. The sentiments expressed by Sir Charles Elliott at a discussion in the Supreme Legislative Council on the Bill to amend the Criminal Procedure Code, show the drift of the conduct of Government officials. One cannot imagine how the Hindus will fare on account of the displeasure with which they are looked upon by Sir Charles Elliot and Lord Harris. Whatever may be the views of His Excellency Lord Elgin on the subject, the Viceroy will find it very difficult to go against the opinions of the higher officials of Government. In short, the tendency of the present administration seems to be to prevent a unity being formed in India, to make the Hindu and Muhammadan brethren weak by fomenting quarrels and creating a division between them and to exercise a severe rule over them. The Hindus should therefore act carefully, considerately, moderately and legally.

Policy of Government with regard to Hindu-Muhammadan riots and the impression it has created on the minds of the Hindus.

17. The same newspaper, in its English columns, writes:—It is a matter for regret that ill-feelings between Hindus and Muhammadans on religious grounds instead of dying out only change their venue from time to time. The most unfortunate part of the affair is that the Hindus have got an idea, either true or false, that the present Government policy is to favour the Muhammadans;

it is a mischievous idea to get into the heads of any class of people. For the common tradition has hitherto been to look for strict impartiality and perfect justice as between class and class from the British Government. Such immense confidence in the neutrality of the rulers of the land is an effective factor in the maintenance of the public peace. And it behoves all who care to secure harmony between the two great classes to try as far as they can to bring the people to confide in the desire and competence of the authorities to deal impartially between the rival communities. One great means of doing this is to impress on all the necessity of receiving with considerable reserve any account of any affair which proceeds from one's own community. There are always two sides to a question, and more than one mode of viewing the same event. Such caution, if prudent at all times, is especially so at the present when party-feeling runs so high and in so many and so unsuspected quarters.

The Hindu-Muhammadan riots in India and the powers of interference given to the Magistrates by the law of the land.

18. The *Mahrátta* (4), in its issue of the 29th April, writes:—The history of the Yeola riots and the account of the apprehended disturbance at Poona, which we published last week, give rise to the important question of the powers of interference given to the Magistrates by the law of the land. It was the abuse of these powers that brought on the riots at Yeola, and though the order of the Magistrate did not produce similar results at Poona, it has, we might safely assert, caused no little dissatisfaction amongst the Hindu population of the town. By the bye we may here note that the account of the *pálkhi* procession, published in the Bombay Dailies, is quite incorrect and misleading. As a matter of fact the *pálkhi* was taken past the *tálim* and the mosque when the procession went out of the temple; and it was only on its return that an attempt was made to stop the music in front of the *tálim*. That there was no riot was again mainly due to the presence of the large crowds of the Hindus, which led the Muhammadans to give up their attitude of opposition. What we are, however, concerned with at present is the conduct of the executive authorities in such cases; and we shall, therefore, at once turn to the consideration of this question. It is our firm belief that most of these riots can be avoided by the Magistrates, if they properly understand and use the powers given to them by law. But we regret to say that in most cases these powers are not properly exercised, and the officials are led away by false notions regarding the preservation of public peace. They think that the preservation of peace is their first duty and for that purpose they may suspend the exercise of the legal rights of any community. The principle is, no doubt, true to a certain extent; but the important limitations which qualify it are altogether lost sight of by the executive in their overzeal for keeping public peace. They forget the fact that the right, so given to them, is to be exercised only in extreme cases, when the police force at their disposal is not sufficient to repress the disturbance that may be caused by allowing a community to exercise its rights freely. For it is the first duty of a Magistrate to secure to every person the enjoyment of his rights under the law; and to put down the opposition by all means available to him. In other words, he must use his authority and influence for the protection of the legal rights of individuals or communities. It is only when such a course is calculated to lead to a disturbance, *which the Magistrate has reason to believe would be beyond his power to repress*, that he will be justified in ordering a suspension of private rights. We do not think that Magistrates always keep in view this important qualification of the general powers with which they are entrusted in cases of emergency by the Criminal Procedure Code. For instance, Mr. Hayward never seems to have thought of it, when he gave the order to stop music before the Patel's Mosque at Yeola, in spite of the District Magistrate's order to the contrary. Nor did the authorities here ever troubled themselves with the question whether they had sufficient means at their command to protect the Hindus in the exercise of their proper rights and to prevent the Muhammadans from causing undue interference. There could be no customary rights in the case of a mosque built only a few years ago; and as regards the *tálim,* it was simply preposterous to claim the right of stopping music in its front. It was, therefore, the duty of the Magistrate at Poona in these cases to use his authority and influence in favour of the Hindus. But it seems that every Magistrate is more or less

overawed by a show of force and rather than take the risk of a disturbance, however petty, he prefers to yield to the noisy party by suspending the exercise of just rights of the less troublesome side. Now this is exactly what the Hindus complain and the local Government would do well to bring to the notice of the Magistrates, the true nature of the powers they possess in this connection, insisting at the same time that they should be strictly enforced. What these powers are has been clearly stated by the Madras High Court, in the case of *Muthidla Chetti.* If the Government only reiterates these principles in the form of a resolution for the guidance of its executive officers, we feel certain that many a riot will be averted without any show of the Military or the Police force. But then it will not afford any opportunity for the Magistrates to make a display of their indiscretion, and for the Government to re-affirm the principle that it will blindly support its officials at any cost.

The *pálkhi* procession of Dulya Máruti at Poona and the local authorities.

19. The *Sudhárak* (22) of the 30th April, in its English columns, writes:—We believe there are two errors committed in the policy adopted by the local City Magistrate at the time of the recent annual procession of Máruti. It is quite prudent to provide against any possible outbreak, but to be scared away by idle rumours is a different thing. There could have been no aggravation had the authorities waited for the actual arrival of the hour of trial. Then as to the order of prohibition, the rights of the parties might very well have been enquired into. Things as they have gone so far show a spirit of favouritism for one and something like disregard for the other party. The Bombay Government will, we hope, yet see its way to the adoption of the Puncháyat system introduced into the North-West Provinces, whereby the relative claims and privileges of the opponents will be settled and the work of the executive minimized. The baton is undoubtedly the most effective instrument, but it serves very little purpose to flourish it every now and then. The Hindus and the Muhammadans have so long lived together amicably. It is only of late that the wave of dissatisfaction has been spreading over the land. To direct the people properly, and suppress the wave completely, restoring mutual harmony and national peace, is the duty of wise statesmanship. The policy pursued shows that the course adopted is certainly not in the right direction. If, for instance, the rights and privileges of the Hindus and the Muhammadans of Ganesh Peth in respect of processions and music near mosques had been previously inquired into by a Pancháyat, the work of the Magistrate and the Police would have been simplified. This or anything like this having not been done, the Magistrate had not only to make the prohibitive order he made for the security of the public peace, but go further and call the Military. The Muhammadans—the ignorant ones among them—are, however, likely to be elated by the thought that they are held in dread as their uninvestigated rights are respected more than those of their opponents. The remedy to preclude any occasion of a like nature appears to be the appointment of a Panch, who will decide the points of contention and put out the embers of party strife, which otherwise may burst into flame at any time.

20. The *Jagaddhitechchu* (44), in its issue of the 28th April, says:—The Masjid newly built on the boundary of Ganesh and Ravivár Peths, where a Hindu-Muhammadan disturbance was apprehended on Friday before last, is situated in a place quite unsuited for a Masjid. The Masjid is surrounded on all sides by houses mostly inhabited by Hindus. It is sheer injustice that the Hindus who have been living there for more than the past 200 years should now be asked by the managers of the Masjid to stop the music accompanying their religious processions! That the persons attending Chandubhái's gymnasium should object to the music is still more unjust. It is really amazing that the Police should support the glaringly unjust demands of the Muhammadan gymnasts! Will Government officers ask the Hindus to stop music in front of any Muhammadan house, if the owner objects to it on the ground that he has buried in his house the deadbody of a child four days old and raised a tomb over the grave? The paper then describes how enthusiastically the Hindus carried the *pálkhi* procession of the Dulya Máruti past the Masjid and the gymnasium accompanied with music in spite of the order of the Magistrate to stop the music, and without any obstruc-

tion from the Muhammadans, who had assembled there in large numbers, but had to remain quiet, on seeing the large crowd of Hindus that accompanied the procession, remarks that the incident was opportune in a way, inasmuch as it has convinced the Muhammadans of Poona that it is foolish to think of creating a disturbance there, and advises the Hindus not to allow their religious zeal to subside and to refrain from taking part in the Tábut procession of the Muhammadans.

21. The *Arunodayă* (24), in its isssue of the 29th April, says that the Poona newspapers are wrong in finding fault with the City Magistrate, a Hindu, for issuing an order enjoining the Hindus to stop all music and noise of any other kind at all places he would deem fit to name on the occasion of the *pálkhi* procession of Dulya Máruti, as the Magistrate is a slave of the wrong education he has received, and a creature of Government to whom he has sold his liberty, and he could not but adapt a conduct that would please his masters who would otherwise have considered him to be weak-minded and unfit for promotion.

Conduct of the Hindus on the occasion of the recent *pálkhi* procession of Dulya Máruti at Poona.

22. The *Dnyánodayă* (12) of the 3rd May, in its English columns, writes:—Our Hindu friends have to learn a good many lessons in courtesy. The Poona Hindus insisted on their right to go along a certain street in procession, beating their drums, and making other loud music in front of a mosque. It would have been a very small matter to have consented to stop their music while passing the mosque, and thus preserved the friendly feeling between them and the Muhammadans. As it was, their selfish insisting on their rights to annoy their neighbours nearly led to a riot. What if the tables were turned, and the Muhammadans insisted on their music before some Hindu temple? Courtesy does not cost much, but it makes a great deal of difference in the harmony in which people can live. The insisting on rights, where nothing essential involved, is evidence of small minds and selfish hearts. Nobility of character always suggests the other method of generous courtesy.

Alleged dissatisfaction of the Hindu and Muhammadan residents of Camp Lucknow.

23. The *Bhárat Bhráta* (170), in its issue of the 27th April, says:—It is said that some Government officer has issued an order that the Mehtars (sweepers) should be permitted to draw water at all the wells in the camp at Lucknow, that both Hindus and Muhammadans have been dissatisfied at the issue of this order, and that if such an order has been really issued, it would be well to withdraw it at once, as the dissatisfaction of the residents of a camp is dangerous.

Disapproval of the amendments recently made in sections of the Criminal Procedure Code relating to unlawful assemblies.

24. Referring to the amendments made in Sections 44 and 45 of the Criminal Procedure Code, relating to unlawful assemblies, the *Jagaddhitechchhu* (44), in its issue of the 28th April, says that the amendments empower the Police to oppress the people most glaringly and effectually, that the Police have already in the absence of the power now given them seriously oppressed and harrassed respectable people of Yeola, and one can imagine how powerful will the Police be with the newly invested powers to oppress and harrass respectable people throughout the country, and that the recent change in the Act will not only not prevent Hindu-Muhammadan riots but will give rise to riots between the people and the Police.

Delivery of a lecture on cow-protection at Dhárwár by Swámi Vidyanand.

25. A correspondent of the *Bodha Sudhákar* (9), in its issue of the 2nd May, states that recently Dhárwár was visited by Vidyanand Swámi on his return journey from a pilgrimage to the temple of Rámeshvar in Southern India, that the Swámi obtained some information about the Goshála or the rendezvous for the cows, and that next day he delivered a lecture on cow-protection before a large audience.

A suggestion in connection with the confidential inquiry which is being made into the conduct of the Dhárwár Cow-protection Society.

26. The *Rájahansa* (161) of the 25th April, in its English columns, writes:—We hear that confidential inquiries are again being made touching the conduct of the Dhárwár Cow-protection Society, and we think that the duty of making the inquiries will fall upon one of the Police officers of the locality. We doubt whether these officers will be able to furnish true information about the Society, and we would, therefore, like to suggest that the best way to obtain correct information would be to apply for it to the Society itself.

Cow-protection movement at Jalgaon in the Khándesh District.

27. The *Prabodh Chandrika* (66) of the 30th April, in its local columns, says:—A meeting of the cow-protection association was to be held at Jalgaon yesterday, but was postponed for want of sufficient attendance. Mr. Balvant, the preacher on cow-protection, had gone to Nasirabad to preach on the subject of cow-protection and received there good assistance from Mr. Nátu Shrikrishna. He delivered about three lectures on the subject. The establishment of a branch of the Jalgaon Association at Nasirabad is under consideration.

Alleged difference in the sentences passed on European soldiers for murdering Natives and Europeans.

28. The *Gujaráti* (101) of the 29th April, in its English columns, writes:—The recent murders by two European soldiers committed at Ahmedabad and this city, the conviction of both the offenders and the infliction upon them of the capital sentence have naturally given rise to considerable discussion in the Native community. This is owing to the fact that deaths of poor Natives by shooting or otherwise have now-a-days become frequent in some parts of the country, and the acquittals of the alleged offenders a scandal and shame, and, what is more, a source of widespread resentment and irritation. In the interests of peaceful, progressive and just administration we deeply regret the growth of this feeling. At the moment we are writing, in the Panjab a case is, we believe, still pending in which miscarriage of justice is alleged to have taken place, and the Lieutenant-Governor of the Province has interfered to redress the wrong. Happily in this case the offence is not a serious one. In Bombay, the Ahmednagar murder cases are not likely to be forgotten. Why is it, the people ask, that when Natives fall victims, it is so difficult to secure convictions of European offenders? The answer is simple. In the first place, Natives find it difficult to identify a particular offender amidst unknown soldiers; secondly, his comrades are generally unwilling to help the ends of justice; and thirdly, European juries, and at times even European Magistrates and Judges, are more distrustful of the testimony of Native witnesses and indulgent to European prisoners than need be. Under the operation of these and other concurrent causes, assaults on and murders of "niggers" go unavenged. When Europeans fall victims to the eccentricities and violence of soldiers, these facts are absent. All the other circumstances being equal, it is but natural that there should be a desire to help the ends of justice as between the offender and the unfortunate victim. It is impossible not to feel for the three innocent men that were fatally shot at Ahmedabad and Bombay. But a system which encourages a belief among soldiers that they are above law and can escape scot-free from the consequences of their reckless deeds and mischievous pranks in dealing with poor Natives cannot but end disastrously at some time or other. Even in this world of racial partiality and prejudices there is something like retributive justice. When one thinks of the facts and termination of the Ahmednagar and other equally glaring cases, it becomes impossible to resist the encroachment of such a feeling upon one's mind. How the result of the Ahmednagar case was received by the officers who were in charge of the case may be seen from the Police Report of the Bombay Presidency for the year 1891.

29. Referring to the recent execution at Poona of Private O'Hara for a double murder committed by him at Ahmedabad, while under the influence of drink, the *Sudhárak* (22), in its issue of the 30th April, says:—We refer to this case not only to convey a warning to those who are given to the vice of drinking, but also on account of the important question whether the High Court or a

Court Martial would have sentenced O'Hara to be hanged, if the persons murdered by him had been Natives. Not that we are of opinion that no mercy should be shown to an accused, be he a Native or a European, when he commits murder under the influence of drink, or owing to temporary insanity or a misunderstanding. On the contrary, we think it unjust to sentence the accused to death for committing a murder under circumstances similar to those under which O'Hara committed the crime. But the difference made between Natives and Europeans in deciding such cases ought not to be permitted. Such an invidious distinction makes the subjects doubt the impartiality of Government, a thing by no means desirable.

Disapproval of the acquittal of Gunner Roffe who was charged with the murder of a fakir by the High Court of the North-West Provinces.

30. With reference to the acquittal of Gunner Roffe who was charged with the murder of a fakir by the High Court of the North-West Provinces, the *Bombay Samáchár* (111), in its issue of the 1st may, observes:—The acquittal of the accused in consequence of the verdict of not guilty delivered by the jury in spite of the summing up against the prisoner of the judge who unreservedly accepted the story of the witnesses for the prosecution and rejected as concocted the evidence of the British soldiers for the defence, is likely to create dissatisfaction among the Native public, who will entertain the belief that the jury which must have been composed of, if not wholly, at least mostly of Europeans, committed partiality towards their countryman, and thereby set justice at naught. The Native public could not be found fault with for entertaining such a belief as past experience in similar cases supplies sufficient cause for entertaining it this time. An impartial verdict is scarcely to be expected from European juries in such cases, as a miscarriage of justice has occurred in most of the cases in which Europeans were charged with the murder of Natives. This has become a great scandal which ought not to be passed over any longer by the authorities. For the glory of British rule and sacredness of British justice some measures ought to be taken for the prevention of such occurrences. Europeans seem to be unwilling to consign their countrymen to the gallows and hence cause miscarriage of justice. It is also seen that Native juries in several parts of the country also sometimes give an unexpected verdict on account of their unwillingness to see a person hanged, and the Anglo-Indian writers severely censure the latter, without alluding to the similar conduct of European juries. Thus the sentence of death seems to be the cause of miscarriage of justice in certain cases; and it would not be wrong if the Indian Government abolished the punishment of death, as has been done by several civilized countries of the world. [The *Jám-e-Jamshed* (131), the *Akhbáre Sodágar* (108), and the *Hitechchhu* (129) of Ahmedabad of the 3rd May express somewhat similar sentiments.]

Remarks on the action of Mr. Cooper, Presidency Magistrate, Bombay, reserving his judgment in a libel case till after his return from leave.

31. The *Rást Goftár* (145), in its issue of the 29th April, under the heading "A Presidency Magistrate reserving his judgment in a long-pending but fully tried case till after his return from his leave to Europe!" observes:—It is much to be regretted that Mr. Cooper, Chief Presidency Magistrate, Bombay, should have postponed delivering judgment till his return from England in the important libel case of Pestanji Dádábhái Bhandára *vs.* Mehernosji Barjorji Meherjirána. The case took more than nine months for twenty-two hearings and was concluded on the 19th instant. The Magistrate had at his disposal nearly three days before his departure on leave to write the judgment. The Magistrate has gone on leave for 2 months and 21 days, owing, it is said, to indifferent health, and there would be nothing surprising if he is obliged to apply for extension of leave. The interval between his departure and return must naturally cause great anxiety to the parties in the case and particularly to the plaintiff. The case has already cost them a good round sum, and if Mr. Cooper be not able to return from leave to resume his duties, they will have to incur fresh cost of a new trial. But apart from the question of cost, if some of the important witnesses are unavoidably absent at the time of the re-trial, how can it be satisfactory? Moreover, if by chance one of the parties dies during the interval where is the good of the Magistrate delivering his judgment? It is really hard that the Magistrate should

have kept the parties in suspense till his return merely to suit his own convenience. This is perhaps the first time that a judicial officer has postponed delivering judgment till his return from leave. It is also a common complaint that Mr. Cooper allows parties to lengthen cases, particularly libel cases. Had there been a Native Magistrate in his place, the authorities would have ere long taken notice of his remissness in the discharge of his duties. [The *Bhimsen* (110) and the *Deshi Mitrá* (119), in their issues of the 2nd and 3rd May, respectively, express somewhat similar sentiments.]

Disapproval of the selection of seven candidates in England for the office of Assistant Superintendent of Police in India.

32. With reference to the reply given by the Secretary of State for India to a question asked by Mr. Caine in Parliament, stating that in accordance with the recommendation made by the Public Service Commission, seven successful candidates will be selected for service in India as Assistant Superintendents of Police, at a public examination shortly to be held in London, the *Bombay Samáchár* (111), in its issue of the 2nd May, says :—The result of the labours of the Public Service Commission was disappointing, and the recommendations it made were objectionable. The posts of the Assistant Superintendents of Police are not so very important or responsible that the candidates for them should be selected in England. Experienced Natives are more eligible for these posts than young men selected in England, who are complete strangers to the country. European officials appointed to high posts and drawing large salaries have to depend for a long time on the guidance of their experienced Native subordinates. The importation of Assistant Superintendents of Police from England is an injustice to the Native officials and a causeless increase in the expenditure of the country.

The alleged ábkári amenities.

33. The *Rást Goftár* (145), in its issue of the 29th April, under the heading "A'bkári Amenities," observes :—The report of the A'bkári Department of the Bombay Presidency for 1892-93 shows that some Government officers and some other Europeans at Poona buy in large quantities and get unadulterated European spirits at a cheaper rate than even the license-holders, and hence the complaints of the poor people about the quantity, quality and price of the liquors supplied to them remain unattended to. The consumption of country liquor in proportion to the population shows that greatest drunkenness exists in Bombay. It is, therefore, surprising that Ráo Bahádur Ranchhodlál Chhotálál should have at the discussion of the Mowra Bill which has now become an Act asserted that greatest drunkenness prevailed in the Thána District. He is a very influential gentleman and President of the Municipality and of the Anglo-Indian Temperence Association at Ahmedabad, but he has scarcely been able to make the people of that city a little sober. The report shows not only more consumption of European and country spirits than in the previous year, but a large consumption of opium as well at Ahmedabad. The A'bkári Department seems to be deadly opposed to the consumption of toddy and the liquor distilled from it. The report further proves that an increase has been made in the duty on toddy-liquor consumed in Bombay and the districts of Ratnágiri and Kánara only, because this sort of liquor is not allowed to be distilled in any other parts of the Presidency. This is really hard on the people of these districts. The inhabitants of the districts of Thána, Kolába, Ratnágiri and Kánara in former times hardly used any mowra liquor, always consuming the innocent toddy and toddy-liquor, but since the introduction of the ábkári laws they have been almost deprived of these drinks and led to contract the habit of indulging in mowra liquor. The introduction of the farming system and the prohibition to distil toddy-liquor have deprived the Bhandáris of this source of their livelihood and reduced them to poverty. It is said that a large number of Bhandáris in Sálsette suffer from starvation and some of them earn their livelihood by questionable practices. It is to be regretted that Government should not have granted the prayer of some persons to distil liquor from toddy as that distilled from the mowra flowers did not suit them. It is really strange that Government should declare that they try to lessen drunkenness when they adopt such measures as tend to increase it!

Forest policy of Government and the alleged insufficiency of grazing lands.

34. The *Jagatsamáchár* (45), in its issue of the 28th April, says that Government have become miserly of late and do not allow free use of leaves of trees and grass to the people and their cattle, that the small plots of land in which cattle are allowed to graze are generally barren and insufficient for the purpose, the Government appropriating the best lands for reserved forests, and that grazing land allowed for the town of Thána is insufficient and inconveniently situated, and requests Government to allot good pasture lands after consulting the people in every town and village about their requirements.

Disapproval of the alleged collection of funds for perpetuating the memory of Mr. Acworth, Municipal Commissioner, Bombay.

35. The *Bombay Samáchár* (111), in its issue of the 1st May, writes:—The people of Bombay will be surprized to hear that some friends of Mr. Acworth, the Municipal Commissioner of Bombay, who shortly proceeds to Europe on leave, are engaged in collecting funds to perpetuate his memory in Bombay. Some of his big friends are said to be actively employed in this work, while some others are passively interesting themselves in it. Among these workers are it is said a European Officer of the Municipality and another European gentleman connected with the Police. It is also said that rupees two thousand have already been collected in furtherance of the object. When one remembers the movements started for erecting a statue of His Excellency Lord Lansdowne and for doing honours to unpopular European officers, he is not surprized at the movement that is made in favour of Mr. Acworth. But the public ought not to delay in giving an expression to its wishes in connection with the subject.

Prevalence of fever, small-pox and measles epidemics at Guhagar in the Chiplun Táluka of the Ratnágiri District, and a request to the District Magistrate in the matter.

36. The *Satya Shodhak* (78), in its issue of the 29th April, learns from letters received from Guhágar in the Chiplun Táluka of the Ratnágiri District that serious epidemics of a bad type of fever, small-pox and measles have made their appearance at that town and in the surrounding villages, that many persons have died for want of medical relief, and that the epidemics have created a scare among the inhabitants. The paper requests the District Magistrate of Ratnágiri at once to send from Ratnágiri a Doctor with the necessary medicines to Guhágar and make the requisite arrangements to improve the sanitation of the place which seems to be in a dirty condition.

A request to Postal authorities in connection with the removal of a letter-box kept at the Navsári railway station in the Baroda State.

37. A correspondent of the *Kaiser-e-Hind* (103), in its issue of the 29th April, observes:—The Postal authorities have issued a notice that the letter-box kept at the railway station at Navsári in the Baroda State will be removed from the 1st proximo, as the sorters do not find sufficient time to sort in time the large number of letters collected in the box. The postal authorities seem to pay greater attention to the convenience of the department than to that of the people. The removal of the letter-box will cause great inconvenience to the traders and others residing near the railway station, who have trade connections with the two tálukas of Navsári and Jalalpur. It is to be hoped that the authorities will engage an additional sorter, if necessary, and withdraw the order.

PART II.—*Legislation.*

The agricultural classes and the Deccan Agriculturists' Relief Act.

38. The *Bombay Samáchár* (111), in its issue of the 1st May, contains a communication addressed to it by Mr. W. A. Chambers on the subject of what can be done for the Indian rayat. Mr. Chambers' letter observes as follows:—The result of the labours of the commission appointed to enquire into the working of the Deccan Agriculturists' Relief Act is scarcely commensurate with the importance of the subject. The commission has reported in favour of the Act which was also approved of by the parties who were previously asked to report upon its working. The Act is, however, limited in its

scope and a more drastic course is necessary. The rayat's land must be protected from alienation. To this proposal it might be advanced that thereby the rayat's credit will be destroyed. But if Government makes larger advances to the rayats than it has hitherto been in the habit of making, the rayat will have no need to resort to the money-lender. Government has always especially in the Bombay Presidency insisted upon the payment of the land assessment and recovered the same at all times, but at the expense of the well being of the rayat. A more elastic and sympathetic mode of collecting the land revenue is needed. It is also desirable to make usury penal in case of the urban populations as has been done in many cities of Europe. And it is to be hoped that the subject will engage the serious attention of His Excellency Lord Elgin.

39. With reference to the above letter, the *Bombay Samáchár* (111), in its issue of the 2nd May, observes:—There could be no doubt that the condition of the agricultural classes throughout the country has become very bad. On the one hand the agriculturists are falling deeper in the debts raised from money-lenders, and on the other, Government is raising the land assessment. They are thus placed between the two stones of a grinding-mill, and the result is that misery has increased among them and they are being driven towards a course of desperation. A short time ago the Assam rayats caused a disturbance in consequence of an increase in the land assessment, and since Government is raising the land-tax in other parts of the country also, the people of these parts may not grow so desperate as the Assamese, but dissatisfaction is likely to make its appearance among them. The agricultural classes make up nearly three-fourths of the entire population of the country, and it is not discreet to allow dissatisfaction to appear among them. The suggestions made by Mr. Chambers are not new; they have been made long before this, but in the interests of its land revenue Government has been inattentive to them. Some means have been adopted for the relief of the Deccan agriculturists from the clutches of the money-lenders, but no measures have been adopted for acting liberally towards these agriculturists and the farmers in other parts of the country. Mr. Chambers has shown how stingy has Government been in regard to making money advances to the agriculturists. Mr. Chambers says that between the years 1880 to 1890, while Government collected 250 crores of rupees of land revenue, it advanced to the agriculturists only a crore of rupees. Certainly this is great niggardliness combined with narrow-mindedness which were admitted by His Excellency Lord Lansdowne. Moreover, Government is quite innocent of such a thing as remission of land revenue in the famine-stricken districts, and deferring recovery of it in times of less serious distress. It is also not likely that Government will pay due attention to these matters hereafter. The recommendations made by the Deccan Agriculturists' Relief Act Commission were very appropriate, and had met with approval on all sides. But the Bombay Government did not like them, and the reply given to certain remarks in the Commission's report showed that Government cared more for the interests of its treasury than for those of the rayats. The recent bill to amend the Deccan Agriculturists' Relief Act now lying before the supreme legislature does not also contain any liberal measures for the benefit of the agriculturists.

PART III.—*Municipalities.*

Injustice alleged to have been done to a clerk in the Poona Municipality and the negligence of the latter body to enquire into the matter.

40. One Gopál Hari Pánse writes to the *Shri Shiváji* (80) of the 27th April to say that recommendation plays a great part in the Poona Municipality in filling places and giving promotions to clerks, that in spite of his certificates of five years' good service in the Municipality, and several recommendations for giving him promotion, he was superseded by an inexperienced clerk who was ignorant of magisterial work, simply because he happened to be a relation of a certain Municipal officer, that the writer made so many as sixteen petitions to the Managing Committee praying for an enquiry into his grievance, that on his publishing, as a last resort, his complaint into the *Jagaddhitechchhu* (44) newspaper, he was suspended on 14th November last pending enquiry into his petitions and that no enquiry has yet been made into his case.

PART IV.—*Native States.*

Grievances of the agricultural classes in the Baroda State.

41. The *Gujarát Mitrá* (102) of the 29th April, in its English columns, writes :—A somewhat objectionable procedure on the part of the Baroda revenue authorities has of late developed into a grievance among a certain section of the agricultural class, and it is not too much to hope that Mr. Maconochie will with his wonted sense of justice see to it before the rayat gets discontented. Last year at about this time the cry arose in the Kámrej Táluka of the Navsári Pránt that agricultural land in several villages of the district was assessed far above its intrinsic value, and the authorities were immediately applied to for redress. Mr. Maconochie as a cautious revenue officer took a more enlightened view of the situation than we could expect the average English civilian to do in the British territories. Having clearly ascertained the facts and satisfied himself as to the justice and reasonableness of their demands, he forthwith ordered a reduction of the rates on *rechan* lands in certain villages such as Váv, Kathorda, Velenja, Shikhpur, &c. Naturally enough this step had a very reassuring effect on the minds of the cultivating class, whose contentment is everywhere no mean factor in political organization. But later on the news comes upon us as a surprise that the executives of the Revenue Department have resolved to apply the revised rules to the abovenamed villages from the Samvat year 1950, *i. e.*, to speak in plain English, to withhold from a poor class the benefit of the revised settlement for one year. It is absolutely unfair to bring the revised rules in operation in certain parts and to postpone their operation in others in a manner that best suits the whims and caprice of executive functionaries. The wonder of the entire procedure centers in the fact that the revised assessments have come into force since 1949 everywhere in the State except in the villages named. This is a significant exception and requires an authoritative explanation, if it is based on some sound principle. We have every confidence in the sound common sense of Mr. Maconochie, and we trust the present appeal will not fall flat upon his ears. The affair savours too much of a stagnant stuff for a premier Native State ruled over by an enlightened prince, and whose departmental affairs are carried on by an official hierarchy which any civilized State would be proud to call its own.

Remarks on a notification said to have been issued by the Baroda State in connection with some State cattle.

42. The *Ahmedabad Times* (106), in its issue of the 29th April, observes :—It is said that on one occasion while Khán Bahádur Kázi Shahábudin, C.I.E., was Diván of the Baroda State, he was asked by the Residency to send a cow for the purpose of supplying beef to some guests, and no one would have found fault with him if he had complied with the request, as he was a Muhammadan; but he showed moral courage and strength of character by firmly declining to do so, stating that although he was a Muhammadan, he was at the same time Diván to a Hindu State, and ought to respect the religious feelings of the Hindus. This strikingly contrasts with the order recently issued by Diván Bahádur Manibhái Jasbhái, in connection with some State cattle. Some days back the Diván ordered the release of some cattle with a view to make a reduction in the State expenditure. The cattle included a large number of mischievous cows which caused great damage to agricultural produce giving rise to numerous complaints. The Diván has since under instructions from His Highness the Gáikwád issued a notification stating that the State had no objection to any measures taken by the people to prevent the cattle from causing damage to their fields. This implies that there is no prohibition to even a slaughter of these cows! He ought to have exerted his influence with His Highness the Gáikwád, and dissuaded His Highness from desiring the issue of such a notification. Apart from the offence given to the Hindu religion, he has shown want of statesmanship, and sown the seeds of mischief by issuing the notification. When the recent religious disturbances between Hindus and Muhammadans in different parts of India are said to be solely due to the slaughter of cows, the Diván's action is indiscreet and will give rise to disputes between the Hindus and Muhammadans. If a cow damages the crops of a Muhammadan cultivator, and if he kills the animal, the religious feelings of the Hindus will be wounded and blood-shed will very likely be

caused. The notification ought to be withdrawn and released cattle sent to their old place or to a *pinjrapol* or cattle asylum.

Imposition of the house-tax at Dumas and Bhimpore in the Sachin State in the Surat District.

43. The *Gujarát Mitrá* (102), in its issue of the 29th April, observes:— A house-tax has been imposed at Dumas and Bhimpore in the Sachin State by its administrator. The people of these towns were previously informed that the maximum amount of the tax on each property would not exceed Rs. 12 a year, but by a recent assessment a bungalow valued at Rs. 4,500 will have to pay Rs. 30-2-0 per annum. This is really hard on the people! This tax is also imposed on houses built by the cultivators on lands already paying assessment to the State, while, it is said, that the large and costly bungalows built on plots of ground taken on lease for 99 years have been exempted from the levy. If this be true, we fail to understand the difference between these two kinds of lands. The house-tax imposed in these towns is four times the amount of the house-tax levied at Surat! The house-tax scheme needs revision.

ÁTMÁRÁM V. PÁTKER,
Acting Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 8th May 1894.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R FOR THE WEEK ENDING 5TH MAY 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ..	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

A request to the Commissioner and the Resident to issue new *sarbarái* rules before the next touring season begins.

1. The *Vaidarbha* (2) of the 28th April, in its English columns, writes:—States like Kolhápur have revised their *sarbarái* and *bigári* rules, but our administrators have not. They are thinking on the matter, but how long will they continue to consider it we do not know. Panjab has made its new rules, Bengal and North-West Provinces have made theirs, and the Central Provinces made and published the rules last fortnight. We hope the Commissioner and the Resident will issue new rules at least before the next touring season commences.

Establishment of cow-protection associations in several villages in Berár.

2. A correspondent of the *Shuddha Varhádi* (5), in its issue of the 3rd May, states that about three years ago a cow-protection association was founded at Telhára, and that by the exertions of Vaijanáth Abhayakaran Vyás, the originator and preacher of the association, and by the support of the devotees of the cow cow-protection associations have been founded at Gelkhel, Ghotegaon, Dahigaon, Ukhali, Vángargaon, Bábulgaon, Vádi, A'dampur, Isápur, Málegaon Bázár, A'gaon, Sonále, &c., and measures are being taken for the prevention of the slaughter of cows and bullocks.

Alleged prohibition to professional *shikáries* to hunt down wild beasts with a view to secure prizes offered by Government.

3. Referring to the report on the destruction of wild animals and venomous reptiles in Berár in 1893, the *Pramod Sindhu* (1), in its issue of the 27th April, says:—The report does not supply information as to what sort of people got the prizes offered for killing wild beasts. It is worth while considering to what extent the professional *shikáries* living in villages are benefited by these prizes. It was reported some days ago that a strict watch was kept over these men, and they were not allowed to hunt in the forests. If this be true, we hope Government will soon remove the restriction in the interest of the poor people.

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Acting Reporter on the Native Press.

Office of the Reporter on the Native Press,
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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

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	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ..	800
2	" Vaidarbha...	Akola	Do. ...	475
3	" Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
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Disapproval of the annual grant of Rs. 500 made by the Amráoti Municipality to the Volunteer band which plays every week in the Municipal garden.

4. The *Pramod Sindhu* (1), in its issue of the 27th April, says that most people disapprove of the annual grant of Rs. 500 made by the Amráoti Municipality, and a like grant by the District Local Board, to the Volunteer band that plays in the Municipal garden every Saturday evening, and hopes that the Municipality which has no sufficient funds for conservancy purposes will discontinue the grant, as it is spent upon a luxury.

A'TMA'RA'M V. PA'TKER,
Acting Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 8th May 1894.

[CONFIDENTIAL.]

No. 19 OF 1894.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 12th May 1894.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
8	„ Young India	Baroda	Weekly	150
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,000
12	„ Dnyánodayă	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly	425
14	„ Hitopadeshak	Bombay	Weekly	1,000
15	„ Indu Prakásh	Do.	Do.	900
16	„ Mantri	Poona	Do.	...
17	„ Native Opinion	Bombay	Bi-Weekly	600
18	„ Prabhákar	Do.	Daily	350
19	„ Rámdás	Bijápur	Weekly	600
20	„ Shetkaryáncha Kaivári	Bombay	Do.	500
21	„ Subodh Patrika	Do.	Do.	950
22	„ Sudhárak	Poona	Do.	3,000
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	150
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	...
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	650
46	„ Kalpataru	Sholápur	Do.	250
47	„ Karmánuk	Poona	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly	1,500
49	„ Kesari	Poona	Weekly	4,300
50	„ Khándesh Chitragupta	Dhulia	Do.	230
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khara Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	200
54	„ Maháráshtra Kokil	Sátára	Monthly	2,000
55	„ Maháráshtra Mitra	Do.	Weekly	250
56	„ Maháráshtra Vritt	Do.	Do.	...
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár	Ahmednagar	Weekly	150
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni	Do.	...
62	„ Nyáyă Sindhu	Ahmednagar	Do.	175
63	„ Pandhari Mitră	Pandharpur	Do.	260
64	„ Pen Samáchár	Pen	Do.	...
65	„ Poona Vaibhav	Poona	Do.	3,200
66	„ Prabodh Chandrika	Jalgaon	Do.	100
67	„ Prabodh Ratnă	Bársi	Do.	235
68	„ Prántik Samáhár	Poona	Do.	...
69	„ Pratod	Islámpur	Do.	300
70	„ Rághav Bhushan	Yeola	Do.	250
71	„ Ratnákar	Kaládgi	Do.	50

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
72	The Saddharmadip	Alibág	Monthly	...
73	,, Sanmitra	Bombay	Do.	...
74	,, Sarvadaman	Poona	Do.	...
75	,, Satya Nirnayă	Bárámati	Weekly	...
76	,, Satyă Prakásh	Poona	Do.	...
77	,, Satyă Sadan	Alibág	Do.	200
78	,, Satyă Shodhak	Ratnágiri	Do.	400
79	,, Sholápur Samáchár	Sholápur	Do.	260
80	,, Shri Shiváji	Poona	Do.	300
81	,, Shubh Suchak	Sátára	Do.	260
82	,, Sudhákar	Pen	Do.	300
83	,, Sumant and Satyă Sudha	Kárwár	Do.	300
84	,, Tukárám	Ahmednagar	Do.	250
85	,, Udyogavriddhi	Poona	Do.	...
86	,, Vanapriya	Chikodi	Fortnightly	100
87	,, Vártáhar	Bombay	Tri-weekly	700
88	,, Vengurla Vritt	Vengurla	Weekly	175
89	,, Vichár	Dhárwár	Monthly	500
90	,, Vichár Ságar	Baroda	Weekly	650
91	,, Vidushak	Karád	Do.	300
92	,, Vidya Vilás	Kolhápur	Do.	275
93	,, Vijay	Sháhápur	Do.	250
94	,, Vikshipta	Bombay	Do.	600
95	,, Vividh Dnyán Vistár	Do.	Monthly	500
96	,, Vrittadhára	Dhár	Weekly	150
97	,, Vrittasár	Wái	Do.	285
98	,, Vritt Sudha	Sátára	Do.	200
99	,, Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
100	The Gujarát Darpan	Surat	Bi-weekly	700
101	,, Gujaráti	Bombay	Weekly	2,450
102	,, Gujarát Mitră	Surat	Do.	800
103	,, Kaiser-e-Hind	Bombay	Do.	2,500
104	,, Káthiáwár News	Rájkot	Bi-weekly	..
105	,, Suryă Prakásh	Surat	Weekly	375
	GUJARA'TI.			
106	The Ahmedabad Times	Ahmedabad	Weekly	250
107	,, Ajab	Surat	Monthly	700
108	,, Akhbáre Sodágar	Bombay	Daily	800
109	,, A'ryă Dharm Prakásh	Do.	Monthly	400
110	,, Bhim Sen	Do.	Weekly	...
111	,, Bombay Samáchár	Do.	Daily	2,600
112	,, Broach Mitră	Broach	Weekly	350
113	,, Broach Samáchár	Do.	Do.	700
114	,, Buddhi Prakásh	Ahmedabad	Monthly	580
115	,, Cambay Gazette	Cambay	Fortnightly	...
116	,, Chának	Surat	Monthly	500
117	,, Chandra	Do.	Do.	600
118	,, Darbár Patrika	Ahmedabad	Weekly	...
119	,, Deshi Mitră	Surat	Do.	1,250
120	,, Din Mani	Broach	Do.	...
121	,, Dnyán Darshan	Do.	Monthly	...
122	,, Dnyán Sudha	Ahmedabad	Do.	250
123	,, Dnyán Vardhak	Bombay	Do.	600
124	,, Fursad	Do.	Do.	400
125	,, Gap Sap	Do.	Fortnightly	300
126	,, Gul Afshán	Do.	Monthly	1,200
127	,, Hindi Punch	Do.	Weekly	450
128	,, Hindusthán	Ahmedabad	Do.	716
129	,, Hitechchhu	Do.	Do.	500
130	,, Jain Patrika	Surat	Fortnightly	...
131	,, Jám-e-Jamshed	Bombay	Daily	2,200
132	,, Kachha Samáchár	Do.	Weekly	400
133	,, Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
134	,, Kaira Vartamán	Kaira	Weekly	100
135	,, Kám Dhenu	Bombay	Monthly	1,200
136	,, Kasid-e-Mumbai	Do.	Tri-weekly	...
137	,, Káthiáwár Times	Rájkot	Bi-weekly	1,200
138	,, Kelavni	Baroda	Monthly	500
139	,, Madhur Vachan	Bombay	Do.	500
140	,, Nure Elam	Do.	Do.	320
141	,, Nyáyadarshak	Ahmedabad	Fortnightly	...
142	,, Praja Mitra	Karáchi	Weekly	200
143	,, Praja Pokár	Surat	Do.	800
144	,, Rájyabhaktă	Bombay	Do.	1,300
145	,, Rást Goftár	Do.	Do.	1,697
146	,, Samsher Báhádur	Ahmedabad	Do.	300
147	,, Satyă Mitră	Bombay	Do.	500
148	,, Satyă Sodhak	Surat	Fortnightly	500
149	,, Satyodaya	Dohad	Weekly	68
150	,, Sneha Sindhu	Kaira	Do.	275
151	,, Stri Bodh	Bomay	Monthly	560

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
152	The Stri Mitră	Bombay	Monthly	697
153	„ Surat Akhbár	Surat	Weekly	600
154	„ Svadesh Bandhu	Mahudha	Do.	210
155	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
156	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
157	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
158	The Hubli Patră	Hubli	Weekly	...
159	„ Kannadă Suvarte	Bombay	Do.	300
	ENGLISH, MARÁTHI AND KÁNARESE.			
160	The Karnátak Patră	Dhárwár	Weekly	400
161	„ Rájahansa	Do.	Do.	510
	KA'NARESE.			
162	The Chandrodayă	Dhárwár	Weekly	200
163	„ Karnátak Vaibhav	Bijápur	Do.	400
164	„ Karnátak Vritt	Dhárwár	Do.	...
165	„ Lokă Bandhu	Do.	Do.	190
166	„ Rasik Ranjini	Gadag	Do.	300
167	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
168	The Chandrika	Bágalkot	Weekly	...
169	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
170	The Bhárată Bhráta	Rewáh	Fortnightly	375
171	„ Bhásha Bhushan	Bombay	Monthly	400
172	„ Bombay Baipar Sindhu	Do.	Weekly	250
173	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	ENGLISH AND URDU			
174	The Muslim Herald	Bombay	Weekly	300
	URDU.			
175	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
176	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
177	„ Charkhári Akhbár	Rewáh	Fortnightly	23
178	„ Dhár State Gazette	Dhár	Weekly	280
179	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
180	„ Gwalior Gazette	Gwalior	Do.	850
181	„ India Gazette	Bombay	Do.	400
182	„ Khair Khah	Do.	Daily	...
183	„ Kushful Akhbár	Do.	Weekly	150
184	„ Muin-ul-Mulk	Do.	Daily	...
185	„ Vakil Islam	Do.	Do.	...
186	„ Zabán	Do.	Monthly	...
	PERSIAN.			
187	The Iklil	Karáchi	Weekly	...
188	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
189	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
190	The Baroda Vatsal	Baroda	Weekly	1,000
191	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
192	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
193	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
194	„ Muin-ul-Islám	Do.	Do.	300
195	„ Prabhát	Hyderabad (Sind)	Do.	400
196	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
197	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
198	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* आ or á) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

PART I.—*Politics and the Public Administration.*

Alleged evil effects of British rule in India.

1. The *Pratod* (60), in its issue of the 7th May, observes:—It is the practice of the British Government to try to abolish the forms and rites of ordinary life, the religious notions and the patriotism of the people of newly-conquered provinces. It is also the aim of that Government to remove the objects that would remind the people of the greatness of their ancestors. The latter object led that Government to allow the MacDonnell Town Hall to be built on the site of the palace of Peshwa Báji Ráo, instead of making over the latter building to the heirs of the Peshwa, and to erect the District Judge's office on the spot, which was consecrated to the worship of the tutelary deities of Shiváji Maháráj after removing the old building which was standing on that spot. The *Pratod* then remarks that the condition of India under British rule is almost exactly the same as was that of the Gauls under the Roman Government as described by a certain writer, who asserts that the Gauls were much demoralized under the Roman Government, and were more injured than benefited by it, and adds:—Since the introduction of the unfortunate British rule, we have been gradually losing our good qualities. It seems to be the opinion of the educated Natives that we have been considerably benefited by English education and a knowledge of English arts and sciences, but looking from another point of view this impression is wrong. The religious bindings of the Natives have been loosened, leading them to commit acts that are improper from a religious point of view, their morality has degenerated, and, in short, they have lost all self-respect, pride of religion and patriotism. We are like the Gauls suffering excessive misery.

Disapproval of the proposal to give the Princes and Chiefs of India seats in the House of Lords.

2. The *Indian Spectator* (2), in its issue of the 6th May, writes:—The proposal to give the Princes and Chiefs of India seats in the House of Lords, which a writer in the *Nineteenth Century* makes, has the charm of novelty about it, but beyond that cannot lay much claim to support. We are not so sanguine as the writer is in hoping that the proposal would, if given effect to, "identify the interests of Great Britain and India," and draw them closer than they now are. The hopes of Young India do not seem to centre round the Feudatory Allies or dependents of the British Government; and to Her Majesty's subjects in this country it would be a matter of small concern, were the Chiefs with whom they have not to deal given a right to send representatives to the Lords. Secondly, we have to remember that there is a vast difference between the political and social status of the Peers of the United Kingdom and that of the Princes and Chiefs of India. The former are wealthy men, whose ancestors did mighty deeds, but who are losing their former hold on the common people, whilst the latter are *de facto* rulers of small and large kingdoms with present powers, rights and responsibilities of no common order. Not one of the latter can afford to leave his dominion without an adequate cause; and the luxury of a seat in the Hereditary Chamber can scarcely be considered an adequate cause or one likely to improve the condition of the people under the charge of the absentee ruler. Many of them are likely to think it a lowering of their status to become members of a House, which has long since ceased to have a final voice in the affairs of the country. If India is to be given any representation, it must be in the Commons, and not in a body destined, sooner or later, to be mended or ended. Mr. Dádábhái Naoroji's presence in the British Legislature will go a great way in showing the utility of, and in reconciling opinion in England to, a direct representation of India in the Legislature of the Empire. It would be good if the friends of this country and the promoters of a scheme for a federal union of "Greater Britain" paid attention to this aspect of the question; for no scheme for closely binding together the heterogeneous components of Her Majesty's dominions can claim to be perfect, which leaves India in the back ground. [The *Shri Shiváji* (80) of the 4th, the *Kaiser-e-Hind* (103) and the *Rást Goftár* (145) of the 6th, the *Rájyabhakta* (144) of the 8th, the *Svadesh Bandhu* (154) of the 9th, and the *Gujarát Darpan* (100) of the 10th May express similar sentiments.]

3. The *Mahrátta* (4), in its issue of the 6th May, writes:—A telegram to the Bombay dailies says that a writer in the current number of the *Nineteenth Century* suggests the idea that the Princes of India should be given a few seats in the House of Lords, with a view to extend its representative character. In the absence of the original article, it is very difficult to make any comments on the above suggestion. Generally we may, however, say that it can have no sympathy or support from the people of India, who do not so much care to have representatives in the House of Lords as in the House of Commons. The utility of the House of Lords is openly questioned even in England, and the Princes of India can do us no good by sitting in that House. In the first place, the Princes are little qualified to be the representatives of the people. Many of them are by birth and position so estranged from the common people as not to sufficiently appreciate the aspirations of the people of India. Secondly, even granting that they are the representatives of the people, they will be able to do no good to us by going into the House of Lords. Therefore, if the Princes are to be allowed any seats in the House of Lords along with a few representatives of the people in the House of Commons, we have nothing to urge against the proposal. But, if these Rájás being raised to the House of Lords are to be taken as the representatives of the people of India in Parliament, every intelligent Hindu would protest against such a policy or understanding. We refrain from making further remarks until we get the full text of the article that embodies this suggestion. [The *Kesari* (49), in its issue of the 8th May, expresses similar sentiments.]

4. The *Dnyán Prakásh* (13) of the 10th May, in its English columns, writes:—Nothing can be definitely said as yet, but we really think that the writer in the *Nineteenth Century*, who recommends that the Indian Princes and Chiefs should be given seats in the House of Lords, must have written his article simply for fun's sake. He perhaps wanted to tickle the Rájás and Chiefs in our country, and he did it. If the article in question be written only with these motives, no body need give heed to it; but if it is written by some one who meant to be serious, if the writer does really think that our Rájás and Princes if they go into the House of Lords will be instrumental in identifying the interests of Great Britain and India, we must contradict him. Our idea is that the writer comes forward with his proposal at this time with the view that the Rájás and Princes in the House of Lords would be a good instrument for counteracting the increasing influence of the Indian party in the House of Commons. O the wretched diplomacy of these John Bulls! [The same paper in its issue of the 7th May, in its vernacular columns, observes that the suggestion seems to be made with a view to counteract the work of India's advocates in Parliament; that the Princes and Chiefs will do harm instead of any good to India, as they have little sense to understand what political independence is, and what the welfare of even their own subjects consists in, and are ever desirous of self-adulation and gaining titles by flattering and feasting Englishmen.]

5. The *Arunodayă* (24), in its issue of the 6th May, says that the suggestion made in the English periodical for reserving some seats for the Native Princes in the House of Lords is made with a view to raise false hopes in the minds of the people of India, as it is quite improbable that the people of England will make the concession or the Native Princes would take advantage of it even if it were made, and that the idea of giving India a Parliamentary Government such as England has, which will be equally beneficial to England and India, and which will really please the Indians, will never enter into the heads of Englishmen.

6. The *Indu Prakásh* (15) of the 7th May, in its English columns, writes:—A writer in the *Nineteenth Century* suggests that Indian Princes should be given a seat in the House of Lords. The proposal is made with a view to identify the interests of Great Britain and India. The writer must be utterly in the dark, as regards the state and the relation of the Indian Princes to Her Majesty's Indian subjects; otherwise he could not have thought it worth his while to make such a ridiculous suggestion. The Indian subjects of Her Majesty have very little to do with Indian Princes, and the latter can in no sense be said at any time to represent Her Majesty's Indian subjects. If the

British public be inclined to give a voice to the Indian subjects in the British Parliament, it can only be in the House of Commons. It is Mr. Dádábhai and men like him that alone can really represent Indian interests. Even if there had been no other objection to give a seat to the Princes, their inability to do any good to the Indian subjects would have been a sufficient one. They will only serve to make the Great Ornament really ornamental.

Comments on "Budworth's" remarks in the *Indian Spectator* about the attitude of the Native Press towards Lord Lansdowne and His Excellency Lord Harris.

7. The *Gujaráti* (101) of the 6th May, in its English columns, writes:—Mr. Budworth, for whose friendliness and judicial turn of mind the *Indian Spectator* vouches in his usual patronising fashion, has written two letters to our contemporary on the defects of the Native Press and on the exchange compensation question. Whether Mr. Budworth is really judicial in his views, we do not find ourselves in a position to agree with the *Spectator*. The letters themselves are the best proof of what we say. We emphatically deny that the Native Press is engaged from day to day in denouncing and misrepresenting Lord Lansdowne and Lord Harris. Here Mr. Budworth is himself guilty of the very charge he lays at the door of the Native Papers which he has indiscriminately condemned. Neither the Native Press nor for the matter of that Mr. Budworth himself knows anything of the thousand and one questions that are said to engage the attention of Governors and Viceroys. In regard to these matters the outside public cannot go on drawing upon their imagination. If Governors and Viceroys do these and other things, it is but their duty to do so. They are paid more handsomely than any of the Colonial Governors, and their household expenditure is nearly equivalent to the magnificent salaries they are paid. We are not speaking here with reference to this or that Governor or Viceroy, but in the abstract. What is the test by which the Native Papers can judge of the success or failure of a Governor or Viceroy? We say by the important measures he is known to have initiated or assisted. With an officialized press in the secrets of Government no measure of real importance remains concealed from the public, and the Native Press is, therefore, quite justified in pronouncing its verdict upon the goodness or otherwise of any particular ruler in light of the facts known to the public. Suppose for the sake of argument a particular Governor or Viceroy is pronounced to be an utter failure even by a person who has full knowledge regarding all the details of his administrative work. Suppose further that he has blundered in as many important questions as Lord Lansdowne and Lord Harris are alleged to have done. Will Mr. Budworth refrain from exercising his judgment on the facts before him, simply because a century hence every bit of information would be available for pronouncing the final verdict? In our judgment Mr. Budworth's position is entirely erroneous. There is another question which we request him to answer in a thoroughly straightforward manner? Why was it that the same press which he condemns in a sweeping fashion did not denounce Lord Ripon and Lord Reay? Why is it that it does not denounce Lord Lawrence, Lord Canning, Lord Mayo, and Sir Mountstuart Elphinstone? Why is it that while Mr. Gladstone is respected and admired just as much in India as in England, Lord Salisbury is so little thought of? If Mr. Budworth is really impartial and judicial, let him calmly answer these questions, and his own answers will be the best refutation of his hasty and wholesale condemnation against the Native Press. If the Englishman is "patiently labouring in India," almost every mortal in this world including Native Editors and Publicists is doing the same thing in his own line, but without the infinite advantages which the Englishman enjoys in this country. We are sorry that even Mr. Budworth who calls himself a friend of Natives cannot view the present situation in the proper spirit, and it is certainly to be deplored that he should have indited letters which do injustice to the friendly sentiments he is said to entertain towards the Native community.

Mysterious tree-markings in Behar and Tirhoot.

8. In alluding to the mysterious tree-markings in Behar and Tirhoot that have caused great anxiety among the European residents of those districts, and to the versions placed upon them by the *Spectator* and Colonel Malleson as

portending political evils, and by Sir Antony Macdonald, the Lieutenant-Governor of Bengal, some other high officials and Sir Alfred Lyall, the late Lieutenant-Governor of the N.-W. Provinces, that these markings have purely a religious reference, the *Bombay Samáchár* (111), in its issue of the 10th May, says :—Nobody in India even dreams of a repetition of the Indian Mutiny of 1857, and the assurances conveyed by Sir Antony Macdonald, Sir Alfred Lyall and others are quite enough to drive away the groundless fears entertained in any quarters. The far-sighted authorities ought not, however, to remain satisfied with this much. It is not an unimportant occurrence that religious unrest should prevail on a large scale either in Behar or some other district, and European residents of those districts should be anxious about their safety and the security of their property, and it ought not to be quietly passed over. It is quite probable that the unrest among the people is attributable to their poverty and other causes that could be easily removed, and due attempts ought to be made by Government for their removal. It is also desirable that steps should be taken to create earnest regard and loving esteem between Natives and Europeans of those parts. These are the best measures to remove all fears.

Remarks on the conclusion arrived at by the Secretary of State for India as to the causes of the spread of Hindu-Muhammadan riots in India.

9. The *Gujarát Darpan* (100) of the 10th May, in its English columns, writes :—From the despatches which were sent by the several authorities including His Excellency Lord Harris, Messrs. Acworth, Vincent, General Budgen and others to the Home Government, the Secretary of State for India has come to a most unwarranted conclusion. He holds the newspapers, notably the Native Papers, responsible for the dissemination and wide-spreading of the riots: A riot breaks out in one corner of the country, the telegraph and the railway spread the information, and it is taken up by the partisan press and published in a highly coloured form. In arriving at this conclusion the Secretary, we are afraid, is committing the egregious error of overlooking or rather ignoring two circumstances, (1) that fresh news first appear in the Anglo-Indian papers, whose superior management and the unfailing resources of whose reporters enable them to anticipate or steal a march over their Native contemporaries, and (2) that the Anglo-Indian Press did not remain an altogether disinterested and impartial critic in the conflict as can be readily seen from the perusal of the accounts and the editorials in these papers and a comparison of the dates of these Anglo-Indian and Native Papers. The allusion to telegraph and railways has neither sense nor weight in it. A curse upon these sources of information is a curse upon western science and modern civilization. One need not curse them, because they spread news of riots. One might as well curse the very food which sustains life, simply because it may cause dyspepsia. What logic, forsooth!

Heads of Governments, Anglo-Indian Papers and Rájás like the Rája of Bhinga charged with fomenting race disturbances in India.

10. The *Mahrátta* (4), in its issue of the 6th May, writes :—It is a very sad indication of the times that those very persons upon whose patience, prudence and policy depends the preservation not only of internal but also of external peace should wish to rise in revolt against the people of the country and to inspire a feeling of distrust and hostility into the minds of the rulers. It is perhaps sadder to notice that they should be encouraged to indulge in such follies by those who by their position of trust and responsibility are naturally expected to understand such action better and having understood to prevent it earlier. It is quite obvious as to what persons or class of persons we refer to. The aristocracy of the country we look upon as the best and effective means of peace-preservation and the authorities that be as those best qualified to bridle the aristocracy in its ravings. But alas! the times have changed. Members of the aristocracy are fast coming up to preach sedition and spread disaffection in the country, and Governors, Governors General and others occupying responsible positions in the machinery of Government are openly approving or silently acquiescing in their wanton action. We draw the special attention of Lord Elgin, our Viceroy, to this danger and hope that he will do something by which his colleagues in Government and his Councillors may cease to encourage such follies. We fear Indian

politics are fast giving place to Indian economics, and the problem of peaceful and progressive administration is becoming more and more difficult than ever. Lord Lansdowne has left a legacy to Lord Elgin in the shape of several very difficult administrative problems which will tax the political genius of the latter to its utmost capacity, and amongst these is the very difficult question of bringing the classes and the masses to work together in imperial interests. By his currency policy Lord Lansdowne has created discontent amongst the masses which we extremely regret to find is daily increasing, owing to the culpable indifference of Government to the very vital question of the preservation and protection of agricultural cattle. While this discontent is deepening in the hearts of over eighty-five per cent. of our Indian populations, men like the Rája of Bhinga are fanning the latent fires of race antagonism, and making the preservation of public peace ever so difficult. Heads of Government like the autocratic Lord of our province are directly fomenting race disturbances, and Anglo-Indian Papers are by their silly writings alienating the sympathies of those who in a critical moment are likely to be of useful service. When Lord Lytton was the Satrap of the Empire things went from bad to worse. There were wars and famines, and had it not been for the expression of English public opinion, we might have had to go through a difficult ordeal. Better counsels, however, prevailed. Lord Lytton made up his mind to make room for a better man, and things very quietly settled down. Constitutional representation of our wants and wishes was substituted for the brutal vindication of our rights and wrongs. The Indian National Congress was established and a declaration of peace was thus made. There were, however, men like the Rája of Bhinga who thought that their occupation was gone, and smarting under the insult they began to preach sedition under the disguise of advice. Encouraged in their mischievous work by the well-meaning but ill-advised officials of Government, they declared open war against peace and progress, set up one class against the other and created a feeling of mutual distrust. The instinct of self-preservation, however, was too strong to allow legitimate national aspirations to prevail, and in the innocent cow they have now found successful means for mischief. Sir Sayad Ahmed having discovered the folly of opposing the tide of progress has now undertaken to help it by endeavouring to spread education amongst his co-religionists, but in doing so, he created a vacancy for competition by lesser lights like the Rája of Bhinga, who now shines as the leader of opposition. According to the Rája the congress is the platform of agitation and the cow-protection societies are the brutal force to support it. That the National Congress is an agitation is a truth, but that the cow-protection societies are the brutal force behind its back is a falsehood. Such a statement carries its own contradiction with it. Our view of the Rájá's position is that he writes his nonsense under the belief that such sensational writing would draw public attention to himself, and if there are fools in power amongst the ranks of the Anglo-Indians, he might through their help succeed in finding out openings for his children or relations, and secure for himself and his race an occupation that has gone. There is no power-seeking party among the Natives at all as the Rája says. There is no doubt a party in the nation which is making practical endeavours to strengthen the position of our alien rulers in the land by securing popular support and sympathy in its favour. It is a party that would prolong, if it cannot perpetuate, the British rule in India. The means to this end are the legitimate means of ventilating grievances and seeking their redress. The Rája is, therefore, evidently speaking without any sense of responsibility, when he insinuates that the party of progress was tampering with the army, but failed. Such insinuations are mean. They are a slur not only on the character of the members of the party, but also upon the loyalty of our Native armies. If the army comes to know that it can be maligned with impunity, it is quite possible it may be disaffected. The Rája forgets that it is very easy to set up the devil, but very difficult to control it. Rumours touching the cow have had their dangerous results and if Government must take care of one thing more than another they must see that no prejudices are put into the heads of the easily excitable martial races. Such care and caution are especially necessary when these races are becoming alive to their grievances—grievances which are like so many black spots on the British administration. Members of the military services have known that their exclusion from the higher ranks of the service is due to the distrust of Government, and to fan these feelings afresh is to commit an unpardonable offence against public peace. Natives have a special regard for members of the aristocracy and owing to their traditions it is likely that the ignorant may be misled. Unbridled utterances of such Rájás sap the foundations of the feelings of loyalty in Native breasts, and it would be an administrative error not to restrain these Rájás from talking such nonsense. We wish graduates did take up the role of public preachers in preference to the Rájás, for then we shall have a class of preachers whose interest is to see British rule prolonged. Rájás of the Rája of Bhinga type have the continuance of their properties guaranteed to them, and in the words of the Rája it is only the British Government that would continue honours to those who by their conduct have long forfeited the same. We are glad the Rája of Bhinga stands no chance of entering the imperial council with popular votes; for could he have done that he would have shown the worst specimen of a so-called public leader. The Rája does not certainly deserve the high position that his ancestors have left him, and with the poet we exclaim;

> Give power or place to none
> Who makes bad use of what he has won.

In conclusion, we would say that if Government ever puts its fingers on the cow-protection movement, it can never do so without burning them. It will then discover what is the true worth of these Rájás who now appear veiled in the lion's skin.

"Courtesy *vs.* Law" as regards Hindu-Muhammadan riots.

11. The same newspaper writes:—On the authority of the decision of the Madras High Court in the case of *Muthialu Chetti* vs. *Bapun Saib* (I. L. R., 2 Madras, 143) we, in our last issue, urged upon the attention of the local Government the necessity of embodying the principles laid down by the Madras High Court in a Government Resolution for the guidance of the executive officers in regard to the differences between Hindus and Muhammadans. The law is very clearly laid down in the above judgment of the High Court. The learned judges have unmistakably stated that (1) 'the Hindus have a legal right to pass with music by a mosque at all times *excepting* the hours of prayers, (2) that this exception is not due to the sacred character of any building generally, but to the obligation which the law imposes on all individuals to refrain from disturbing any assembly engaged in praying, (3) that it is the *first* duty of a Magistrate to protect the legal rights of any person or community, and for this purpose he must use all the means at his command, and even his personal influence, and lastly (4) that if the force available to him be not sufficient to suppress the apprehended riot *then* and *then alone* he would be justified in exercising the powers given to him by the Criminal Procedure Code in the extreme cases, and suspending *for the time being* the exercise of the private rights in the interests of public peace. Nothing can be more definite than this statement of law, and if the Bombay Government had insisted upon its executive authorities a strict observance of these principles, there would have been no room for complaint. The Queen's Proclamation of 1858 guarantees to us the enjoyment of our legal rights, and this assurance has been re-affirmed by Lord Lansdowne as the only sound policy for a foreign Government to pursue in such cases. The Government of Bombay was, therefore, bound to follow these principles of law and administrative policy in its resolution on the subject. Lord Harris and his Councillors do not, however, seem to accept these principles of law for the guidance of its executive officers. The Yeola resolution states that Government, as the last resort, would be compelled to stop music in the front of mosques and temples alike irrespective of the hours of praying; and lays much stress on the mutual good understanding between the two communities. From these observations, it is quite clear that Lord Harris and his advisers are not prepared to enforce the rules laid down by the Madras High Court, and we are led to believe that His Excellency attaches more importance to *mutual courtesy* in such cases than to the legal rules. The *Dnyánodayă* (12), a Missionary Anglo-Vernacular paper published in Bombay, remarks on the threatened riots at Poona andsupports the same view. It is, therefore, necessary to examine more carefully the principle

of conduct which our Christian contemporary has so charitably suggested. *Courtesy* and not law, we are told, should be our guiding principle in such cases, and it is mean and selfish to insist upon one's rights to annoy his neighbours. Our contemporary triumphantly asks "what if the tables were turned, and Muhammadans insisted on their music before some Hindu temple." Poor *Dnyánodayă!* We are only sorry for its ignorance! We were under the impression that a European missionary at least was in a position to better understand our manners and customs; but the remarks of our contemporary have dispelled that belief. Does not the *Dnyánodayă* know that the Hindus never object to the playing of music in front of their temples? And that as a matter of fact they are always courteous in their relations with others, the Muhammadans not excepted! If the playing of music is so small a matter, we may as well ask why should the Muhammadans insist on its stopping in front of their mosques. We are, therefore, quite unable to understand the logic of the *Dnyánodayă* and have no hesitation in stating that all its loud talk of courtesy is not only unmeaning, but positively misleading and mischievous, inasmuch as it encourages the Muhammadans, even when they have no legal rights, to put forward absurd and imaginary claims. If courtesy is the only principle that should regulate the conduct of Government officers in such cases, why should not the Muhammadans be prevented from taking their procession with music by a Hindu temple? Do not the Hindu gods and temples deserve to be respected? Perhaps not, from a missionary point of view! These are not, however, the only objections that can be urged against this new discovery by the advisers of Government. The courts of law have distinctly laid down that excepting the hours of prayers every one has a legal right to take any procession with music by a mosque or a temple. The principle is not to be found in the old Hindu or the Muhammadan law. But then it must be borne in mind that such cases are now mostly decided according to the principles of law enunciated by the English Courts, and that the present cannot be an exception to this rule. The Government is, therefore, bound to accept the rule of law affirmed by the Indian Courts, unless it is prepared to make a mess of the whole thing. For if the rule of law is once given up, what is there to guide the Government officials in such matters? We admit that it costs nothing to be courteous. But how is courtesy to be enforced? We have no desire to launch off here into a lecture on moral and legal duties; but any one who has the least knowledge of the elementary principles of jurisprudence can see that Government would be committing a gravest blunder, if it adopts this view. Courtesy is a moral duty and can be enforced only by moral sanctions. It is absurd, therefore, to invest the executive with powers to enforce it in favour of a particular community or individual. To-day it is question between Hindus and Muhammadans, but to-morrow it may be between the Muhammadans and the Anglo-Indians themselves on similar points of courtesy which it would be difficult to concede. And what would Lord Harris say to such claims? To us the matter appears to be plain and simple. Either the people have certain rights or not. If they have they ought to be enforced by a government that cares for its prestige, and prides itself upon the just and equal administration of law to all classes irrespective of creed or colour. If not, then it is equally incumbent upon Government to see that mere moral obligations or voluntary courtesies are not enforced by legal penalties as legal duties. If the Muhammadans wish to be courteously treated, they must be prepared to treat others in the same way and the question must be settled only by the mutual understanding of the two communities. Government can only enforce the legal rights and any attempt to go beyond them is simply dangerous. We cannot, therefore, approve of the doctrine that empowers the executive to enforce courtesy as a legal duty in any case. If the Government is not prepared to accept the ruling of the court that it is only at prayer times that music should not be played in front of a mosque, there remains only the general right claimed by every citizen to pass by the Queen's Road with or without music, and the only logical outcome of the position taken by Government is that the Hindus must be allowed to take their music past a mosque unless on ground of courtesy the communities come to an amicable understanding. Want of space prevent us from making further remarks on the attitude of the local Government this time. But what we have said above is, we think, sufficient to show the absurdity of the position taken by the advisers of Government, and we hope Lord Harris will perceive the unwisdom of enforcing moral obligations in favour of one or both the communities. We are not blind to the necessity and advisability of bringing about an amicable settlement of these questions by mutual courtesy; but so far as the duty of Government is concerned, we firmly believe that the only safe course for Government to follow in such cases is to make it known that it will strictly enforce the law, if the matter cannot be settled by mutual courtesy. If there is any chance of an amicable settlement, it can be effected only by such a declaration, and not by empowering the executive to enforce the rules of courtesy, a course, which, besides being illegal, is highly impolitic inasmuch as it is sure to breed discontent and disaffection by the high-handedness of the executive in authoritatively interfering in matters of a purely voluntary nature. We hope to revert to the discussion of the question in a future issue. [The *Kesari* (49), in its issue of the 8th May, expresses similar sentiments.]

Remarks on the question of increasing the Police force in Bombay.

12. The *Gujaráti* (101) of the 6th May, in its English columns, writes:—The Corporation requested the Indian Government to give them further time to consider the question of increasing the Police force in Bombay, and to everybody's surprise the authorities at Simla have chosen to treat the foremost municipality in India with the scantiest courtesy imaginable. The corporation have been informed that unless their answer reaches Government on the 7th instant, that is, on the very day on which the Corporation propose to discuss the matter, the consideration of the question will be proceeded with. This curt treatment is not worthy of the Supreme Government. Surely no imperial disaster is so imminent that the latter should show such indecent haste about the settlement of the question. There is something like international comity. There is similar comity between public bodies and between them and Government. In courts of justice lawyers obtain extension of time even in criminal cases, and we never expected Lord Elgin's Government to be so rigid and discourteous in dealing with the most important civic body in India. Wire-pullers are fairly entitled to congratulate themselves on this incident, and we wish them joy of it. [The *Hindi Punch* (41), in its issue of the same date, expresses somewhat similar sentiments.]

13. The *Native Opinion* (17) of the 10th May, in its English columns, writes:—What we do most bitterly regret is the attitude taken up by the Supreme Government in respect to the period necessary to explain an intricate question like the proposed increase in the Police charge. Again, the intricacy of the question, in addition to the fact that the Municipal Committee appointed to consider the same consisted of men having heavy responsibilities to discharge, should not have been grudged a longer interval so necessary to draw up a report thereon. But this apart, what must strike every fair-minded man as strange is that the same Government that once refused to sanction the Police Commissioner's proposals beyond a certain limit, consider, after the riots are over, that every proposal put forward by him should be quietly swallowed without a word of protest. Of course Government are all powerful, and, under the bludgeon clauses of the local Municipal Act, they may compel the Municipality to incur any expense, howsoever excessive, but that is no reason why a Corporate body should make no remonstrance. Government may have their own reasons to change their opinion, but the people have yet to be convinced of the validity of the said change. Even in England the military are called out to suppress civil riots, but in India our rulers now seem to have caught the idea that the Police should be able to meet *all* rioting, leaving the military to undertake the work of meeting a foreign foe only. On no other ground except this any fresh Police increase may be valid. But as between Mr. Vincent, the head of the Police, and the local Municipality, the Government ought to calmly consider how far the proposed increase is justified by actual events. We are afraid their position as an arbiter between the two parties they do not seem to realise and now they identify themselves with the Police as if their proposals were their own. We cannot afford to believe that the Municipality is less anxious for the safety of the town's people than the Police Commissioner, nor can one swallow the insidious supposition that the Bombay populace, which has been so long remark-

able for its peaceful and law-abiding habits, has at once grown so turbulent as to require an additional armed Police force to keep it in peace and harmony. Too much seems to be made of the Government Committee's recommendations even when one of them strongly opposed them. But those who favour these recommendations must remember that on the Municipal Committee, there are equally experienced and certainly more competent European gentlemen, and one of them is a Presidency Magistrate also, whose opposition to the said proposals does deserve a becoming consideration. We strongly wish Government had kept aloof from the meshes of this intricate controversy, so that their advice to both would have been more effective. But unfortunately for Government, they have thrown their weight into the wrong balance, and thus they are now in the position of a party to a question at issue, and not in that of a judge, which position they might well have maintained. The Municipal Committee's report on the question is now sent up to the higher powers, and they may now look to Lord Elgin only for a piece of justice which they so badly need. [The *Rájyabhakta* (144), the *Bombay Samáchár* (111) and the *Jám-e-Jamshed* (131) of the 9th May express somewhat similar sentiments.]

14. The *Dnyán Prakásh* (13) of the 10th May, in its English columns, writes:—The report of the Committee appointed by the Bombay Municipal Corporation is of course very well drawn and was adopted by a great majority, with only three or four dissentient votes. As was to be expected, the report strongly protests against the increase of the Police force. One of the speakers who opposed the adoption of the report in its entirety took objection to the language of paragraph 22 in the report. The *Times of India* of the 8th has also drawn particular attention of the Government to the "distinctly impertinent" paragraph. Nobody who is in his right mind has any reason to think that the Government of India should take any particular notice of the language used in this paragraph. The language is plain and invites the attention of the Government to the meaning conveyed in quite unequivocal terms. Is it certainly not an inconvenience to the Corporation that it should be made to pay a large amount to maintain a Police force without the right of protesting against any increase in the force, *i. e.*, an increase in the sum they have to pay? Is it not sheer injustice to the citizens of Bombay that their Municipality should be made to pay for the protection of their person and property? It is the prime duty of a government and not that of municipality to protect the persons and the property of their subjects. That duty has been thrusted upon the Bombay Corporation, and now it is proposed to make it pay more for an unnecessary increase in the Police force. The increase is proposed as a contingency for riots, &c. We are very glad that the Municipal Corporation Committee has quite lucidly exposed the utter insufficiency of the reasons advanced for the increase of the Police force. If the Government of Bombay want to increase the force, let them do it, without drawing upon the purse of the Corporation. The Corporation we are sure would not object to such an act on the part of the Government. In his speech Mr. Mehta quite ably met the several objections taken to some of the paragraphs in the report, and the majority of the members present were convinced that the report was in every way fit to be adopted, and sent to the Government of India. The Government of Bombay having insisted that the matter must end that day, it was proposed that the whole report be sent by telegraph to the Government of India. We hope that the liberal Government of Lord Elgin will give due attention to the prayers of the Corporation, and rescue it once for all from the golden incubus of these Police charges.

Remarks on the article contributed to the April number of the *Nineteenth Century* by the Rája of Bhinga on "cow-riots."

15. The *Sudhárak* (22), in its issue of the 7th May, gives short substance of the article recently contributed by the Rája of Bhinga to the *Nineteenth Century*, and informs the Rája that if his object in writing the article is to obstruct the attempts of the people of India for realising their just political and other aspirations, that object will not be fulfilled thereby, and that the Rája seems to have considered this as the easiest way of gaining publicity by a cheap method, but has thereby made himself a laughing stock, simply because he could hardly understand the difference between the two. [The *Praja Mitră* (142) of the 5th, and the *Kaiser-e-Hind* (103) and the *Hindustán* (128) of the 6th May also condemn the Rájá's contribution.]

Remarks on the recent amendments made in the Criminal Procedure Code.

16. The *Indian Spectator* (2), in its issue of the 6th May, writes :—The last sessions of the Supreme Legislative Council has considerably modified our criminal law, the most important changes being those which have altered the law regarding "riots" and "unlawful assemblies," and that regarding criminal misappropriations, embezzlements and falsifications of accounts by clerks or other servants. The latter change has been welcomed by the public, its necessity having been shown by the decisions of the High Courts of Calcutta and Bombay, in cases which the public cannot yet have forgotten. A colossal fraud of the same sort came to light lately in the "De Silva case," in which, however, the accused did not escape scotfree, being convicted of having misappropriated a small sum which the evidence clearly showed he had received and not shown in the accounts. But the three years' rigorous imprisonment which De Silva has got is considered to be inadequate, probably because it has not been found possible, under the present law, to bring home against him the guilt he had confessed of having misappropriated five or six lákhs. In all these cases the accused escaped punishment, simply because no precise dates could be proved, on which they had misappropriated the sums they received on behalf of their employers. This unsatisfactory state of things has now been remedied, and dishonest clerks will no longer find their work an easy one. Mere falsification of accounts has also been rendered a crime, and, we believe, wisely so. We cannot, however, extend the same approval to the Bill which has cast upon the general public the duty of giving information, under penalty of imprisonment, of the intention to commit the offence of "rioting" or "unlawful assembly." We are inclined to think that this change will, instead of making riots less frequent, place one more means of tyranny into the hands of overzealous officers, at least such of them as show greater ardour and industry in prosecuting people after riots have been committed than in anticipating or preventing them. That the law will not be allowed to remain a dead letter is evident from the remarks in the Council of the Member in charge of the Bill, and of the Lieutenant-Governor of Bengal, who said that he expected every responsible Government servant to try to give it as much effect as possible. That means that persons who, knowing that a riot is likely to be committed, omit, through terror or scepticism or business, to give information thereof, shall be liable to punishment, which seems hard enough, considering that it is primarily the duty of the guardians of the peace to watch the fumes of discord, which never are wholly invisible before they burst into an open conflagration. Of course, he who, knowingly and intentionally, keeps the information to himself, with a view to further unlawful assemblings, should be punished ; but, then, provision existed, under the old law, for bringing such persons under its clutches. This seems to have escaped the notice of those who welcome the Bill as one directed against those "who make a living by stirring up strife and race-hatred." Secondly, the professional agitator, as such, hardly exists in India. One would think that the best way of putting him down, if he at all exists, is to let there remain no cause for popular discontent ; for a happy and contented people never give countenance to professional agitators, much less do they rise against peace, order and good government. Of the minor changes made, only one deserves special mention. It relates to the reading of judgments. By the law, as it stood, the Judges had to read the whole judgment to the accused when convicted. But as the Honourable Sir A. Miller said, and Sir A. MacDonnel agreed, the rule was honoured more in the breach than in the observance, the usual practice being to pronounce the sentence first and to write the judgment at leisure afterwards. Whether, however, this practice will be put an end to by the new provision, may be safely doubted, for it only legalizes the giving a general summary of the judgment, either by the Judge himself or by some one delegated by him. It no way furnishes a guarantee against writing judgment after the sentence has been pronounced.

Alleged movements of Hindus in connection with cow-protection societies.

17. A correspondent of the *Káside Mumbái* (136), in its issue of the 9th May, observes :—It is said that the persons connected with cow-protection societies are contemplating every possible measure to prevent the slaughter of cows. They contrive to buy the cows likely to be slaughtered

for Muhammadans and the Commissariat Department, and exhort Hindu Jamindárs not to give their Muhammadan brethren an opportunity to purchase cows for slaughter. The Supreme Government is trying its best to restore peace between the Hindus and Muhammadans, but the Hindus still stick to this objectionable procedure of annoying Muhammadans which they have been following for the last few years. It is to be hoped that Government which is aware of this conduct of the Hindus will take due steps in the matter.

Remarks on the way in which the cost of the punitive police force at Yeola is to be realised.

18. The *Mahrátta* (4), in its issue of the 6th May, writes:—The Yeola Hindus seem to be doomed to unfair treatment in all matters at the hands of the local Government. The cost of the punitive police imposed upon the town is Rs. 18,169-4-5, and this is to be realised from persons liable to pay the ordinary house-tax. Now there are 3,800 taxable houses in Yeola, of which 2,800 belong to the Hindus and only 1,000 to the Muhammadans. This causes an inequality in the levy of the tax. But this is not the only source of inequality. The Hindus at Yeola are a well-to-do people, and they pay Rs. 6,100 as house-tax, while the Muhammadans only pay Rs. 1,100. If the cost of the punitive police is to be realised in the same way, it is obvious that the Hindus will have to pay six-sevenths of the total expenditure, while the Muhammadans will only pay one-seventh. We do not know if His Excellency's attention was drawn to these facts before the resolution regarding the distribution of the cost of the punitive police was framed. But if it was, we may fairly charge the local Government with deliberately imposing a heavier tax upon the Hindus. It is, to say the least, highly arbitrary to make the Hindus pay a greater portion of the cost of the police, although as a matter of fact they were not the aggressors. The police has had already its share in oppressing the Hindus, but the Government did not perhaps think that it had fully contributed its quota, which it seems to have now done. It is, indeed, surprising that the Supreme Government should not yet take any notice of these several acts of oppression and injustice in this case. [The *Dnyán Prakásh* (13) and the *Indu Prakásh* (15) of the 7th May express similar sentiments.]

19. The *Native Opinion* (17) of the 10th May, in its English columns, writes:—Our fears on the question of an unequal incidence of this tax on the people of Yeola are now fully realised. According to our contemporary of the *Mahrátta*, the number of taxable houses in that town is 3,800 out of which 2,800 belong to the Hindus, and only 1,000 to the Muhammadans. Thus the Hindus will have to contribute nearly three-fourths of the penalty, while the Muhammadans only one-fourth. As to the unsuitability of this, we did point out to Government that the imposition of some octroi duty would be a far more preferable way to realise the said sum than the one preferred, because the latter is more likely to perpetuate heart-burning than any possible octroi. In the latter the field of operation would have been more extensive, so that all ground of heart-burning would have been removed. In regard to riots, the Yeola Hindus have never been the aggressors, and yet practically the incidence of the tax indirectly attempts to make them so. This was an avoidable mode, and we deplore it all the more, because there being some other way for realising the money, Government did fix upon the same as the only preferable mode of realising the money-penalty.

His Excellency Lord Harris at the opening ceremony of the Hindu Gymkhana in Bombay.

20. The *Indu Prakásh* (15) of the 7th May, in its English columns, writes:—The opening ceremony of the Hindu Gymkhana Institution was performed by His Excellency Lord Harris last Saturday at his flying visit to Bombay. The address given by Lord Harris on the occasion was characteristic and interesting. His Excellency deprecated the existence of numerous small cricket clubs, which exist in this city, and advised that they should all be united under the œgis of the Institution. There is a fund of practical common sense in this advice. When will our people learn to appreciate the value of the old saying that unity is strength? As in other departments of human activity, so in sports, nothing conduces so much to potential energy as unity. Having had an almost world-wide experience of at least one branch of out-door games, *viz.*, cricket, His Excel-

lency's suggestion will, we hope, command the respect which is its due. His Excellency then touched on the importance of engaging the services of "professionals" as teachers of cricket particularly; and in support of his statement adduced the excellence of English and Australian Cricketers which, he said, was mainly the consequence of such teaching. Here, too, His Excellency's words have the weight of authority; but it is to be hoped that in carrying out the suggestion, the Gymkhana authorities will not restrict the employment of "professionals" to one branch of out-door games only. Why should we not have "professionals" for lawn-tennis and badminton also? Much of course will depend on the funds at the command of the Committee. Lastly, Lord Harris spoke of the subject which has lately received much attention in certain circles, *viz.*, the desirability of making physical education compulsory in connection with schools and colleges and of organizing a system, whereby the proficiency in it may be properly appraised as between one student and another, as is done in other branches of education. His Excellency does not approve of making physical education compulsory; this is rather disappointing. We venture to think that His Excellency missed the point, for so long as general or even primary education is not made compulsory in this country, it is premature to expect that physical education would be made so. The object of those who desired to see physical education advance must rather be that the authorities might devise means to encourage it by taking a personal interest in the matter than that it should receive the sanction of law. With respect to the last point, His Lordship said that even in England where the necessity for organising such a system had been recognized, eminent physicians and other scientists had hitherto failed to arrive at anything definite. It was, therefore, obviously hopeless that in the short period of the tenure of office that now remained at his disposal, anything could be done in that direction, although he would be extremely delighted to do so.

21. Referring to the same speech the *Kesari* (49), in its issue of the 8th May, observes:—Physical education has been receiving encouragement under the régime of His Excellency Lord Harris, and everybody must admit that this trait of His Lordship's administration ought to be copied by all. The only thing to be regretted is that His Excellency does not show in the disposal of his official work either in the Legislative Council or the Council Hall of the Secretariat that cleverness which he displays in the cricket field. We know we shall be asked by "Budworth" and other sympathisers with His Excellency the question "is there a perfect man in this world?"

22. The *Bombay Samáchár* (111), in its issue of the 8th May, expresses a hope that the members of the Hindu Gymkhana will take up the suggestions made by His Excellency Lord Harris in his speech at the opening of the Gymkhana for amalgamating small athletic clubs and absorbing them into the Gymkhana, and for receiving instruction in cricket, and such other games by engaging the services of a professional cricketer, approves of the sentiment expressed by His Excellency that just as the love of athletics cannot be cultivated by mere compulsion, it is also difficult to cultivate it without due encouragement from different quarters, but says it cannot accept the explanation given by His Excellency for his having declined to receive the deputation of the Hindus which wished to wait upon him for the purpose of asking for a piece of ground for the Gymkhana, and adds:—It appears from what His Excellency said that he seems to undervalue the necessity and importance of a deputation. It is a well-known fact that some objects can be more easily secured from Government by deputations waiting on them than by correspondence which sometimes gets prolonged and complicated owing to the subtle language employed therein. When people are disappointed at their written petitions not succeeding they feel a peculiar pleasure in conversing directly with His Excellency the Governor whom they consider their *mábáp*, no matter whatever may be the result of their request. At present people get few opportunities to come into personal contact with Governors, and far-sighted administrators ought to be eager to embrace opportunities for personal contact. Deputation is one of the ways to bring the rulers and the ruled in closer contact, and ought not to be discouraged.

23. The same newspaper, in its issue of the 9th May, observes :—The familiar manner in which His Excellency Lord Harris spoke in reply to the vote of thanks proposed by the Honourable Mr. Javerilál Umiáshankar Yájnik for His Excellency having kindly presided at the opening ceremony of the Hindu Gymkhana, bespoke a commendable trait in His Excellency, but we do not think His Excellency appropriately used the word "attack" when he said that Mr. Javerilál sometimes attacked him in the Council, as they are not on the same footing in the Council. The former occupies the high position of a ruler being the representative of Her Majesty the Queen, and the latter is a mere subject and a representative of the people. We do not think His Excellency is opposed to the interpellations made by the Honourable Mr. Javerilál in the Council. Unfortunately, as the administration of the country is carried on in such a way as to give rise to frequent complaints on the part of the people, and, moreover, the meetings of the local Legislative Council are held occasionally, members like the Honourable Mr. Javerilál ought to be encouraged in their desire to represent public grievances. It is the interest of Government not to allow grievances to remain unheard of, and those who bring them to light are the well-wishers of both Government and the people. If His Excellency has used the word "attack" without meaning its ordinary sense, we praise him for his witticism and would beg leave to say that if he had carried on the administration in the same candid manner and at the same time sympathised with the people, he would have made a successful Governor; but, unfortunately, in his administrative capacity His Excellency has exhibited different characteristics and has proved the most unpopular Governor.

Praise of the Honourable Sir Charles Sargent, Chief Justice of the Bombay High Court.

24. Referring to the departure for England on leave of the Honourable Sir Charles Sargent, Chief Justice of the Bombay High Court, the *Native Opinion* (17), in its issue of the 6th May, highly praises His Lordship for his exemplary patience in calmly hearing both sides of a case, and for impartiality and straightforwardness, says that considering His Lordship's age, his energy and activity are so great that the same could hardly be found even in young members of the Bar, and that the entire public on this side wish him a pleasant voyage and early return to India.

Hindu Government officials and the Hindus.

25. In alluding to the orders issued by the City Magistrate of Poona in connection with the *pálkhi* procession of the idol of Dulya Máruti in Ganesh Peth, the *Pratod* (69), in its issue of the 7th May, says :—The Hindus ought never to expect that a Hindu officer of Government will prove of any use to them. There is a probability, however, of these officials deceiving the people, as they have sold themselves to Government. European officials are proud of their countrymen, and have not sold their liberty to Government. This is the reason why European murderers are declared not guilty. If by rare accident Russia invades India and conquers the British, the Native officials will at once praise the Russians through a desire to better their circumstances, as they have been accustomed for generations past to sell their country to foreigners. The well-educated sell themselves to Government by entering its service, and this has weakened the party that fights with Government for the rights of the public. There are a few educated persons on the side of this party, but they are devoid of the requisite spirit, and a large number of the people are afraid of a European. Unless there appear rudely forward and courageous people, the popular party will not gather strength, and until the popular party becomes strong Government will not grant redress of popular grievances.

Remarks on the conduct of Mr. J. M. Campbell, Collector of Bombay, by the Honourable Mr. P. M. Mehta in his speech on the proposed increase in the Police of Bombay.

26. In alluding to the attack on Mr. J. M. Campbell, Collector of Bombay, to the effect that actions such as those of Mr. Campbell might create the impression that Government was sowing seeds of dissentions among Hindus and Muhammadans, so that it might be easy to rule them, and that Mr. Campbell hated Pársis, Hindus and Muhammadans, made by the Honourable Mr. P. M. Mehta in his speech at a monthly meeting of the Municipa

Corporation of Bombay, held on the 7th instant, the *Bombay Samáchár* (111), in its issue of the 11th May, says:—The Honourable Mr. Mehta does not alone complain against Mr. Campbell; the well-informed portion of the people of Bombay as well complain of his inimical feelings towards the Natives, and Government has to give them a reply. In different parts of the country, Anglo-Indian newspapers in certain matters side with one community or another and try to set it against another, and this conduct of theirs is likely to lead to serious results; and in order to check these papers from their reckless course, a severe notice ought to be taken of what has been found fault with in Mr. Campbell's conduct. It is to be hoped that His Excellency Lord Harris' administration will not fail to give complete satisfaction to the people.

An open letter to Mr. J. M. Campbell, Collector of Customs, Bombay.

27. A correspondent of the *Jám-e-Jamshed* (131), in its issue of the 12th May, writes an open letter to Mr. J. M. Campbell, Collector of Bombay, which states:—It is to be regretted that you should wish to exclude educated Natives from responsible posts. It is curious that you should not profit by the experience obtained by you in preparing the Gazetteer, and ignoring history and all political principles, should take up the cudgels against the educated Natives in all matters. You should bear in mind that the seeds of education have been sown so deep in India that all your efforts and those of a few others of your views to keep Natives backward will go in vain. You seem to be an advocate of the policy of "India for Englishmen only," which the educated Natives can never approve of. The strong one-sided evidence given by you before the Public Service Commission shows how far you were desirous of excluding Natives from Government service; but I believe that if you were to read the same to-day, you would perhaps admit your mistake. Recently you have made yourself more unpopular by assuming an antagonistic attitude towards educated Natives for no special reasons, in the report of the Committee appointed by Government in connection with the local Police. The strong Native public opinion against the unjust remarks made by you last month against educated Natives will show you the progress in education and intelligence made by India. In your evidence before the Public Service Commission, you strongly advocated the Statutory Civil Service and exclusion of the Natives from the Indian Civil Service, and expressed yourself as opposed to Native political advancement. Several educated Native Diváns of Native States have shown how ably can Natives discharge high administrative duties, and yet you blamed educated Natives for not originating any important administrative improvement. But even if your contention were admitted, it may be remarked that Natives had no sufficient opportunities. You seem to have great respect for some of your educated Native friends like the late Pandit Bhagvánlál Indarji and Dr. R. G. Bhándárkar. This is so perhaps because they have had little to do with Native political movements. You seem to be of the opinion that people ought not to raise their voice against any grievances and ought to remain humble and satisfied with whatever favours are shown to them by Government. Why don't you move the University Senate of which you are an old member to close all High Schools and Colleges in the Presidency against Natives. Are you afraid of being opposed by the Honourables Messrs. Mehta, Yájnik, Sayáni and Setalvad, and Dr. Bahádurji and others? Why don't you address Government and get the Press Act of 1878 revived, so that the Native Press may be gagged, mill-hands may not be excited and there may be no more riots? I apologise to you for writing so frankly. I know you sympathise with illiterate Natives and your Native subordinates and their families and occasionally give them pecuniary assistance, and you respect Native manners, customs and practices when you visit their places of worship.

Mr. Edgerley as Private Secretary to His Excellency the Governor of Bombay.

28. The *Hindustán* (128), in its issue of the 5th May, observes:—The administration of His Excellency Lord Harris has been unsuccessful mainly because His Excellency was not properly guided by Sir Charles Pritchard and Sir Raymond West and Secretaries Messrs. Lee-Warner and Edgerley. People expected a great deal from Sir Raymond West as he had made a good impression on them, when he was on the Bench of the High

Court, but he changed his policy after he was raised to the Council, and failed to give satisfaction to the people in his new office. Sir Charles Pritchard and Mr. Lee-Warner could have done much good to the people, but they are opposed to the interests of the Natives. Mr. Edgerley, the Private Secretary to His Excellency, is deadly opposed to the advancement of the Natives and has not been able to give good advice to His Excellency in regard to Natives within the last five years, for which he has been in his present office. It is believed that he had a hand, more or less, in several unpleasant events that have taken place under the régime of His Excellency Lord Harris, and the Natives are glad that he has gone on leave to England, and wish that on his return from England he would be appointed to some other post. Mr. Heaton has been appointed to act for Mr. Edgerley. He had once acted as an Under Secretary and the appointment of Mr. Hill as Under Secretary in supersession of him had caused some surprise. He is, however, thoroughly conservative in his views. At present the Presidency has been fortunate in getting good Councillors like the Honourable Mr. Birdwood and the Honourable Mr. Trevor and a good Secretary like Mr. Whitworth. It is to be hoped that Mr. Heaton will give good advice to His Excellency.

Remarks on the Revision Settlement of the Sindkhed Táluka of the Khándesh District.

29. Under the heading, "The Sindkhed Revision Settlement—a reversal of sound principles," the *Kaiser-e-Hind* (103), in its issue of the 6th May, observes:—We cannot but regret to say that the perusal of papers in connection with this revision settlement has left a painful impression upon us. They indicate a departure from sound principles governing the assessment of land which has of late been exhibited in various revision settlement operations, but which is fraught with serious results on the condition of the peasantry. There is perhaps no question of greater importance to the people of this Presidency at the present day than this. Of late years villages are grouped to bring about what is called uniformity. The result is that villages containing lands of unequal fertility, and showing great variety in regard to situation and communications are placed under one group, having a maximum rate which is applicable to all. We may illustrate this by what is done in the Sindkhed revision. This táluka comprises 166 villages. Under the old settlement these villages were divided into nine groups with the maximum dry crop rates varying from Rs. 2-8-0 to Re. 1-4-0. In the revision settlement we notice that the nine old groups give place to only three groups. The new group I comprises 115, out of a total of 166, villages in the táluka assessed at the maximum rate of Rs. 2-12-0. It contains 48 villages of the old Group I heretofore assessed at the maximum rate of Rs. 2-8-0, 30 villages of the old Group II with a maximum rate of Rs. 2-4-0, 35 villages of the old Group III with a rate of Rs. 2-2-0, and 2 villages out of 6 in the old Group IV with a rate of Rs. 2-0-0. The most to suffer by the new grouping are the villages in the old Group IV and next to them those in the Groups III and II in succession. We may well look to the revenue authorities for remedying such inequalities or insisting on reasonable grounds to justify the sudden and summary conversion of the nine old groups into three new groups. But the revenue authorities would seem to lend a feeble help in the matter. It is evident that much of the good effect of this guiding principle of the nearness of the villages to the Tápti River has to be discounted or qualified by reason of their liability to inundation and consequent loss of crops—by no means an unusual feature of their position. Again, an important consideration affecting the position and quality of the soil of the villages lying in the Tápti Valley, and those on the undulating ground south of the Tápti Valley is omitted. The villages lying on the south bank of the river and on either side of its tributary as those in the old Virdel Táluka contain soil which is the best in the district, but in the villages immediately adjoining and to the south of those placed in the first group, the soil is inferior, the supply of water indifferent, and a large area of land lying uncultivated. But the Government resolution says "the quality of the soil is a factor which is not now recognised in grouping!" This means that villages having rich and poor lands are to be placed under the same maximum rate. Coming now to their rating, we find that Government adopted the recommendation of Mr. Fleet for the higher rate of Rs. 2-12-0 for the villages in the first group, having regard, they

observe, to the condition and prospects of the táluka. Now, what are the prospects before the táluka? Among other things Mr. Fleet says that "should the proposed railway to connect Surat with Jalgaon be really constructed, it will provide the táluka with another outlet of the most important kind, and confer on it an advantage which has not yet been taken into account at all, and which will come fully into enjoyment long before the expiration of the term of resettlement. Here it may be remarked that nothing can be more unfair than to enhance the Government demand on a body of pesantry on prospects of which the most that may be said is that they are yet remote if not castles in the air. Who knows when the projected railway will be made and put into working order? But amidst all the uncertainty that hangs over the railway project this much is certain that the cultivators of this part of Khándesh are to pay a maximum rate which is higher by 2 annas than the rate that is warranted, simply because one day a railway will be brought to their doors! In this connection, however, one point at least is deserving of notice and that is that the class of cultivators with which Government have to deal in this part of Khándesh are not *kunbis* but *mahárs* and *bhils*, who constitute the bulk of the population. As cultivators these people are characterised by a want of energy, a love of idleness, improvidence and an extreme general addiction to drinking. That such people do not deserve to be sacrificed on the rock of uniformity of position, but claim a much different treatment is plainly made out in these papers.

Grievances of traders in country tobacco in Bombay.

30. The *Gujaráti* (101) of the 6th May, in its English columns, writes:—The grievances of traders in tobacco in Bombay do not stand the chance of being soon redressed in spite of the endeavours that are being made on their behalf. One Vithoba Sakhárám has already represented his grievance to His Excellency in a petition a copy of which has been sent to us. He is a known trader of established repute and says that although those who applied for licenses after him have succeeded in their object, he has been refused a license for the last six years for no adequate reason. Our contemporary of the local *Gazette*, who has kindly espoused the cause of the suffering traders has, we are glad, given publicity to another petition. Here the grievance is certainly a glaring one. The petitioner prosecuted his English studies up to the Fourth Standard and then joined his father's business. The latter, who was a licensed vendor of tobacco for nearly twenty years, died two months ago, and the poor son is curtly told that his father's license cannot be transferred to his name. Cannot the Tobacco Department afford to be a little more sympathetic in dealing with poor men who look to it for their bread? Congresswallas are noisy and selfish agitators, and therefore deserve no sympathy. Are the poor for whom Government profess to be so solicitous more fortunate in the treatment they receive? We are glad Sir William Wedderburn has brought the grievances of the sufferers to the notice of the Secretary of State, and it is to be hoped his questions in Parliament will accomplish wha a series of petitions to the local authorities have failed to achieve during the last twenty years.

Alleged compulsory use of new bags every time salt is purchased for export and consequent rise in the price of salt.

31. The *Native Opinion* (17) of the 6th May, in its English columns, writes:—As if people's misery owing to a heavy salt duty was not sufficiently keen, a petty but new tyranny is said to have just come into existence. Good condition may serve for a good excuse, but surely, in the absence of any written orders, why need the salt-traders be asked to use *new* bags every time they go to purchase salt for export. One can understand prohibiting the use of *dirty* or out of repair bags. Indeed asking every reasonable repair is not much, but the insistance on the use of new bags on every possible occasion means proportionately higher prices of salt. Ours is a *mábáp* Government, and certainly it must control its over-anxiety, which, instead of doing any palpable good, only adds to the bulk of a people's grievances. But this is not the only grievance. In Southern Konkan, fancy prices are asked for salt during the monsoons. If salt is a Government monopoly, why should it not keep a store of its own at Ratnágiri and supply the poor at comparatively reduced prices? Will not Government remove this misery?

Alleged partiality shown to European offenders by European juries.

32. The *Gujaráti* (101), in its issue of the 6th May, under the heading "European *vs.* Native—mockery in the name of justice," observes :—The system of trial by jury is a valuable boon, but it is to be regretted that European juries should be very prone to shield European offenders. Two fresh cases recently decided by the Bombay and Allahabad High Courts have given rise to much adverse criticism amongst Natives as well as Europeans. The case of F. A. Miller, who was charged with having committed an outrage on a Native female named Narbada near the Sakári station on the Bengal-Nagpur Railway, was tried by the Honourable Mr. Justice Farran and a common jury at the Bombay High Court. The case for the prosecution was very strong, and the Honourable Judge in summing up the case distinctly expressed his opinion that the accused was guilty, but the jury which consisted mainly of Europeans returned a verdict of not guilty and he was acquitted. Here is a glaring instance of miscarriage of justice. The case of Gunner Roffe charged with committing the murder of a fakir and acquitted by the Allahabad High Court is still more surprising. The case for the prosecution clearly showed that the accused in a fit of anger shot down the fakir and the Judge in summing up the case condemned the conduct of the accused in such strong language that it was expected that the jury would return a verdict of guilty, but it being entirely composed of Europeans returned a verdict in favour of the accused. The jury seems to have disbelieved the Native witnesses. The *Pioneer* also has raised its voice against the miscarriage of justice in this case. It expresses a fear that such glaring miscarriage of justice will encourage hot-tempered Europeans to commit murders of Natives. [The *Praja Mitră* (142) of the 5th, the *Kaiser-e-Hind* (103), the *Rást Goftár* (145), the *Gujarát Mitră* (102) and the *Hindustán* (128) of the 6th, the *Rájyabhakta* (144) and the *Praja Pokár* (143) of the 8th, and the *Deshi Mitră* (119) and the *Broach Samáchár* (113) of the 10th May express somewhat similar sentiments.]

Remarks on the sentence passed on Rev. Mr. A. W. Prautch in the Opium Contractor's defamation case.

33. The *Dnyánodayă* (12) of the 10th May, in its English columns, writes :—As the *Bombay Guardian* defamation case is still in process of hearing we do not feel it proper to make any comments. The case against Rev. A. W. Prautch has, however, been heard and he has been sentenced by Judge Cooper to a fine of Rs. 201, and in default a month's simple imprisonment. Mr. Prautch very rightly refused to pay the fine, and he is, therefore, spending a month in the House of Correction. We do not presume to understand all the technicalities of the law, but we cannot see why the plea of good faith was not allowed. Mr. Prautch may not have been wise in depending so fully on the evidence of Amumia, but it is evident that he thought the evidence sufficient, corroborated by what he himself saw, to demand that the Government should investigate what seemed an illegal sale of opium. Whatever the Court may say, however, about Mr. Prautch's good faith, he is at any rate proving it to the world by preferring prison to the payment of the fine, which he could easily have done himself, or through friends. It was not malice against the Inspector of Opium that led Mr. Prautch to make the charge of conniving at illegal sales, as the evidence proves, but a sincere desire to stop an illegal and harmful sale of the drug. His zeal might have been more tempered with judgment, but his sincerity and good faith are undoubted, and the protest which he is now making by his voluntary imprisonment will we doubt not end in the good of the cause, which all good people have at heart, the restriction of the use of demoralizing drugs.

Comments on the acquittal of the accused in the Anchalgaon Digar dacoity case by the Sessions Judge of Dhulia.

34. A correspondent, writing from Páchora to the *Khándesh Vaibhav* (51) of the 4th May, says that it is surprising that the accused in the Anchalgaon Digar dacoity case, who were considered by people, who had reliable information of the dacoity, to be the real offenders, should have been acquitted by the Sessions Court at Dhulia for want of sufficient evidence or on technical grounds, that such acquittals are likely to encourage bad characters in their nefarious practices, that it is not good that a Judge should be always suspicious about the evidence adduced by the Police, because a few of their class may have misused their power in some

other cases, and that the people of Páchora do not now enjoy due security of life and property, and are under constant fear of dacoits who attack their houses and persons in broad daylight and deprive them of their valuables.

A complaint against the Customs authorities at Karáchi for levying import duties on gold and silver ornaments not intended for sale.

35. The *Prajá Mitrá* (142), in its issue of the 5th May, complains that import duties are levied at the Karáchi Customs House on gold and silver ornaments not worn by passengers and carried in their luggage for their own use, if they look new, and says that this is not fair as the duties are leviable on articles of merchandise only.

A complaint in connection with appointments and promotions in the Revenue Department, Hyderabad, Sind.

36. One Mr. C. D. Advani, writing to the *Phœnix* (5), in its issue of the 5th May, says:—I fail to see the principle on which appointments and promotions in the Revenue Department, Hyderabad, Sind, are regulated. The instances which I give below are indicative of the policy which the local officers have been sedulously pursuing for many years past. Mr. Minyan Abubaker who has only, and recently too, passed the Public Service Test in Sindhi, and who is a raw and inexperienced young man in the department, has got a lift of Rs. 20 at once, and the post of Rs. 30 vacated by him has been filled by his brother Mr. Usman who has also passed the same examination in English. I can assure you, Sir, that there are many Hindus who have passed both the University School Final and the Matriculation Examinations, and many who have passed both the Matriculation and the Public Service Tests, and who are yet either serving in the department as candidates or are starving at home. Poor men! Sheer injustice! Where is that justice for which the British Ráj has been characterized? Should not the eyes of Mr. James be opened to this act of sheer injustice? Are we not well warranted in saying that dust has been thrown into Mr. James' eyes in broad daylight? I can, Sir, point out several such instances in which the merits of persons have been ignored and a great weight attached to Islamism *walad* Influence.

Frequency of thefts, highway robberies and dacoities in the Khándesh District and its causes.

37. The *Khándesh Vaibhav* (51), in its issue of the 4th May, says that thefts, highway robberies and dacoities have been of frequent occurrence in the Khándesh District during the last three years partly owing to the stringent forest laws which have prevented Bhils and other hill-tribes from appropriating forest produce which they formerly enjoyed, and partly to neglect of duty on the part of Mr. Davies, Superintendent of Police, who spends almost the whole year in hunting by the sides of the Sátpuda Hills, which has made his subordinates very remiss in the discharge of their respective duties.

A request to the Police Commissioner, Bombay, to prohibit children from bathing in the sea.

38. In alluding to the drowning of three Gháti boys while bathing in the sea at Bombay on the 6th instant, the *Bombay Samáchár* (111), in its issue of the 8th May, observes:—It is the duty of a coroner's jury not only to deliver a verdict as to the immediate cause of an accidental death, but also to suggest, when practicable, remedies to prevent such accidents in future. The responsibility of allowing children of twelve years and under to bathe alone in the sea rests not only on their parents but also on the Police. The Police Commissioner ought to issue orders, if none have already been given, preventing children from bathing in the sea.

Quarrels between Bráhmins employed at the temple of Vithoba at Pandharpur in the service of the idol and the annoyance and disappointment caused to the devotees of the idol.

39. The *Kalpataru* (46), in its issue of the 6th May, says that the large number of devotees of the god Vithoba of Pandharpur, one of the important holy places in India, are greatly disappointed and grieved to find that owing to quarrels between *Badvás* and *Sevádháris* (Bráhmins employed at the temple in the service of the idol for ceremonial worship) daily worship of the god is neglected, and that it is sorry to suggest that the only remedy is that Government should enact a law for taking away the management of the temple from these Bráhmin servants by entrusting it to a *panch* appointed by Government, and paying these servants fixed salaries in proportion to the average income of the temple.

PART II.—*Legislation.*

Remarks in connection with the Bill to amend the Deccan Agriculturists' Relief Act.

40. The *Native Opinion* (17) of the 6th May, in its English columns, writes:—With every fresh cyclical change a fresh manipulation of the Deccan Agriculturists' Act is attempted, and our Councillors assemble in solemn conclave to see how best they may effect a remedy, but always without success. The Sávkár is condemned, and all Sávkárs are not model ones, and therefore, undoubtedly to some extent, they are responsible for the ruin of the agriculturist. But Government has not been less so, because though the tiller is steeped in indebtedness, it nevertheless does increase its assessments often a hundredfold. However from these two no salvation he can derive. Mr. W. A. Chambers also shares our views. By putting Government side by side with Irish Landlords, what else does Mr. Chambers mean, than that the former should change their land-policy, that is, either by a permanent settlement or by some other approved way bringing contentment to the *rayat*. Mr. Chambers suggests the introduction of a Pawn-brokers' Law as a relief measure, and it may be given a trial in a restricted area with a view to ascertain how the said Law works consistently with the condition of the people. Again the *takávi* advances are one of the means of relief which, combined with annual remissions, may be given full scope. The question is just now before the Government of Lord Elgin, and His Lordship should bring all his accumulated experience to bear upon the considerations before the Council. Lord Ripon built up his reputation on a catholic home-policy; we hope His Lordship borrows the model and advances it further by solving the question of agricultural indebtedness.

41. The *Mahrátta* (4), in its issue of the 6th May, writes:—The question of the poverty of the agriculturist is very serious, and we entirely agree with Mr. Chambers in recommending it to the earnest attention of Lord Elgin. The Assam riots have disclosed a state of things which is, to say the least, highly unsatisfactory and disappointing; and if we do not wish similar scenes to be re-enacted the Government of India must, without delay, take such means as would minimise the evils complained of. It is impossible for a costly administration to be carried on when the rayat which has principally to bear the burden of taxation is so indebted and resourceless. A mere legislative reform cannot improve its condition, and as pointed out by us in our comments on Mr. Lee-Warner's Bill any amendments or improvements of the Deccan Agriculturists' Relief Acts must be preceded by executive measures of the kind recommended by the Commission. Unfortunately for us the local Government does not, however, fully realise the importance of our suggestions, and without going into the motives or the reasons which have led or lead the local Government to support only the official view in such cases, we think we may fairly urge upon the attention of His Excellency the Viceroy the necessity of examining the whole question for himself, and giving his best consideration to the executive measures suggested by the Commission, and such independent gentlemen as Mr. Chambers. Where its own revenue system is the subject of the inquiry it is not to be expected from the local Government that it would itself move in the matter or favour the suggestions made in the public press or by the Commission.

42. Referring to the Bill to amend the Deccan Agriculturists' Relief Act now before the Supreme Legislative Council the *Indu Prakásh* (15), in its issue of the 7th May, observes:—The repeal of the Deccan Agriculturists' Relief Act would be its best amendment. If the Act was really beneficial to agriculturists, what necessity was there to appoint a commission to enquire into its usefulness or otherwise? Were there any commissions ever appointed to enquire into the usefulness or otherwise of Indian Railways and Electric Telegraph? The condition of the agriculturists in the districts to which the Act has been applied is worse than that of the agriculturists in the districts to which its operation is not extended. Sale-deeds have now taken the place of the mortgage-deeds. Formerly the agriculturists hoped to redeem their mortgaged lands after payment of their debts, but they cannot hope to do so now. Owing to their ever needy condition the agriculturists cannot do without the help of the Sávkárs, and they, therefore, naturally agree to any conditions the latter choose to dictate. One of these

conditions is to sell instead of mortgaging their property in consideration of the money received by them. We do not mean to say that all transactions are now of this kind. The Act may have been beneficial to about five per cent. of the agriculturists, but these are exceptions and not the rule. Besides, if Government are really convinced of its goodness, why do they not sanction its application throughout India at once instead of thinking of applying it to different districts gradually. His Excellency Lord Elgin should consider the subject independently of the opinions of others, and decide whether the Act, a like of which exists in no other country, should be allowed to remain in existence any longer. His Excellency should at the same time consider the question of the establishment of Agricultural Banks advocated by Sir W. Wedderburn. The Sávkárs cheat the agriculturists, the goldsmiths their customers, the servants their masters, the newspapers their subscribers; in fact, there is cheating everywhere, and there is no use in interfering with it by law. There are several other objections to this Act, and Government are not unaware of them. We request His Excellency Lord Elgin to consider the matter for himself.

PART III.—*Municipalities.*

Mr. Lely's presidential address to the Municipality of Surat.

43. The *Indian Spectator* (2), in its issue of the 6th May, writes:—Mr. Lely's presidential address to the Municipality of Surat reminds one of the happier time when officers talked to representatives of the people as friends and fellow-workers. This is the more refreshing in our day when every jack of an Assistant or a Deputy Collector harps upon the prestige of the Government, by which he means his own far from imposing personality. If official heads of our Municipalities and Local Boards were to bear themselves towards their unofficial colleagues in private and public, as Mr. Lely has done in this case, much of the discredit sought to be thrown on local self-government would be obviated. There are hindrances to progress to be sure,—ignorance, prejudice, class animosity, pig-headed obstruction and downright jobbery too in some instances. But what better is to be expected of backward India when advanced Europe and America furnish illustrations of these frailties of human nature, more striking than the Indian Collector has yet deplored? The best way is to invite confidence by extending it, and by sweet reasonableness to show to the people that self-sacrifice is the law of happiness and progress. We hope our brethren of Surat will be able to follow Mr. Lely's truly brotherly advice so far as they can. Let them place their doubts and difficulties before him.

PART IV.—*Native States.*

Remarks on the policy of Mr. Elliot, Settlement Officer, Baroda State.

44. The *Satya Mitră* (147), in its issue of the 5th May, observes:—The departure of Mr. Elliot, Settlement Officer, Baroda State, on 18 months' furlough is hailed by the subjects of the State, who wish that the report that he will not revert to his present post after the expiration of his leave would prove true. The office he held was a very responsible one, and having great influence over His Highness, he was something like an "uncrowned king." A large number of Jamindárs and religious institutions have been deprived of their lands by annexing the same to the State. He framed such rules in connection with the Vatandárs that if they had been brought into force, a larger number of the Vatandárs would have been deprived of their patrimonies. It is said that the attention of the British Government has been drawn to this state of things, and that the Supreme Government intend to inquire into the matter. The Vatandárs are more rich than several petty Jágirdárs, and can therefore take steps to redress their grievances; the latter are quite helpless, and there are rumours of some of these Jágirdárs having committed suicide in consequence of the oppression practised upon them by the Settlement Department. This rumour is very general in the Kadi and Pátan Districts and even supposing it to be an exaggeration a thorough inquiry into the matter is not the less needed. Mr. Elliot has increased the revenue of the State, but, on the whole, his policy has done great harm to the State.

Remarks in connection with serious charges that are now and then brought against high officers in the Morvi State.

45. The *Káthiáwár News* (104) of the 5th May, in its English columns, writes :—We hear that Mr. Gokaldás Rájpál, the State Engineer, and Mr. Reváshankar Somchand, Daftari in the Morvi State, have been suspended on allegations of some defalcations as State servants, and they will be put on trial immediately. Judging from the result of the previous cases, it is not possible to state how far the charges against these men are likely to be substantiated. But when such high officials, heads of departments, now and again come up before the public with charges of corruption hanging over their heads, and when the public are treated to such exhibitions periodically, it should seem that either the Morvi State has been most unfortunate in the selection of its officials, or that there are too many temptations in their way, or that in the past there has not been that supervision over them which is essential in the interests of the State. In some of the previous cases, we hear that Mr. Gokaldás had displayed great zeal in procuring evidence, &c., on behalf of the State. It is to be hoped, however, that he and the other official will successfully go through the ordeal they will be shortly subjected to. The public will probably await with impatience to learn whose turn comes next when the sword of Damocles hangs over the heads of officials long trusted, and publicly praised by Governors and high officials for their ability and integrity. It appears, however, that there is to be a bumper crop of extortion and corruption cases, since the State has passed a short enactment for the prompt disposal of them by a commission. The public cannot but praise the zeal and the determination of the Thákor Sáheb to punish wrong doing, and hope that those found guilty of the offences charged with will be most severely punished not by the levy of fines only—which should seem to be after all nothing more than the disgorging of corrupt gains—but by imprisonment, if the State wishes to set an example to all evil-doers in the State.

PART V.—*Intelligence extracted from the Press.*

Two lectures on cow-protection delivered at Bankápur in the Dhárwár District by a Mr. Guruji.

46. A correspondent, writing from Bankápur in the Dhárwár District to the *Bodh Sudhákar* (9) of the 9th May, says :—A Mr. Guruji, who had come to Bankápur as a guest at the marriage ceremony of the grandson of Ráo Bahádur Jayasatyabodhráo Tirmalráo Inámdár, First Class Subordinate Judge, delivered there two lectures on cow-protection. In the course of the first of these lectures, which was delivered in the pavilion erected in front of Ráo Bahádur Inámdár's house before the guests assembled for the marriage and the intelligent people of the town, Mr. Guruji showed how beneficial was the cow-protection movement from medical and agricultural points of view. The second lecture on the subject which he delivered at the special request of the Muhammadans of the town was attended by Muhammadans following different callings. In this lecture he dealt on the importance of the Muhammadan religion, the object of Muhammadan prayers, the present condition of Muhammadans and the usefulness of cow-protection, and the Muhammadans were highly pleased with it. At this meeting two Muhammadan butchers expressed their readiness to give up their sinful employment, if they were given some other work to earn their bread. Mr. Guruji offered to try to provide other work to even a larger number, if they agreed in writing to give up butcher's trade after consulting their respective families and relations.

Pecuniary aid given by some Muhammadans of Rájápur, Ratnágiri District, to the Cow-protection Association of Sankeshvar.

47. In a paragraph, headed, "Muhammadans assisting the cow-protection movement," the *Satya Shodhak* (78) of the 6th May, in its local columns, says :—From a letter received from Rájápur, we learn that Messrs. Allisáheb Málim, A'bás Khalipe and Vazirsáheb Kázi, well-known Muhammadan gentlemen of that place, have contributed to a fund raised there by subscriptions in aid of the Cow-protection Association of Sankeshvar. These gentlemen deserve praise for their action which is worth imitation by other Muhammadans.

Alleged intention of the lower classes residing in the vicinity of Thána to abstain from drink.

48. The *Arunodayă* (24) of the 6th May learns that the lower classes of people residing in villages round about Thána are thinking of abstaining from spirituous drinks, and observes that a realization of this intention will do considerable good to these people.

Introduction of widow marriage among the Visa Lád Banya caste of Surat.

49. The *Bombay Samáchár* (111) of the 12th May contains a telegram from Surat that the Mahájans of the Visa Lád Banya caste of that city held on the 11th instant a caste meeting at which it was decided that after one month from the date of the meeting every member of the caste was at liberty to marry a widow if he so desired.

Restrictions placed on newspapers in the State of Hyderabad (Deccan).

50. The *Jám-e-Jamshed* (131) of the 10th May says:—Every week a newspaper, entitled, *Kabire Aurangábád* is published at Aurangabad. The last issue of this paper was published a week later than it was due, and the reason assigned for this occurrence is that there exists a law in the Nizám's State that a newspaper should be printed and published after it has been read and permitted to be published by the Tálukdár. In the case of the *Kabire Aurangábád* the Tálukdár delayed in giving the necessary permission and caused a delay in the publication of the issue.

A'TMA'RA'M V. PA'TKER,
Acting Reporter on the Native Press,

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 15th May 1894.

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 19th May 1894.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
8	„ Young India	Baroda	Weekly	150
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,000
12	„ Dnyánodayă	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly	425
14	„ Hitopadeshak	Bombay	Weekly	1,000
15	„ Indu Prakásh	Do.	Do.	900
16	„ Mantri	Poona	Do.	...
17	„ Native Opinion	Bombay	Bi-Weekly	600
18	„ Prabhákar	Do.	Daily	350
19	„ Rámdás	Bijápur	Weekly	600
20	„ Shetkaryáncha Kaivári	Bombay	Do.	500
21	„ Subodh Patrika	Do.	Do.	950
22	„ Sudhárak	Poona	Do.	3,000
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	150
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	...
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	650
46	„ Kalpataru	Sholápur	Do.	250
47	„ Karmanuk	Poona	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly	1,500
49	„ Kesari	Poona	Weekly	4,300
50	„ Khándesh Chitragupta	Dhulia	Do.	230
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khara Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	200
54	„ Maháráshtra Kokil	Sátára	Monthly	2,000
55	„ Maháráshtra Mitra	Do.	Weekly	250
56	„ Maháráshtra Vritt	Do.	Do.	...
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár	Ahmednagar	Weekly	150
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni	Do.	...
62	„ Nyáyă Sindhu	Ahmednagar	Do.	175
63	„ Pandhari Mitră	Pandharpur	Do.	260
64	„ Pen Samáchár	Pen	Do.	...
65	„ Poona Vaibhav	Poona	Do.	3,200
66	„ Prabodh Chandrika	Jalgaon	Do.	100
67	„ Prabodh Ratnă	Bársi	Do.	235
68	„ Prántik Samáhár	Poona	Do.	...
69	„ Pratod	Islámpur	Do.	300
70	„ Rághav Bhushan	Yeola	Do.	250
71	„ Ratnákar	Kaládgi	Do.	50

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
72	The Saddharmadip	Alibág	Monthly	...
73	„ Sanmitra	Bombay	Do.	...
74	„ Sarvádaman	Poona	Do.	...
75	„ Satya Nirnayă	Bárámati	Weekly	...
76	„ Satyă Prakásh	Poona	Do.	...
77	„ Satyă Sadan	Alibág	Do.	200
78	„ Satyă Shodhak	Ratnágiri	Do.	400
79	„ Sholápur Samáchár	Sholápur	Do.	260
80	„ Shri Shiváji	Poona	Do.	300
81	„ Shubh Suchak	Sátára	Do.	260
82	„ Sudhákar	Pen	Do.	300
83	„ Sumant and Satyă Sudha	Kárwár	Do.	300
84	„ Tukárám	Ahmednagar	Do.	250
85	„ Udyogavriddhi	Poona	Do.	...
86	„ Vanapriya	Chikodi	Fortnightly	100
87	„ Vártáhar	Bombay	Tri-weekly	700
88	„ Vengurla Vritt	Vengurla	Weekly	175
89	„ Vichár	Dhárwár	Monthly	500
90	„ Vichár Ságar	Baroda	Weekly	650
91	„ Vidushak	Karád	Do.	300
92	„ Vidya Vilás	Kolhápur	Do.	275
93	„ Vijay	Sháhápur	Do.	250
94	„ Vikshipta	Bombay	Do.	600
95	„ Vividh Dnyán Vistár	Do.	Monthly	500
96	„ Vrittadhára	Dhár	Weekly	150
97	„ Vrittasár	Wái	Do.	285
98	„ Vritt Sudha	Sátára	Do.	200
99	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
100	The Gujarát Darpan	Surat	Bi-weekly	700
101	„ Gujaráti	Bombay	Weekly	2,450
102	„ Gujarát Mitră	Surat	Do.	800
103	„ Kaiser-e-Hind	Bombay	Do.	2,500
104	„ Káthiáwár News	Rájkot	Bi-weekly	..
105	„ Suryă Prakásh	Surat	Weekly	375
	GUJARA'TI.			
106	The Ahmedabad Times	Ahmedabad	Weekly	250
107	„ Ajab	Surat	Monthly	700
108	„ Akhbáre Sodágar	Bombay	Daily	800
109	„ A'ryă Dharm Prakásh	Do.	Monthly	400
110	„ Bhim Sen	Do.	Weekly	...
111	„ Bombay Samáchár	Do.	Daily	2,600
112	„ Broach Mitră	Broach	Weekly	350
113	„ Broach Samáchár	Do.	Do.	700
114	„ Buddhi Prakásh	Ahmedabad	Monthly	580
115	„ Cambay Gazette	Cambay	Fortnightly	...
116	„ Chának	Surat	Monthly	500
117	„ Chandra	Do.	Do.	600
118	„ Darbár Patrika	Ahmedabad	Weekly	...
119	„ Deshi Mitră	Surat	Do.	1,250
120	„ Din Mani	Broach	Do.	...
121	„ Dnyán Darshan	Do.	Monthly	...
122	„ Dnyán Sudha	Ahmedabad	Do.	250
123	„ Dnyán Vardhak	Bombay	Do.	600
124	„ Fursad	Do.	Do.	400
125	„ Gap Sap	Do.	Fortnightly	300
126	„ Gul Afshán	Do.	Monthly	1,200
127	„ Hindi Punch	Do.	Weekly	450
128	„ Hindusthán	Ahmedabad	Do.	716
129	„ Hitechchhu	Do.	Do.	500
130	„ Jain Patrika	Surat	Fortnightly	...
131	„ Jám-e-Jamshed	Bombay	Daily	2,200
132	„ Kachha Samáchár	Do.	Weekly	400
133	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
134	„ Kaira Vartamán	Kaira	Weekly	100
135	„ Kám Dhenu	Bombay	Monthly	1,200
136	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
137	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
138	„ Kelavni	Baroda	Monthly	500
139	„ Madhur Vachan	Bombay	Do.	500
140	„ Nure Elam	Do.	Do.	320
141	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
142	„ Praja Mitra	Karáchi	Weekly	200
143	„ Praja Pokár	Surat	Do.	800
144	„ Rájyabhaktă	Bombay	Do.	1,300
145	„ Rást Goftár	Do.	Do.	1,697
146	„ Samsher Báhádur	Ahmedabad	Do.	300
147	„ Satyă Mitră	Bombay	Do.	500
148	„ Satyă Sodhak	Surat	Fortnightly	500
149	„ Satyodaya	Dohad	Weekly	68
150	„ Sneha Sindhu	Kaira	Do.	275
151	„ Stri Bodh	Bomay	Monthly	560

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
152	The Stri Mitră	Bombay	Monthly	697
153	" Surat Akhbár	Surat	Weekly	600
154	" Svadesh Bandhu	Mahudha	Do.	210
155	" Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
156	" Vartamán Tatva Darshak	Bombay	Fortnightly	...
157	" Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
158	The Hubli Patră	Hubli	Weekly	...
159	" Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
160	The Karnátak Patră	Dhárwár	Weekly	400
161	" Rájahansa	Do.	Do.	510
	KA'NARESE.			
162	The Chandrodayă	Dhárwár	Weekly	200
163	" Karnátak Vaibhav	Bijápur	Do.	400
164	" Karnátak Vritt	Dhárwár	Do.	...
165	" Lokă Bandhu	Do.	Do.	190
166	" Rasik Ranjini	Gadag	Do.	300
167	" Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
168	The Chandrika	Bágalkot	Weekly	...
169	" Shri Siddheshvar	Do.	Do.	150
	HINDI.			
170	The Bhárată Bhráta	Rewáh	Fortnightly	375
171	" Bhásha Bhushan	Bombay	Monthly	400
172	" Bombay Baipar Sindhu	Do.	Weekly	250
173	" Ratnaprakásh Ratlám	Ratlám	Do.	100
	ENGLISH AND URDU			
174	The Muslim Herald	Bombay	Weekly	300
	URDU.			
175	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
176	" Alam Aphroz Bambai	Bombay	Tri-monthly	450
177	" Charkhári Akhbár	Rewáh	Fortnightly	23
178	" Dhár State Gazette	Dhár	Weekly	280
179	" Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
180	" Gwalior Gazette	Gwalior	Do.	850
181	" India Gazette	Bombay	Do.	400
182	" Khair Khah	Do.	Daily	...
183	" Kushful Akhbár	Do.	Weekly	150
184	" Muin-ul-Mulk	Do.	Daily	...
185	" Vakil Islam	Do.	Do.	...
186	" Zabán	Do.	Monthly	...
	PERSIAN.			
187	The Iklil	Karáchi	Weekly	...
188	" Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
189	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
190	The Baroda Vatsal	Baroda	Weekly	1,000
191	" Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
192	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
193	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
194	" Muin-ul-Islám	Do.	Do.	300
195	" Prabhát	Hyderabad (Sind)	Do.	400
196	" Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
197	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
198	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* आ or á) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

Part I.—*Politics and the Public Administration.*

Rumoured chance of a select committee being appointed to enquire into the home charges.

1. The *Dnyán Prakásh* (13) of the 17th May, in its English columns, writes:—It is no doubt most gratifying to hear that there is some chance of a select committee being appointed to enquire into the question of home charges. The Indian National Congress and our representatives in England have been crying themselves hoarse for the last 10 or 12 years in asking Parliament to appoint a royal commission to investigate into the whole administration of India, but alas! to no purpose. Since the reins were taken up by the Crown, no such enquiry has been thought needful, and this in spite of the constant demand by the people of India. The natural outcome of this state of things of course is that all the officials high and low, from the Secretary of State and his Council down to the petty Commissioners of insignificant provinces, have got into the habit of doing things just as they would like. The Government of the country was taken away from the hands of a chartered company of traders and has been delivered over to a chartered company of Government officers, with the only difference that whereas the one were made to feel that they were held responsible for every act of theirs, by some higher authority, the other are led to believe that they are their own masters. Such a state ought not to continue any longer. We hope that this rumour about a select committee being appointed to make enquiries into the question of charges will turn out true, and that the select committee will be further authorised to extend the scope of its investigations from the simple question of home charges to the whole circle of Indian affairs. For the present let us rest contented with the hope that the rumoured appointment of a select committee for making enquiries into the question of home charges will be a fact.

Reasons why one of the official members of the Supreme Executive Council voted in favour of the new Indian Tariff Act.

2. The *Indian Spectator* (2), in its issue of the 13th May, writes:—The subjoined paragraphs will explain under what circumstances one, at least, in the Supreme Executive Council felt constrained to vote against the Honourable Mr. Playfair's amendment to the Tariff Bill, insisting on the inclusion of cotton yarns and fabrics. As the writer says, he would gladly have voted *for* the amendment, had he seen any chance of its doing good to India. The case has been very lucidly put, and explains much that has been more or less a matter for speculation. Briefly put, the position of this country is worse every way than that of the Colonies, all professions and protestations notwithstanding, and we have seen little to choose between the two parties so far as the bettering of this position goes. This is how our official friend defends not the position which he probably deplores with us, but his own action as determined by that unhappy position:—If I thought that the success of this motion (Mr. Playfair's) would do any good to the country or the cause which it is designed to support, I would vote for it, and take my chance as to the personal consequences, if any. But I do not think so. We are not a debating society, debating an abstract question; whether or not it is just and reasonable that these duties should be imposed; if we were, I hardly think we should find a single dissentient voice, neither are we a sovereign assembly, like the British House of Commons, nor that of the Parliament of Canada, who can enforce their views by turning out of office the ministers who refuse to give effect to them. We are a subordinate body with strictly limited powers, and in the present case we are bound by two constitutional fetters, which would prevent us from reaping anything but evil from the success of this motion. In the first place, no one can propose to add to the taxation of people, except the responsible Minister of the Crown, and consequently, if this Bill were referred back to the Select Committee, no one except Mr. Westland could be allowed even to propose to add these duties to the schedule; a private member may move to reduce taxation, but not to increase it. Secondly, in the constitutional relations between the Government of India and the Secretary of State as representing the old Board of Control, the Finance Minister "cannot recommend any tax" for adoption without the consent of the Secretary, *i.e.* of Her Majesty's Government, and that consent, Mr. Westland

has told us, in his speech on the occasion of introducing the Bill, has, in this instance, been refused. If, therefore, this motion were to succeed and the Bill were to be referred back to the Select Committee, that Committee *could not* amend it by the addition of these duties. The only result would be, first, that the passing of this Act would be delayed for a longer or shorter time, during which we should be at the loss of the duties we propose to levy, and which we urgently need, and secondly that an opportunity would thereby be given to speculators to run goods into the country in the interval so that they might, when the duties were imposed, put into their own pockets the enhanced price without having had to pay for it in the shape of duty. This would be a distinct loss of a double kind to the country, and therefore I feel bound to vote against the motion. I think you will admit that there is more in that than the press have generally given us credit for. I quite agree that the Secretary of State has neither the right nor the power to force the Government of India to *propose* legislation of which it did not approve; but it is clear that he *has* the right to veto any legislation he wishes to stop, and that, when that legislation necessarily depends upon Government initiative, he may constitutionally exercise that veto at any stage of the Bill, and need not wait till it has passed into an Act. The royal veto in England has never been directly exercised since the House of Hanover came to the throne, but it is indirectly exercised constantly, by the action of ministers in opposing or withdrawing Bills, and the instances are not rare where the personal intervention of the sovereign has determined the action of the minister. The Governor General acts on the same principle in respect of measures before the local Councils, and thereby often prevents an unseemly altercation between the local and the supreme Governments.

Mysterious marking of trees in Behar.

3. The same newspaper writes:—We prefer to side with Sir Alfred Lyall in interpreting that "mysterious marking of the trees in Behar" of which so much is being made in this country and in England. The occurrence, if it means anything at all, means a local combination for religious or quasi-religious purposes, probably in connection with a new route of pilgrimage. Such smearing of trees with mud or *sindur* is not very rare, though perhaps not often witnessed on such an extensive scale. It cannot have much to do with agrarian troubles, certainly not with a political disturbance. We think the alarmists are out. It is not this class of men from whom Government need to expect trouble. The trouble may come from other quarters and from other causes. And while we see no occasion for a policy of bluster begotten of panic, we must at the same time advise the officials not to live in fools' paradise. From one cause or another, things have changed very much for the worse during the last few years. Does the English official know this? And what is he doing to avert a crisis? His stolidness has stood him in good stead as a foreign ruler. Let him not carry it too far, lest this source of strength may become a source of weakness to the empire. Curious as it may sound, we hold the Civilian class of our times more to blame for this growing distrust than the Military.

4. The *Kaiser-e-Hind* (103) of the 13th May, in its English columns, writes:—Verily, we are ashamed that that "luminous common sense" which the late John Bright attributed to his countrymen at home should be almost entirely wanting in this country. Of late even ordinary common sense seems to have gone a wool-gathering! The Anglo-Indian, who is on the war-path against the indigenous Indian, specially the educated Native, is never tired of imagining all kinds of phantasmagoria and hobgoblins in the political world. Is there a riot? Straightway, the educated Native is connected with it, without an atom of foundation. Bhinga proclaims from the house-tops "Oh yes, cow-killing and riot are closely connected. They are the product of the wily agitator, the educated Native!" The echo is reverberated in the English papers, garnished by the imaginative pen of the writers there! Meanwhile the truth begins to emerge from obscurity, and at last overtakes this fiction deliberately manufactured to frighten people at home, and impresses on them the absurdity that India is at "unrest!" The object is transparent. It is to prevent those administrative and executive reforms which the Congress party are now pressing home with greater vigour and persistency than before. No sooner, however, is one non-official fiction given a quietus than another is hatched. A fresh hare is started only to be superseded

by another and another. This is the way India is said to be in a state of "unrest." The average condition of the Anglo-Indian mind seems to be palsied, a deplorable condition which humiliates us! That sober Englishmen should from sheer prejudice and official cant believe in all the baseless stories circulated by designing individuals passes comprehension! It either indicates extraordinary mental imbecility or lack of the ordinary intelligence to weigh evidence. Only the other day a fresh hare was started that every tree in Behar appeared to be besmeared with a peculiar spot. Immediately with the rapidity of lightning the fiction spread till at last the hobgoblin of a fresh mutiny was raised as Bhinga raised the cow-killing controversy into a "Mutiny Psalm" in the 19th century! A certain Colonel Malleson gravely propounded that the besmearing of the trees was as much prolific of coming disaster as the *chopáti* of premutiny days! Having evolved this wonderful camel from his inner consciousness, he started it on its usual journey. And now the thing having scandalised the Government of India, Sir Alfred Lyall had been appealed to from Simla to set this hysterical cry at rest by telling authoritatively that there is absolutely no political significance about it. The Anglo Indian mind is so unhinged that at the slightest turn of events he cries "Wolf" "Wolf." This is the sorry pass to which they have reduced themselves! What next?

5. The *Mahrátta* (4), in its issue of the 13th May, writes:—In spite of an article in the London *Spectator* and the opinion of Colonel Malleson, we do not think that there is any hidden purpose in the mud patches on mango trees that were recently discovered in Behar. The incident, however, teaches us how things may be done in a mysterious way in India. The condition of the masses is by no means satisfactory, but we do not think that tree-smearing is in any way an indication of any political disaster or discontent of the masses. But though there is no cause for alarm at present, we earnestly urge upon the attention of Government the necessity of improving the condition of the agriculturists in the country. It seems that the local Governments are vying with each other in taxing the rayat to the utmost and disposing of their complaints in an unsympathetic manner. The attitude of certain Government officers towards the Hindus in connection with the religious riots between Hindus and Muhammadans is another element of discontent which has newly come into existence. In the interest of peace and good government we cannot, without being alarmists, therefore too early warn the Government of India against the policy of excessively enhancing the existing demands of land revenue, and allowing its officers to follow certain imaginary and indiscreet principles of conduct regarding the disputes between the two communities. His Excellency Lord Elgin has a very serious duty to perform in this respect, and we hope that before he leaves India he will see that the agricultural problem is satisfactorily settled. His Excellency is reported to have taken a strong attitude in reference to the members of the Government travelling by special trains to Simla, and telegraphed to the Secretary of State to allow him to overrule the Council which is in favour of travelling by special trains inasmuch as it is derogatory to the dignity of the highest Government officials in India to travel first class by the ordinary trains. Lord Elgin is undoubtedly right in insisting upon economy in travelling, and holding that the dignity of the members of Government does not depend on special or ordinary trains. But it seems to us that His Lordship is wasting his strength on petty matters. There are many questions of greater importance where such strength is most needed, and His Excellency would do well to reserve it for those occasions. The incident if correctly reported clearly shows how Lord Elgin could deal with the questions that may come before him for final decision. [The *Rást Goftár* (145) of the same date, and the *Bombay Samáchár* (111), the *Kesari* (49) and the *Rájyabhakta* (144) of the 15th May express somewhat similar sentiments.]

6. The *Subodha Patrika* (21) of the 13th May, in its English columns, writes:—The mysterious markings of trees in Behar have been the subject of comment both in England and in India. The wide extent of the region over which they extend indicate the co-operation of numerous hands working for a common purpose. But that they show a treasonous intent it is difficult to believe. The marks themselves give no such indication. They fit in much better with the theory which connects them with a purely religious object in favour of

a particular shrine. Recent religious disturbances have no doubt suggested the alarmist interpretation. But there has been nothing in the conduct of Government to blind such large numbers of the people to the palpable benefits of the British rule and to rouse them to secret conspiracy against it. To us living at a distance from the scene of the markings the idea looks absurd. And many sober Anglo-Indians including the highest officials take the same view. We have no doubt that it is the correct view. [The *Native Opinion* (17) of the 13th May expresses similar sentiments.]

7. The *Dnyán Prakásh* (13) of the 17th May, in its English columns, writes :—Besmearing the trees with red-tinted mud does not signify any political danger. The red tint is, it is found, not of blood, but of *sindur*, which is a religious pigment and has nothing to do with politics. However the mysterious marking shows that in times of need such things can be done quite mysteriously, and that to do them combinations could be formed equally mysteriously. The authorities, therefore, should take note of this and try to pacify the people who are no doubt apt to show signs of restlessness when pressed too hard either by taxes or by partial conduct on the part of the officers.

8. In alluding to the mysterious besmearing of mango trees in the Behar District, the *Káside Mumbái* (136), in its issue of the 14th May, observes :—Most people are inclined to attribute this to some religious superstition, while a few attach to it political importance and predict great changes on its account. An experienced Anglo-Indian writing to the *Pioneer* in its issue of Thursday last mentions the alarming news that the Natives will try to overthrow British rule in India in 1898. It seems that it is primarily the advocates of cow-protection, who will bring about the great evil, that they have already begun to move in the matter, and that some secret plotting will take place on the occasion of the ensuing Janakpur fair! It is, however, gratifying to find that Muhammadans have kept aloof from this movement, and there is no chance of their joining it hereafter. The rumour also went that the Anglo-Indians throughout the country were to be attacked on the 10th instant, but happily it was confined only to the North-West Provinces. The news of the insubordinate conduct of some refractory sepoys at Agra gave additional strength to the rumour, but the military authorities have already found out that only a few recruits in a regiment at that place were insubordinate. We hope that such false alarms and panics will soon disappear.

Comments on the despatch of the Government of India on Hindu - Muhammadan riots.

9. The *Native Opinion* (17) of the 17th May, in its English columns, writes :—The Secretary of State has been told that religious disturbances were no novelty in this country, and that they occurred under Native rulers also. None denies both these statements. But the explanation tells a different tale. In a Native State some one religion is dominant. The representatives of the other religions consequently suffer. They are held under the thumb, and hence they are forced to submit. Instead of resenting, they are taught by circumstances to yield. Hence we find there very few disturbances, in fact, instead of resistances, as urged by the Government. It is under the rule of a government which is taking credit for impartiality that these disturbances are becoming more frequent. True, one party is not permitted to impose its will upon the other. But each is encouraged to put forward all sorts of claims, and that party which finds favour with the officials is the most exorbitant in its demands. Ancient custom would have been a safe and satisfactory guide had the officials generally the will and the courage to ascertain and enforce it. But they oftentimes exhibit lamentable partiality, and the results are deplorable. But the Government of India sees not the faults of its officials! Then it says that disturbances occur when the festive days of both the Hindu and Muhammadan religions fall simultaneously, and that such occasions always demand "anxious vigilance and careful discretion on the part of our officers." But have these been sufficiently evinced by them? What has been the teaching of events? The Government of India says "Their efforts have not always sufficed to prevent a breach of the peace." We ask, why? Our answer is, because there must have been indiscretion or partiality somewhere. Then the Government of India comes to the question

of the slaughter of kine. Much has been said on it already. The Government of India itself thinks that the expression *Bakar-i-id* has been probably erroneously interpreted as rendering kine particularly appropriate as victims, and that the sacrifice is a duty not expressly ordained in the Kurán. If this is the case, why not check it? We know it cannot be absolutely put down, and hence this limited request. Religion does not seem to be at the bottom of the sacrifice, because, as the Government of India points out, in other Asiatic countries, a goat or sheep is chosen, because it is cheaper. But there is one thing which the Government of India has lost sight of. Cow-killing riots are not all to be traced only to these sacrifices. The daily slaughter for food for Europeans has also its quota of responsibility to bear. As was the case last year, several forcible rescues of cows from the butchers' knives were effected in Northern India. So the Government of India ought to have alluded to the growing consumption of beef in this country as one of the causes. We now come to the alleged causes of frequency. They appear to us to be so many cock and bull stories. The development of communications and the facilities for interchange of news are laid fingers on. But it is forgotten that if they facilitate disturbances, they also evidently facilitate their suppression. So the argument cuts both ways. Then as regards the forward condition of Hindus. They cannot certainly be expected to keep themselves in the back ground till their sluggish Muhammadan brethren choose to throw off their lethargy and equal them. All the communities cannot be equally well-posted, and if any lag behind, that is its own fault. If any community has really any cause to grumble, that is the Hindu, because notwithstanding its recognised merits, preference is not seldom unjustifiably shown for the Muhammadans. Besides this, Muhammadans have been flattered by some busy bodies into not making a common cause with the Hindus. It is to this that the estrangement is to be really traced. Then there is the other alleged cause, *viz.* Hindu revival. We fail to see what this revival which is admitted to be directed against the lukewarm followers of the Hindu religion has to do with the Muhammadan business. Hindu religion protests against slaughter of kine by anybody, but this revival is aimed against its own defaulting members. Cow-protection societies too are a legitimate movement, and so long as they are not guilty of excesses, they cannot be found fault with. Wherever that has been the case, they may be restrained. But it is not the Hindus alone who have been violent. Muhammadans have also laid themselves open to blame in this respect, as the Government of India itself admits. In our opinion, the sources of mischief are, first, the attitude of some of the officials who do not know how to enforce the law with strict partiality, and the second, the flattery of Muhammadans, and the improper encouragement given to them. In fact, the policy of divide and rule has been of late in the ascendant. Unrestricted cow-slaughter is the third. Unless these causes are removed, the lamentable occurrences of the last year stand no chance of being put a stop to for ever. What is wanted is a stern, impartial, just and sympathetic rule, and unless this is vouchsafed to the country, there may, we are afraid, be fresh troubles.

10. Referring to the causes assigned to the Hindu-Muhammadan riots in India by the Government of India in their despatch on the subject to the Secretary of State for India, the *Poona Vaibhav* (65), in its issue of the 13th May, says:—If Government believe only what their officers say and if Parliament believes only what Government say, there is evidently no authority to consider what we have to say in the matter. A considerable portion of this despatch has been treated as confidential and withheld from the public. If such dangerous statements regarding the causes of the riots are to be found embodied in the published portion of the despatch, who knows that in the portion that has been kept secret, a recommendation has not been made to set India on fire or to transport its whole population to the Andamans?

Playing of music before Masjids.

11. Mr. M. A. Munshi, the Editor of the *Muslim Herald* (174) newspaper, has addressed the following communication to the *Bombay Samáchár* (111), which publishes it in its issue of the 18th May:—I do not understand the reasons that have led the Madras High Court to draw the conclusion that music ought not to be played before Masjids at the five periods when Muhammadans

say their prayers, and that there is no objection to play music before Masjids at other hours of the day and night. It is against Muhammadan law to play music either by the mouth or the hands. The Muhammadans revere their Masjids so highly as to be offended at the playing of loud music before these buildings, and hence it has been held illegal to play music before a Masjid, while a procession is passing by it. Hitherto throughout India, whether British territory or a Native State, it has been the practice not to play music before Masjids not only at the five hours of prayer but at all hours of the day and night, and Government has at once punished all persons who have gone against this practice. Supposing that the music is to be stopped in front of Masjids, while prayers are being said, there could be no question that the faithful are to be found at all hours of the day and night saying their prayers in the Masjids. When people do not find it convenient to attend a Masjid at the five hours of saying the prayers, they go and pray there at all hours of the day and night just as it is convenient to them. There is no prohibition to say prayers and to read the Kurán at any hours of the day and night. To read the Kurán is a kind of prayer. Government is, therefore, requested to get the abovementioned decision of the Madras High Court duly cancelled, because under its umbrage the newspapers conducted by the Hindus have been making a great hubbub, and censuring the high and low officers of the Bombay Government, and the Muhammadans have become very anxious.

Remarks on the notification issued at Yeola in the Násik District about processions.

12. A correspondent of the *Kesari* (49), in its issue of the 15th May, says:— A notification, recently issued at Yeola, requires that the application for permission for a procession should be made fifteen days before the date on which the procession is to be started, and should contain certain particulars. This is very hard. Sometimes the celebration of a marrige is settled on the night previous to the day on which it is performed, and in such cases there will be some inconvenience. Of course the notification states that special cases will be duly considered, but there will be some annoyance on account of these also.

Recent Rághoji Fair and procession at Yeola and the arrangements made by the authorities on the occasion.

13. The *Rághav Bhushan* (70), in its issue of the 14th May, says:—The Hindus at Yeola did not fully enjoy any of their holidays during the past nine months on account of the disappointments and regrets that were caused to them. These feelings were removed on the occasion of the recent Rághoji Fair as Government allowed the Hindus to move their procession with music and other customary rejoicings, undertaking the responsibility of carrying it safely over the usual route. This route was fortunately such as no person of any other religion could take an objection to it, and everything else being favourable, the authorities availed themselves of this opportunity to gratify the Hindus. Men, women and children joyously went through the customary religious observances of the occasion, and the new Mámlatdár and Faujdár, and the European Inspector and the Faujdár of the Punitive Police, who accompanied the procession and had not seen it before, seemed to admire the devotion of the people.

14. A correspondent of the *Kesari* (49), in its issue of the 15th May, says that the recent Rághoji Fair at Yeola was not held with the usual eclat as the police compelled the Kávad procession to be finished before 10 A.M., when it usually commences to move at that hour, and there were not present the usual number of spectators, and music was allowed only immediately in front of the *pálkhi* and not in several places among the crowd of the followers, and observes that there ought to have been no objection to allow several musical bands to play in the procession as it went over roads that did not pass by any Masjid.

Approval of the proposal for increasing the Bombay Police force.

15. The *Din Bandhu* (10), in its issue of the 13th May, says that looking to the large number and character of the population, a large portion of whom are *badmáshes* and idlers, and the commercial activity of Bombay, at least two thousand Constables are necessary to maintain due

order in the city, and the Corporation should not hesitate to pay the cost of the proposed increase in the Police force as any undue economy in this direction will ultimately be injurious to the interests of the people and the Corporation.

Approval of the protest of the Bombay Municipal Corporation against the proposal for increasing the Bombay Police force.

16. The same paper, in its English columns, writes:—What an amount of useful energy is being wasted in debates on this question, and a deal of bad blood created in many quarters. Cannot all this energy be conserved for an united effort to rid the Bombay Municipal Act of the anomalous clause which fastens a portion of the Police expenditure on the civic purse contrary to the practice obtaining in the other sister Presidencies? What has been the actual result of all the churning process in and outside the Municipal Hall? To our mind the simple question for the Corporators to consider was, how much their finances could afford to spare as a contribution and to have offered it accordingly, leaving it to Government if they chose to do so, to exact anything beyond that sum under the bludgeon clause. Where was the wisdom of all the hair splitting arguments, with executive experts as to number, distribution and other details about the Police force? Who can deny that every policeman added is in the interests of public safety and who is best able to determine the strength of the force than the officers and heads of departments responsible for the security of life and property in this city in ordinary times? We say ordinary times advisedly for it is idle to expect even a much larger Police force than has been applied for, to nip in the bud a well organized riot of the description that overshadowed Bombay last year. The Secretary of State and the Government of India settled this point in 1874, when they urged Military demonstration *before* the actual breaking out of riots, a principle that was unfortunately lost sight of in August 1893.

17. The *Kaiser-e-Hind* (103) of the 13th May, in its English columns, writes:—The Corporation is to be congratulated on the creditable manner in which it acquitted itself on Monday last under the difficult position in which it was placed by the joint action of the local Government and the bogus Committee which it appointed some weeks ago to register its ukase on the further increase in the strength of the city's Police. The Bombay Government maladroitly endeavoured to embarrass the Corporation by peremptorily demanding, under the cloak of the authority of the Government of India, that it should formulate its views on the subject without delay so as to enable that Government to be in possession of them by the 7th instant, the date most probably fixed and recommended by itself! The authorities at Bombay Castle fancied that this admirably contrived manœuvre would have the effect of driving the Corporation into a corner, and exposing it to the reproach of being so dilatory as not to be able to arrive at some definite pronouncement on the subject by the date specified. The tactics no doubt was ingenious, but not ingenuous. On the other hand, the bogus Committee having been accused by the Municipal representative of the extraordinarily perfunctory character in which it sat and finished its work, which was simply to endorse the proposal of the Police Commissioner, strove hard to prove itself the injured innocence and martyr to the cause of public safety by means of a manœuvre which eventually turned the scales against itself. Thus both the Government and its tenetmen of the Committee did their best to ensnare the Corporation in their net. But the old adage regarding the futility of spreading the net in the presence of the bird was once more exemplified. The old birds of the Corporation were too wary to be thus caught. They seem to have most sucessfully overtaken their pursuers by their well conceived and well directed flank movement. It is no exaggeration to say that perhaps no man in Bombay has such a complete grasp of the subject as Mr. Mehta. Not a single member of His Excellency the Governor's Council has such a full knowledge of the arguments for and against as he. In fact, they are as much at sea as the members of those Anglo-Indian clubs whose chief oracle, as Mr. Mehta said, was Mr. Campbell! Even the Municipal Commissioner, as not a less prominent member of the same club-dom, is deficient on many points on which Mr. Mehta is so well informed. Thus the honourable member is, in our opinion, the only citizen who is able to speak with authority and full knowledge of the subject. He characterised the proposal of the Police Commissioner as a pure replica of

the one previously made by his predecessor. In fact, it was what we may call a Resurrection Pie. The pie baked by Colonel Wilson was sent to the limbo of oblivion and Mr. Vincent only endeavoured to serve it up anew mixed up with a bit of his own rioty pepper and sauce! The only additional matter brought forward in support of the proposed increase was the bloody event which occurred in August last. But no sane person believes that *serious* disturbances of the character which took place nine months ago could ever be suppressed by even ten times the number of the new policemen and officers demanded by the Police Commissioner. It was evident that the Government intended to foist upon the city a squadron of cavalry at a permanent expenditure on the Municipality of over a lákh of rupees per annum for the remote contingency of a serious riot once in ten or twenty years! But the anxiety of the Government so to foist a military on the civil population of Bombay is perfectly intelligible. In these days of chronic deficit, and encroachment by the Supreme Government on provincial finance, it is natural that the weaker of the two must suffer. Inasmuch, however, as between a provincial and local administration, the latter is the weaker vessel, the former must imitate the example of its superior. The Imperial Government lays its hands on the Provincial and the Provincial lays it on the local self-governing body. The report of their committee adopted by the Corporation may be considered "unsatisfactory" from the *police* point of view. We deem it to be eminently satisfactory from the *public* point of view. And we are convinced that the latter is the most correct and rational view, though we are not insensible to the statement made by Mr. Mehta that as the Bombay Government has set its heart on adding to the strength of the police it may be taken as a foregone conclusion that the strength will be sanctioned by the imperial authorities who seldom, if at all, interfere in local matters. Thus virtually, when the increased strength is sanctioned, it will be the triumph of local despotism over local independence and nothing more. What matters it to the local Government what force it maintains so long as the Municipality is the body which is called upon to pay the piper. The old maxim is here reversed. Those who call for the tune pay the piper. But our Bombay Castle authorities are unique in this respect also. They go conversely in this matter as they do in all others affecting popular weal or woe. But because a policy or measure is carried on high-handedly, without the reality of an honest inquiry, it is not to be inferred that, therefore, the policy or the measure is right and proper. It may be the most unrighteous and improper as we think it is in the present case. But as the Government of India and the administrations subordinate thereto are irresponsible, it is perfectly useless to comment on their conduct.

18. The *Indian Spectator* (2), in its issue of the 13th May, writes:—The real question at issue between the Government and the Municipality, as regards the proposed increase in the Police force of Bombay, is whether the former are morally right in taking advantage of the powers the law gives them and compelling the latter to spend two or three lákhs more every year, without convincing the body, or at any rate the general public, as to the necessity of incurring the proposed additional expenditure. The demand for the increase comes, it is well known, from the Commissioner of Police, who cannot help being indifferent to the interests of the tax-payer, in his eagerness to have a larger force at his disposal, sufficient to cope with ordinary and extraordinary difficulties, sufficiently large to make it impossible that any member of the force should be overworked in ordinary times. It is also admitted that the demand for the increase was made only a few weeks after the riots of last year, and thus at a time when no one, least of all Police officers actually engaged in suppressing them, could be expected to take a calm view of the matter. It must again be remembered that the proposal had been made before the lately sanctioned addition of 290 men and officers was given, and its effects in lightening work of the present force watched and ascertained. The Commissioner of Police had asked for a total increase of 407 men, whilst the Committee appointed by Government to report on the matter recommended an addition of 600 men, but Government thought this was an excessive demand, whilst the fact that the money is to come from the coffers of the Municipality required that the increase should be confined to the real exigencies of the case.

Hence the addition of only 290 men was sanctioned. Nothing has occurred in the meanwhile to necessitate a revision of this settlement, except, of course, the riots of August last. The question is whether the city must have a Police sufficient to meet such very rare outbursts of fanaticism and lawlessness as disgraced it last year. Messrs. Vincent and Cotton hold that it must, while it is argued by the other side, and not without reason, that riots in Bombay being very rare, and to quell them being the duty of the Military rather than of the Police, an augmentation of the force on this ground cannot be supported. We suppose it is not an unreasonable contention to hold that the Police should never be encouraged to believe that they alone would be able to quell riots on a large scale, the Government itself holding similar views. The force should certainly be sufficient to deal effectively with those small beginnings which, in a state of strained relations, develop, if unchecked, into riots of large dimensions; and it may be that Mr. Vincent is right in thinking that a squadron of cavalry 122 strong, and a body of 155 foot is further required to bring the Police force to a condition of minimum efficiency. But then, this is far from being proved, and even laymen may well claim to know the reasons upon which experts profess to have based their views. The perfunctory way in which the Committee, whose peculiar method of deliberating and investigating we had lately to comment upon, did its work of considering the proposal of the Police Commissioner, leaves the question where it was, so far as argument is concerned. We hold, therefore, that the Corporation is justified in protesting against the proposal being sanctioned, until it is clearly made out that peace and order peremptorily demand the addition asked for. It would further seem just that the Corporation should complain against the anomalous and unenviable position the law has placed it under in the matter by imposing upon it the duty of finding the money, whilst it has no voice in the management of the Police. The arrangement is essentially opposed to the principles of local self-government, which do not sanction a division of responsibility, power and control. If the Corporation cannot be trusted to manage or even to arrive at right views on questions relating to the Police, let it have nothing to do with them. We must own we see no impertinence in the humble request it has made, asking the Bombay Government to take over the Police in consideration of receiving an equivalent amount of revenues. This would not remove the unfairness which has cast upon the Municipality of Bombay a charge from which all Local Bodies in the country are free. But it would, at least, remove the constant bickerings and unseemly wrangles which cannot but arise under the present condition of affairs.

19. The *Gujaráti* (101) of the 13th May, in its English columns, writes:— The Honourable Mr. P. M. Mehta in a very able and forcible speech moved the adoption of the report of the Committee appointed by the Corporation to consider the question of the proposed increase to the Police force in Bombay, and we are glad the motion was carried by an overwhelming majority. Mr. Mehta has distinguished himself by his long and memorable Municipal services, and his advice and guidance have never been more valuable and important than in connection with the question of the Police charges. We are aware, he is engaged in an unequal combat, and every one knows what is likely to be the result of the strenuous resistance he has offered to despotic dictation, and the grossly unfair treatment which the Corporation have received at the hands of Government in this matter. He very properly protested with indignation against the manner in which the Corporation had been prevented from carrying out their deliberations in a matter of such great importance to them and the city. On this point the Corporation have the full sympathy of the rate-paying public of Bombay. Everybody is painfully surprised to see the attitude assumed by Lord Elgin's Government towards the foremost Municipality in India. Serious apprehensions are, therefore, entertained that the Supreme Government, which at least ought to be free from the influences which have warped the judgment of the local authorities, might approach the question in the same spirit in which they have treated the request of the Corporation for extension of time. We trust with Lord Elgin as Viceroy the matter will be weighed with perfect calmness and sobriety. As reported by the Committee of the Corporation no endeavour has even been made by Mr. Vincent or for the matter of fact by the Committee appointed by Government to demon-

strate by cogent arguments the necessity of further increasing the Police force, when the increase already sanctioned has not yet been carried out, and when no circumstances have supervened except the riots of August last to induce the Supreme Government to set aside the deliberate conclusion at which they arrived in 1891 on the proposals submitted to them for augmenting the force by 600 officers and men.

20. The same newspaper writes:—The report of the Committee appointed by the Corporation is a conscientious endeavour to consider the Police requirements of the city, and some of the important aspects of the question which were ignored by the Committee nominated by Government. While the Indian Government could not for reasons best known to themselves grant the full time asked for by the Corporation to submit their report, the local Government could not even supply in time the reports that were required to help the deliberations of the Committee. Under these circumstances the latter had to hurry on their report in the absence of full information. In discussing the question of the increase of the Police force, it is no use considering the remotest possible contingencies, and the Corporation is bound to apportion the revenues of the city amongst its many obligatory functions. Two years ago the contribution of the Corporation towards the Police charges was Rs. 2,58,000. The recent increase has raised this burden to 4 lákhs and with the further increase now sanctioned the charges will mount up to 5¼ lákhs. The Honourable Mr. P. M. Mehta has repeatedly protested against the treatment meted out to the Bombay Municipality. While municipalities in the mofussil have been relieved of this charge, there is no reason why the local Municipality alone should be heavily burdened. The present state of things has led to continual friction and we entirely agree with the Corporation in their proposal that the present law should be modified in accordance with the despatch, dated 18th October 1881 (local self-government), to the Secretary to the Government of Bengal. The report concludes with the suggestion that a Court should be established at Dádar, instead of the one at Mázgaon. This simple change, if carried out, would be convenient to the public and also to the Police. [The *Hindu Punch* (41), in its issue of the 17th May, observes that the Government of India have slighted the Bombay Municipal Corporation in not granting it the extension of time asked for for submitting its report and thereby forcing it to incur an unnecessary expense of Rs. 500 for telegraphing the report, and that it did not expect such treatment of the Corporation under the régime of His Excellency Lord Elgin.]

21. The *Bombay East Indian* (1), in its issue of the 17th May, says:—The Corporation Committee express the opinion that if a proper enquiry had been made a great many of the statements of facts advanced in the letter of the Commissioner of Police making the proposals would have had to be considerably modified. This is the trump-card of the Municipal Committee, and it is a thousand pities that the Committee appointed by Government did not apparently go in for some independent investigation of the facts of the case. It was proved to demonstration by practical experience during the recent riots that nothing could be more useful in quelling such disturbances than mounted policemen or mounted troopers. They clear the streets with the force and speed of lightning. Mr. Mehta's Committee, however, think them to be next to useless. With reference to Mr. Vincent's plea that an increase in the Police force is necessary to enable it to cope with riots such as occurred in August last, the Committee contend that the duty of putting down such disturbances rests with the Military for "the Police in its training and equipments should confine itself to the ordinary and well-known duties of the Police, and it is more desirable that they should live in harmony with the people than be employed in shooting them down in exceptional circumstances." This seems to us to be the weakest point in the whole report. We will not say the chain is just as strong as its weakest link, as the report is a well-reasoned document, and might perhaps succeed in inducing the Government of India to modify the recommendations of the local Government. But it may fairly be asked what is the use of the Police, if they are always to make common cause with the people and fraternize with them and not employ the most repressive measures when necessary. A strong point in the report lies in the statement that in considering this question

of the increase of the Police force, it is necessary to bear in mind that the resources of the city must place limits upon the ideal of theoretic perfection and on the attempt to provide for the remotest possible contingencies, and that the revenues of the city have to be reasonably apportioned among its many obligatory functions and that it must not be forgotten that the cost of a perfect organization of Police would mean the abandonment of large, urgent and most necessary works which the Corporation are bound to carry out for the health, sanitation and convenience of the city. None can gainsay the general reasonableness of this argument. But the truth of it lies more in its application to particular cases and it may be questioned if the proposed addition to the present strength of the Police force will exceed the limitations on the income and resources of the Municipality described above. There is a good deal to be said on both sides of the question, but it seems that the attitude of *non-possumus* assumed by the Corporation is indefensible. On the other hand, Government have been unnecessarily peremptory. The matter could well have been approached in a more accommodating spirit on both sides.

The mill-hands in Bombay denied to be of a turbulent character.

22. The *Vikshipt* (94), in its issue of the 12th May, says that the statement made by Messrs. Campbell and Cotton in their minutes appended to the report of the Committee appointed by Government to consider the question of the proposed increase in the Bombay Police force, that the mill-hands of Bombay are a turbulent class of people, and constitute a potent factor of disorder, is not true, that had this been their character they would have been a source of frequent trouble to the Police and other inhabitants of the city, which they are not, that the activity which these men occasionally display is due to the oppression practised on them by the mill-owners, and that they did not create the riots of August last, but simply acted in self-defence in a way in which the countrymen of Messrs. Campbell and Cotton would have acted under similar circumstances, and advises the mill-hands to hold a constitutional meeting to consider the adoption of due measures to remove the stigma that has been unnecessarily cast upon them.

Remarks on the conduct of Mr. J. M. Campbell, Collector of Bombay, by the Honourable Mr. P. M. Mehta in his speech on the proposed increase in the Bombay Police force, supported.

23. The *Sudhárak* (22) of the 14th May, in its English columns, writes:— The Honourable Mr. P. M. Mehta is to be thanked for the bold and emphatic words used by him in tearing to pieces the charges preferred against an entire community by one of Her Majesty's most chosen service, and in showing him up in his true colours. Mr. Mehta knows full well what he does or says, and those who stand up to warn him, as some have done, had better mind their own business. We are not much concerned with the question of the proposed increase in the Police force in the presidency town; it is directly a question for the rate-payers there, and their representatives in the Corporation have pronounced their views by an overwhelming majority. The views of Mr. Campbell, coming as they do from a member of the bureaucracy, and relating as they do to the woe and weal of young India, demand notice outside the limits of Bombay. In making out the necessity for the increase of forces, Mr. Campbell had to advert to the unfortunate riots of August last, and especially to the wonderful way in which the Hindu mill-hands rose up in tremendous numbers to repel the attacks of Muhammadans, and defend themselves against further aggression. Mr. Campbell seems to have been undeceived in this; he had pictured the mill-hand to himself as a mild, crouching, submissive, terror-stricken, incapable being. In thinking over the change his eyes witnessed, Mr. Campbell traced it to the "growing power of the spread of education." He thought "the hidden moulding of self-styled politicians and patriots" to be the gravest source of danger, because the mill-hands were "incited by the fantastic call of the agitator to be up and doing," and were "transformed into furious regiments of robbers and murderers." Mr. Campbell of course does not state the reasons for his conclusions. We know there are none. It is to be seen whether he will be called upon by Government to justify his position. *Divide et impera* is not the policy of Government, but of its subordinate executive who very often prove a source of disturbing the quiet and contentment of the people under their care. If they learn to do their duty

plainly and without prejudices, they will hardly ever find occasion to father the misdeeds of ignorant breakers of law on the shoulders of educated Indians, who are known to be the most loyal citizens of the empire, and always arrayed on the side of peace. [The *Mantri* (16) of the 18th May expresses similar sentiments.]

24. The *Kaiser-e-Hind* (103), in its issue of the 13th May, in its English columns, says:—It is indeed a matter of regret that one of the members of the official committee appointed to consider the question of the proposed increase in the Bombay Police force, should have seized the opportunity of his position to vent his base and impotent malice on the educated Natives, and that in such offensive terms, that had it been uttered by some vernacular press, torrents of indignation would have been thrown on the devoted head of the writers, and the virtuous Anglo-Indian Press would have screamed aloud over it till it had brought itself into a condition of swoon or hysteria! But such is the moral turptitude not only of the press, but of the local Government that it has yet failed to take notice of the unpardonable offence of which Mr. Campbell, purporting to be a Member of the Imperial Civil Service, has been guilty! Mr. Mehta was perfectly justified in repelling that base charge so recklessly and maliciously made by Mr. Campbell in that vicious minute, which has in reality turned out to be his official coffin. And we honour him not only for his frank out-spokenness on the matter, but for his magnificent vindication of the character of educated Natives from the malignant attack of one who purports to call himself an Englishman, and a servant of the British Indian Government, a government which never misses an opportunity to preach sobriety and temperateness among Natives, specially educated Natives. We are sure enlightened Native public opinion in *all* parts of India will lustily echo the sentiments of Mr. Mehta as expressed at last Monday's meeting on the mischievous utterances of Mr. Campbell. It is a fact that for the last ten years, say since the days of the Viceroyalty of Lord Dufferin, officials like Mr. Campbell have been chiefly instrumental in fanning the flame of bitter animosity, and sowing the seeds of discord among the great communities of India by their unlicensed and unreproved writings on educated Natives on the one hand and by their secret tactics on the other. The latest specimen of such tactics and such scurrilous writing is to be seen in the pages of the *Nineteenth Century*. None is so green as to suppose that the article under the sensational heading of "Mutiny Psalm in India," which appears over the signature of Oodey Pratáb Sing *alias* the Rája of Bhinga, is written by that unpatriotic specimen of an Indian tálukdár. No. From beginning to end it is the handiwork of an English official in the Upper Provinces, whose hatred of educated Natives is as virulent, if not more virulent than that of Mr. Campbell, and whose courage to appear in his own name seems to be in an inverse ratio with his malignancy. And then they talk of "unrest," and so forth, as Mr. Cotton, on goodness knows what inspired authority, oracularly orated at the Corporation on Monday last. "Unrest"! Yes. There will be "unrest and sullen discontent" and "seething volcanoes," and so on, if the authorities at head-quarters so far forget their obvious responsibility as to allow the mischievous tongues of certain of their servants to wag wildly, and indulge in all kinds of base aspersions against the only class of Natives, who above all are the most desirous to see the British Indian empire prosper and flourish. These are not the ways of uniting Indians in bond and sympathy with their rulers. They are the best means for widening the gulf now existing between them and the ruled. Beset as the foreign rule is with many an agrarian and economic difficulties, it would be the height of folly and want of even ordinary statesmanship to allow servants of the Crown to play the chartered libertine in this country, and roundly abuse those who from a variety of reasons are powerless to checkmate them.

25. The *Mahrátta* (4), in its issue of the 13th May, writes:—It is a patent historical fact that Government has been spending out of the people's money lákhs and crores for ensuring its own safety against a Russian attack by the north-western frontier entrance. We advisedly say its own safety against a Russian attack, because in the defensive measures that are now being adopted, there is not a single one that is intended to protect the people against a foreign aggression. Strong defence walls put around a country do not make the people strong.

Should an enemy succeed in effecting a breach, God forbid such a contingency, in the massive walls, the defenceless, armless and strengthless people will run before the enemy and surrender themselves to him at the first fire. If on the frontier endeavours must be made to show British administration to advantage, in the country itself the same administration has to be examined with the object of finding out its short-comings. It is to be regretted, however, that it is exactly the unexpected that is happening; and looking at the question from this point of view, we may safely say that the Honourable Mr. Mehta has laid the Government under a debt of obligations by boldly drawing its attention to the fact that those who are charged with the duty of preserving peace and encouraging amity between the different classes of Her Majesty's Indian subjects are behaving quite in the contrary manner. They are encouraging hostilities between class and class, and breaches of peace which are the necessary consequences of such encouragement necessarily follow. The responsible officers of Government in India as well as in England appear to be the blind victims of this narrow-minded policy, and we are extremely sorry to notice that they are increasing, however unconsciously, and we are even prepared to say unintentionally the difficulties of Government. A few months before we had a large public meeting here the object of which was to draw the pointed attention of Government to this very anomalous position taken by the officers of Government, without referring to the Bombay or any other riots specifically; and if Government has refused either to take the warning or to institute inquiries it is at any rate not due to the apathy of the people. We have little doubt however that the matter will be thoroughly gone into in Parliament. We return to this subject to-day because we see that one of the trusted leaders of the public has deemed it his duty to turn the inside out of a serious question and his observations fully bear out the resolution of the Hindu Mass Meeting, which pointed out that the riots were *inter alia* traceable to the mistaken notions of certain officers calculated to set one race against another. The remarks of Mr. Mehta on the matter are, therefore, worth studying. These occur in the Honourable Mr. Mehta's speech at the Corporation made on 7th instant, in proposing the adoption of the report of the Police Increase Committee. After giving an extract from Mr. Mehta's speech the paper adds:—Mr. Mehta speaks from his knowledge of Mr. Campbell's conduct, and we very much regret to say that Mr. Campbell does not stand alone. He stands in good large company. In the ranks of the Civil Service, there are not a few who think with Mr. Campbell, that education is poison and organisation is conspiracy. We know that the Government of India is directly responsible for creating amongst the Indian people a love for education and for popular organization, and therefore in openly advocating that education is poison and organization conspiracy, these members of the Civil Service are practically preaching, to use the mildest term, sedition to the people. Mr. Mehta has, therefore, done a useful service in exposing one of these sedition-mongers, who are doing most serious mischief to the cause of peace. It might be within the recollection of our readers that we have always insisted upon a searching inquiry of the causes of the riots, and one of our objects in wishing to have such an inquiry is to bring to light the names of these official evil-doers in India. They are paid from public funds, and if the work they do is so mischievous who would say that they have a right to continue in service. The policy of British Indian Government is to teach all classes of Her Majesty's subjects to live in peace with each other, and thus help the prosperity of the empire. The policy of Messrs. Campbell and Company is just the opposite. They by their conduct are successfully defeating the object of the Government which feeds them, and the country as a whole has a right to ask why these should be allowed to abuse the trust reposed in them. It may be a coincidence or it may be a direct result, but it is nevertheless a fact that riots between Hindus and Muhammadans have occurred in places infected with the poison spreading out of the mouths of the members of this very glorious service. Let Government make the country externally as strong as it likes, but so long as it is not equally strong internally its position in the country cannot be very strong. We do not mind the riots; if Hindus and Muhammadans are foolish they will fight and they will both have to suffer the consequences of their follies. They will soon know that the strong hand of Government will assert itself in securing to each class of Her Majesty's subjects continued enjoyment of the blessings of peace, the only fruits of a civilized Government. Neither Hindus nor Muhammadans are, because they fight with each other, in any way inimical to Government. But Messrs. Campbell and Company, we fear, are dangerous enemies both of the people and the Government that rules over them. Let the Government and the people be, therefore, on their watch, and find them out. It is also the duty of independent observers of the conduct of Government officials in the different parts of the country to expose the black sheep, and demand an independent commission of inquiry into the causes of the riots. As remarked by our contemporary, the *Amrit Bazár Patrika*, nothing but such an inquiry can bring to light the innocence of the people, and the mischief done by the officials in setting one race against another. [The *Kesari* (49) of the 15th May expresses similar sentiments.]

26. The *Gujaráti* (101) of the 13th May, in its English columns, writes :— The Police question has somewhat been complicated by the action of Mr. Campbell's Committee, who accepted *in toto* Mr. Vincent's recommendations without any investigation whatsoever, and without allowing the Honourable Mr. Mehta an opportunity for doing so. The matter has been further complicated by the unwarranted and ungenerous strictures cast by Mr. Campbell upon Hindus, Muhammadans and Pársis. Fortunately for the smooth and peaceful administration of this vast country most of our English officers, however, unsympathetic they may be, have not that feeling of contempt towards Natives that marks the writings of Mr. Campbell. His uncharitable attack on educated Natives has created a feeling of general resentment and irritation, and we may assure Mr. Campbell that with a few more officers in the country of his ways of thinking there will be greater unrest than is ever likely to be created by the preachings of "self-styled patriots and politicians." Mr. Campbell seems to have deliberately gone out of his way to assail Hindus, Muhammadans and Pársis in a separate minute, when he had accepted Mr. Vincent's recommendations in their entirety. His strictures were wholly uncalled for and we believe a Native gentleman of the Honourable Mr. P. M. Mehta's influence and position was required to read him a candid lesson. It is humiliating to see a high-placed official like him making such an exhibition of his absolute want of sound judgment, sobriety and good taste. Mr. Campbell and his friends are at liberty to extol their own bravery. But that is no reason for denouncing Natives as cowards. After having disarmed, demartialized and emasculated the whole country, we put it to fair-minded Englishmen to say whether it is not adding gross insult to injury to abuse Natives for not showing courage during civil commotions. If Natives have lost the robust qualities that Englishmen bred up in a freer atmosphere exhibit, British Government are principally responsible for this shame and disgrace. We expect far-seeing Englishmen to take this fact into consideration, and not exasperate the feelings of a gentle and harmless people by thoughtless and indiscriminate denunciation. If Natives are utter cowards, it is useless to have a large standing Native army. On several occasions have Native soldiers fought gallantly on the field. It should be remembered that the conquest of India was not effected entirely with the help of European soldiers, and it is nothing but a gross indignity to the Hindus, Muhammadans and Pársis to be told that they regard it as a duty to remain at home, while Europeans are engaged in suppressing riots. It was rumoured last year that secret instructions were issued to certain officers, asking them to find out if any congressist or educated Native was in any way connected with the disturbances. We cannot say how far that report was well-founded. But we have little doubt that the same misfortunes which befell some of the most respectable and wealthy Hindus of Yeola might have overtaken any enthusiastic educated Native, if he had ventured to go to the scene of the riotous occurrences. The black skin, like the white one, is not, it should be remembered, a thorough passport everywhere. Every body knows how thoroughly innocent men were struck by bullets in some parts of the city. There were instances in which equally harmless men were arrested by the Police and the Military. This was of course inevitable to a certain extent under the circumstances, and we believe educated Natives acted wisely in allowing Mr. Campbell and his friends to monopolise the whole credit for courage and gallantry. [The *Hindi Punch* (127) and the *Rást Goftár* (145) of the 13th, the *Bombay Samáchár* (111)

of the 14th, and the *Rájyabhakta* (144) of the 15th May also approve of the report adopted by the Corporation and the remarks made by the Honourable Mr. Mehta.]

His Excellency Lord Harris at the Hindu Gymkhána in Bombay.

27. The *Sudhárak* (22) of the 14th May, in its English columns, writes:— Whatever estimate may be formed of the régime of His Excellency Lord Harris,—and there are divergent views expressed already on the point,—it is admitted on all hands that His Excellency's tenure of the gubernatorial office has been the means of encouraging and stimulating a desire among the people he rules over, for devoting their attention to manly and healthful games of physical exercise. His Lordship was in his element when he offered his remarks the other day at Bombay after performing the pleasing ceremony of opening the Parmánand Jewandás Hindu Gymkhána, erected on the Kennedy Sea Face there. With a tone of authority which justly belongs to him, His Excellency deprecated the splitting up into factions of men engaged in the pursuit of athletics, and recommended combined efforts in the matter. He alludes to his experiences in Australia, dwelt on the necessity of professionalism on the cricket field, spoke of style in playing that English game, and touched upon several cognate matters. Incidentally referring to the test of physical fitness, which has been recently brought into prominence by the addresses and discussions of Dr. Vice-Chancellor Bhandárkar and the Honourable Mr. Justice Ránade, His Excellency pointed out how the question is left still unsolved even in England, where it is to the interest of Government to establish in examinations a system of physical tests as they have to "send out men to all parts of the world on Military as well as Civil Service, whose careers take them into the widest possible degrees of cold and heat, whose lungs are tested by having to climb mountains in tropical regions and a month or two afterwards may be subjected to the bitterest blast of winter in the Himalayas." We do not quite see how any satisfactory measures are impossible to devise here, because in England nothing has been so long found possible in the direction. The circumstances in the two countries are so different that the needs in both vary materially, and a test of physical fitness, though not of absolute application, may be hit upon here. There was more meaning in the bit of humour which His Excellency gave to the Honourable Mr. Javerilál in acknowledging the vote of thanks accorded at the conclusion of the ceremony. "I shall be very happy," said His Lordship, "to see Mr. Javerilál taking his place at the nets before I leave Bombay. I shall be very glad to reverse the ordinary procedure and commence to attack him at the nets instead of his attacking me as he sometimes does in the Council Hall." We are physically backward, inferior to our rulers. The need for physical encouragement is greater with us than with them, and it is, therefore, necessary that the encouragement should be offered in a way which will ensure success. For this prescribing a physical test along with intellectual examinations appears to be very well suited. It is to be hoped that the point will not be lost sight of after the summary disposal thereof by His Excellency. We are not aware of any attempts made here in the direction. The Hindus of Poona pride themselves on being an intellectually advanced community, and it is certainly deplorable that there should be no athletic association or gymkhána here worth the name. Poona was once renowned for her athletes, and of recent years our patriotic games have begun to be played on a systematic and reformed basis. But this is all insufficient. The strain of modern education demands more agreeable forms of exercise than those practised in days gone by, and to meet an Englishman in a physical tussle we must be successful on his own ground, the cricket field. It is, therefore, essential that we must now make up for lost opportunities and raise a fund for housing and providing for an amalgamated cricket club and gymkhána. During the summer, there is more than enough of talk here on subjects of every description. If this subject is not discussed merely, but funds raised, we may count upon His Excellency Lord Harris' patronage in granting us a suitable plot of ground before he lays down the reins of his high office.

28. The *Mahrátta* (4), in its issue of the 13th May, writes:—During his brief stay in Bombay Lord Harris, we are glad to say, found time to preside at the meeting of the Society for the Prevention of Cruelty to Animals, and afterwards to perform the ceremony of opening the Hindu Gymkhána. His

Excellency's speeches on both the occasions were very happy, and his advice to the Hindu cricketers was eminently practical. It is rarely that His Excellency dwells upon topics so little open to criticism or so little liable to differences of opinion. Lord Harris was right in saying that Government is largely interested in the work of the Society, and we hope that his appeal to the public to give their liberal support to the Society will be cordially responded to. His Excellency's remarks on the Hindu Gymkhána were, however, more important. The building of this Gymkhána may be said to be in no small degree due to the support of the present Government. After advising the Hindu cricketers not to split up their clubs and to engage a professional bowler, His Excellency expressed his views on the practicability of devising a system of testing the physical capacity of the students of our schools and colleges. Lord Harris' opinion on this question is entitled to great weight, and when he tells us that it has been found impossible to divide such a test in England, there is very little hope of discovering a fair system of testing physical capacity in India. If Lord Harris' administration comes to be ever remembered for its good acts, the encouragement given to physical education during His Excellency's *régime* will surely be one of them, and we are, therefore, glad that Lord Harris was requested, and His Excellency was pleased to consent, to perform this interesting ceremony. [The *Dnyán Prakásh* (13) of the 14th May expresses similar sentiments.]

29. The *Gujaráti* (101) of the 13th May, in its English columns, writes:—Lord Harris' speech at the opening ceremony of the Parmánandás Jivandás Gymkhána, though some might think that it did not rise to the height of the occasion, and that the explanation of the reasons for not receiving a deputation was not very felicitously conceived, was extremely instructive. His Excellency here stood on the surest footing, and his advice is entitled to the utmost consideration that the Hindu community can give it. Lord Harris is opposed to compulsory physical education, because coercion and the pleasure to be derived from recreation are incompatible. This doctrine is as true in intellectual as in physical education. If the University, however, can devise some plan for testing, assessing and rewarding the physical capacity and skill of candidates, that would be in our opinion sufficient temptation for them to cultivate this branch of education in its widest sense. It is likely students will not then look upon it as compulsion. There remains, however, the more difficult question whether a well-adjusted system can be framed. Lord Harris answers it in the negative. In our judgment a truly scientific scheme might not be possible. But we see no reason why skill in ordinary games and gymnastic feats should not be taken into consideration along with proficiency in intellectual pursuits. The latter cannot be valued with scientific precision except in the case of what are known as exact sciences. But all the same students are also examined in the other branches of knowledge and accepted or rejected by the University. We, therefore, hope Lord Harris will yet find time to bestow further thought on the solution of the important question alluded to by the Honourable Mr. Justice Ránade in his letter to the *Bombay Gazette*.

30. The *Káthiáwár News* (104) of the 12th May, in its English columns, writes:—We heartily approve of the aversion of Lord Harris to receive deputations. His Excellency is right in thinking that a case is more strongly put on paper than *vivâ voce*. Deputations are sometimes sought by persons to give themselves fictitious importance and spurious notoriety.

Approaching departure from Násik of Mr. Winter, the District Collector, regretted.

31. The *Rághav Bhushan* (70), in its issue of the 14th May, regrets the approaching departure from Násik of Mr. Winter, the District Collector, who shortly retires from service, says that Mr. Winter was kind and desirous of acquainting himself with public opinion, and had sympathy with the Hindus, but had not the courage to avow it, and requests him to make a right use of his experience of the Yeola riots, and courageously and persistently try to convince the people of England, that the Hindu-Muhammadan riots are due to cowardice of and instigation by Government officers, and not to any political aspiration on the part of the Hindus who, when the riots are effectively checked, will be found to be as peaceful, confiding and loyal as they have hitherto been.

32. The *Dnyánodayá* (12) of the 17th May, in its English columns, writes:—As one goes amongst the people who inhabit the mountain regions, where Government has reserved the forests, it is very painful to observe the bitter feeling which exists against the Government. In former times when the people of these mountains were at liberty to make freer use of what the hill sides produced, it was hard enough for them to make a decent living, but now under the strict forest laws, the difficulties of the people have greatly increased. It is of course very evident that if forests are to be reserved at all, there have to be rules enforced with more or less strictness, and that these rules must naturally be against what the people consider as their rights. Complaint is therefore to be expected. So far as these complaints are unreasonable, much sympathy need not be wasted, but when the strict rules of the forest laws drive the people to positive destitution and suffering, one's sympathy goes to the people. In the narrow valleys, and on the steep hill sides, only coarse grains grow, and the crops, poor as they are, are subject to frequent failure, so that unless supplemented by forest produce, the people are liable to great suffering. At such times the temptation to violate the forest laws is very great. Lands reserved for grazing, not being sufficient, the cattle are allowed to feed on the reserves, without compliance with the rules, and petty thefts of many kinds are constantly committed, which are more or less severely punished. As a result there is a very bitter feeling against Government in the hearts of these people. This to say the least is very unfortunate. Forest officers who are under pressure to increase the revenue to the highest figure, we fear, do not take to heart the interests of the people as they ought. From land, forest and cattle the Government is gathering its revenue, and the poor people seem to have no one to take their part. Forests have to be reserved, and a revenue has to be raised, but one cannot but feel that the interests of the people are subordinated to that of the Forest Department.

Alleged bitter feelings entertained against Government by rayats owing to the stringency of the Forest Department.

33. The *Sind Times* (7), in its issue of the 10th May, writes:—With regard to the accusations which we will not say the anti-opium party, but certain enthusiasts on their behalf, have so freely flung at those who differ from them in opinion—from Mr. Wilson in his criticisms of the Government of India, to Mr. Prautch in his criticisms of the Manager of the Government Opium Farm at Bombay—one deplorable feature has been noticeable throughout. This feature is an entire carelessness about the evidence on which they have made these rather vehemant allegations, and an utter absence of belief in the good faith of anybody save those of their own narrow clique. Mr. Prautch's case is an excellent example of this, for, as the Magistrate said to him, in pronouncing sentence, he had taken no proper steps to verify the allegations made to him against the complainant by his informants, nor would he have had any fair reason, had he exercised due care in sifting the matter, to believe the uncorroborated evidence of his witnesses, and on that evidence designate the complainant a "criminal." It need hardly be pointed out that this rash flinging of mud in all directions has tended to introduce most unfortunately an embittered feeling into the whole opium question, and that in the interests of charity, no less than justice, it is deplorable that any clergyman, or, in fact, any gentleman, should have committed himself in this way. We have the greatest possible sympathy with missionary enterprise properly conducted in India, but we cannot help thinking that the proceedings of Mr. Prautch and his friends have cast discredit, not merely on the English in India, but on the Christian faith itself. Mr. Prautch has elected to refuse to pay the fine inflicted on him by the Magistrate, and will undergo one month's simple imprisonment. We are accustomed to this practice on the part of a certain class of persons, of attempting to cast odium on the administration of the law by undergoing imprisonment in preference to paying a fine, with a view to posing as martyrs before their followers. The idea is contemptible and we cannot help thinking it is also contrary to the tenets of the faith they profess, for if it be the duty of Christians to submit to the law, the spirit of this injunction is that they should submit to it with a view of showing respect for that law and not with a view of discrediting it. Mr. Dyer and Mr. Mansukhlál

Disapproval of the conduct of some of the members of the anti-opium party.

the other parties who are accused of the same offence of defamation, declined to make any apology, although an opportunity had been offered them by Damji Lackmichand to do so and therefore the charge against them will have to be pressed. This proceeding strikes us as on a par with Mr. Prautch's action in refusing to pay his fine, and is only another instance of the deplorable obstinacy with which anti-opium agitators decline to make reasonably willing or graceful reparation for a wrong done. The whole affair is utterly discreditable, and we should be glad to see Mr. Prautch's followers take an opportunity of expressing their entire disapproval—both of his original proceedings in slandering a Government servant and his subsequent refusal to pay the fine, three-fourths of which, as the Magistrate said, would be paid to the complainant as compensation for the expenses incurred in conducting the prosecution. Mr. Prautch had an opportunity of compensating the man whom he slandered by paying a part of the expense he had been put to in clearing himself of a baseless accusation. He declined to avail himself of it, and the refusal is not to his credit.

Reflections on the Bareilly murder case in which a European soldier was accused of shooting a Native.

34. The *Kesari* (49), in its issue of the 15th May, says:—A European accused of the murder of a Native before the Allahabad High Court has been recently discharged by the jury which tried him. Two European soldiers have been recently hanged at Poona for having murdered their European officers, but the life of the woman who was shot down by Mr. Fagan mistaking her for a bear was valued at Rs. 60, and this was approved of by the Bombay Government. From the Ahmednagar case it does not appear probable that any other decision would have been come to had Mr. Fagan's case gone up to the High Court. The *Pioneer's* observation is true that it is scandalous that European soldiers should commit murders of Natives, and the juries and Courts should discharge them. Persons like Mr. Fagan do not knowingly and purposely commit murders, but when a person loses his life at the hands of another, the latter is guilty if not of murder of some other crime. Under Section 304A of the Indian Penal Code, negligence or rashness which results in death is culpable. The offence committed by Mr. Fagan was of this nature, and we have stated before this that according to law he ought to have been punished for it. The present case is of the same sort. When European soldiers do not commit murders knowingly, and are guilty of causing loss of human life through carelessness, headiness, negligence, or thoughtlessness, they ought to be punished according to law; and if this were not done they would be injurious to the people like the wild animals. To believe that the European soldier in the Bareilly murder case discharged by the Allahabad High Court was not guilty of man-slaughter is to give a free pass to European soldiers to commit murders of Natives. As the juries in such cases are composed of Europeans only it is no wonder that they become blind; but when Government follows them and allows the relatives of the person killed to be compensated in proportion to the distance at which he was shot down, it has to be admitted with regret that Government allows itself to be influenced by pride of race, obstinacy and indifference to the conquered people. The frequent occurrence of such instances has nearly lessened the reverence the people felt for British justice.

Complaint against the owners of the pilgrim steamer *Naseri*.

35. Mr. Badrudin Abdulla Kur has addressed a communication to the *Bombay Samáchár* (111) of the 16th May, in which he complains as follows:—The neglect of Government in not properly defining the functions and duties of the Protector of Pilgrims at Bombay has led to the benefits expected to be derived from his office not being received by the Hájis. A certain number of the pilgrims purchased tickets to go by the steamer *Naseri* to Jedda. On a day notified by the owners of this vessel these pilgrims went on board the steamer with their personal goods and chattels. But out of this number thirty-eight pilgrims who had purchased tickets were forced to leave the ship and the ship sailed for Jedda. These pilgrims are much inconvenienced by their personal luggage being left on the steamer and are suffering distress. Mr. Kur then asks the following six questions:—(1) Did the owners of the *Naseri* issue more tickets than the number of pilgrims who could be accom-

modated on the ship? (2) If not, why were the ticket-holders forced to leave the vessel? (3) Were persons holding no tickets allowed to sail by the *Naseri* for Jedda? (4) Did these persons manage to evade the scrutiny of the ticket examiner or examiners? (5) Does the law empower the Police Commissioner or the Protector of the Pilgrims to interfere in such cases? (6) Whose fault is it that the thirty-eight pilgrims have thus suffered?

A complaint against one Bábáji, Acting Police Patel of Nágaj, in the Tásgaon Táluka of the Sátára District.

36. A Pándurang Lakshuman, writing to the *Chandánshu* (28) of the 13th May from Nágaj, a village in the Tásgaon Táluka of the Sátára District, says that although one Bábáji, acting for Patloji, Police Patel of the village, is generally to be found under the influence of drink, and while in this condition he uses abusive and indecent language towards respectable persons and assaults them, enters the houses of others when he sees that there are no male members and women are alone, and goes about the village with a gang of *badmáshes* creating a disturbance of public peace, and that he was twice fined by the Magistrate for assaulting the Police, and several complaints are pending against him, no severe notice is taken of this conduct of his by the authorities, and requests the District Magistrate to dismiss him from service, and to relieve the people from the annoyance which they suffer at his hands.

A complaint against the Customs employés at Málvan in the Ratnágiri District.

37. A correspondent of the *Din Bandhu* (10), in its issue of the 13th May, complains against the conduct of the Customs employés at Málvan saying that they make unnecessarily long delays in giving permission to unload vessels belonging to those merchants who are straightforward, while they issue such permission on merely sighting vessels belonging to those persons who are intriguing with them and are in their good graces, and that a few days back the Customs employés assaulted and kept in confinement for a night a boatman for his going at night to his vessel which was at anchor in the port.

Infamous inhabitants of the Cursetji Sukláji street in Bombay and the local Police.

38. The *Dnyánodayă* (12) of the 17th May, in its English columns, writes:—If Bombay has a Commissioner of Police more interested in protecting the infamous inhabitants of Cursetji Sukláji street in their wickedness than in helping those who try to minimize the evil, it is time we had new Commissioner. It is evident that when Government begins to regulate vice it becomes its protector, and we see to-day the humiliating spectacle of the Police of Bombay, taking sides rather with those given up to the most abominable vileness. There is not the slightest reason why the open shamelessness of that street should not be stopped, if only the Police were more interested in checking it than in allowing it to continue in full blast.

Alleged miracles of a child at Ishakábád.

39. The *Kásid-e-Mumbái* (136), in its issue of the 14th May, observes:—A correspondent writing to a contemporary reports the following:—A male child at Ishakábád only about nine months old talks of wonderful matters. The child calls himself an incarnation of Ganagafuz Hakim who flourished in China, and says that he is born in India to teach her people wisdom and skill. His talk seems to be plucky and far-sighted. He drinks milk, walks about, and does not spoil his mother's bedding by his stools or by pissing. If any one asks him an account of China, he relates the history of the "Chau" family and particulars about Emperor Lingwang, who was the 23rd in the line and in whose reign Hakim Ganagafuz lived. The boy among other things praises the Congresswálás, saying that they are well-wishers of the country, advises them not to make any demands upon Government that the latter are not prepared to grant, and to wait patiently until the approach of favourable times. The Editor of the *Kásid* says that we cannot believe this, but God's doings are marvellous, and this account seems to have been got up by some interested party with a view to make money in the name of the boy or with some political object!

A request to the Mullánji, religious head of the Bohrás, in connection with one Abdul Husain Rangwála, claiming to be "Náib Imám."

40. The same newspaper, in its issue of the 18th May, in the course of an article making several suggestions on social matters to the Mullánji, the religious head of the Bohrás, observes:—The Bohra community is well known for its unity and its devotion to the Mullánji, its religious head. Since the last four years some heart-burning is going on in the community owing to the claims put forward by one Abdul Husain Rangwála to the "Náibship of Imám." Abdul Husain is now staying at Nagpore with his followers, and some of the latter with a view to gain their object indulge in annoying the Mullánji and respectable Bohra gentlemen by addressing them anonymous defamatory post cards, and by freely sending them by post hand-bills and pamphlets of a similar nature. It is extremely desirable that these foolish writers should be exposed and punished, and we request the Mullánji and his advisers to take due steps in the matter.

Part II.—*Legislation.*

Bill to amend the Deccan Agriculturists' Relief Act and suggestions to Government for improving the condition of agriculturists.

41. The *Indian Spectator* (2), in its issue of the 13th May, writes:—There is reason to be dissatisfied with the poor result of the late Land Indebtedness Commission's labours, and we heartily join Mr. Chambers in urging upon the Government prompt and effective action, and that in time. Surely, we need not wait for a revival of the agrarian disturbances of the year 1875, which brought on the Deccan Agriculturists' Relief Act. "The Act lives, and its opponents have gone to England," and its extension and improvement have been recommended by Mr. Neil and his colleagues of the Commission. Why is it then that the authorities are tarrying, why is it that they are not taking up the question in right earnest? Mr. Chambers would like to drive away the Indian *Márwári* from the side of his victim, as the Russian Jew has been driven away, and substitute the State in his place for the purpose of lending the cultivator the money he wants for agricultural purposes. We need not enter into the question, whether the money-lender is as undesirable and obnoxious an element in society as advanced socialism would have us believe, but we cannot but view with approval every attempt to prevent him from making unconscionable bargains with his victim, who is too ignorant and too needy to understand exactly how he is contracting to pay back twice and thrice as much as he has actually received. The same relief should also in time be extended to the borrowers in towns, for in towns also there is poverty and ignorance, and the cunningness of the *Márwári* to make him fat at their expense. One way out of the difficulty would surely be to substitute a better money-lending agency, an agency that would have some conscience and moderation. In India, as she is, that agency for the agriculturists can be no other than the State. But our State is impecunious, and could spare only a crore of rupees within the ten years from 1880 to 1890, to be given as *Tagái* advances to the cultivators, who have paid it in the period 250 crores of rupees in rent. Speaking in the local Council on the occasion of the presentation of the Provincial Budget last year, the Honourable Mr. G. D. Pánse prayed Government to allot more for *Tagái*, which he, as an experienced Revenue officer, said did great good everywhere. His Excellency the Governor entirely concurred, but said that his hands were tied down in the matter by orders from the Supreme Government, which determined what sum was to be every year allotted for the purpose. We think an extension of the *Tagái* advances and their development into a grand system of State agricultural banks would do much to relieve our poor *rayat*, coupled, of course, with a relaxation of the rigidity of the land revenue system. This can be done immediately, and without evoking the opposition which a proposal to make the occupancy and proprietary rights of our cultivators wholly inalienable is sure to evoke. The question is a vexed one and we have before expressed our doubt as to whether an inalienability of the kind will practically diminish the borrowing powers of the *rayat* unless he is deprived of everything that goes to give him real "property" in the land he holds. The bare personal right to cultivate has not much value. It is transfer-

ability which makes property worth having. The prospect of a tenant class attached inexorably to the land, like the Roman *coloni*, is not a bright one. And so, before we make a radical change of the kind, we should try to see what can be done by a lenient land revenue system, and by free advances from State banks, as persistently urged by Sir William Wedderburn, coupled with endeavours to remove the ignorance, the extravagance and the superstition of the *rayat*. As regards the latter, at any rate, a sacred duty rests on the shoulders, not of the *Sirkár*, but of "the men of light and leading" the so-called leaders of our society.

42. The *Kaiser-e-Hind* (103) of the 13th May, in its English columns, writes:—Mr. W. A. Chambers, we are glad to see, is daily coming to the front as a radical to vex the diverse clubdoms of Bombay well known for their red Toryism. This is on the whole a healthy sign. Our Tory Governor eagerly wishes that there should be party organs so that both sides of a controversy may be known. Of course, it does not necessarily follow that having heard both sides His Excellency should sum up judicially as an impartial judge would do. Oh no. That is an inference opposed to all the best and worst traditions of the great party to which His Lordship belongs. Party opinions should be heard only to carry out one's own foregone conclusions with a vengeance! But we are digressing. Mr. Chambers, we are glad to see, has drawn attention to the duty and responsibility of Government to do something more than what it has yet done for the indigent *rayat*. He wishes that the revenue payments will not be rigidly enforced and that something will be done to bring usury under control. The luckless and voiceless *rayat* has at present no friend. The Congresswála according to our heaven-born bureaucracy ignores him. The less educated classess of the community feel no interest in him. Neither is there any sympathy shewn in his daily distress. Where is the poor fellow to turn? Whom should he look to for sympathy and aid? Of course to the Civilian, that noble creature of God, the paragon of creation, and the mirror of the world of India! See how his heart overflows with the milk of human kindness for the impoverished *rayat!* See how intense and deep is his sympathy for him! See how he treats him in a court of justice, in the survey field, in the cutcherry where forest and ábkári reign supreme, in the camp where the Mámlatdár is exacting State dues on two fixed dates with all the punctuality of the clock and yet all the gentility of the lamb! And yet the poor *rayat* seems to be doomed. He is steeped in misery and debt. Why so? It is all nonsense to talk of the oppressive character of revenue assessments and so forth. Not a bit of it. Revenue enhancements being neither heavy nor unjust, do not in the least ruffle the *rayat*. No. Poorman! He thinks nothing of State dues; neither of stamps, registration and mortgages; nor of the duty paid on salt and kerosine, nor of ráb and forest leaves, nor of mowra flowers. No. He thinks none of these. The sole thought that perplexes him is how to get out of the grip of the Márwári. The Márwári never troubles himself to inquire *why* he is in debt. Sufficient for the day is the usurious interest on the loan he advances. The why and wherefore do not trouble him. They are left to the *Ma Báp Sirkár*. And to the *Ma Báp Sirkár*, therefore, Mr. Chambers appeals! This is passing strange! What a Radical, and Congresswála to boot, to sympathise with the *rayat!* Verily, then, the millennium is near at hand. Otherwise he must be an impostor. Yes, a veritable impostor for *when* has a Congresswála looked after the *rayat?* He rather looks after his own interests as the *patriotic* Rája of Bhinga and his ilk are told to say. He wants all the highest places in the land. He wants simultaneous examinations. He wants to be Chief Justice, Lieutenant Governor, and even a Viceroy! Can such an interested fellow ever show his sympathy to the *rayat?* It is unbelievable. We must refuse to believe it until a Lee-Warner or a James or a Philips assures us to the contrary. By the bye *who* is this Radical Mr. Chambers who pretends to advise Government? And why is he talking such utter nonsense? Does he think that the officials who cool themselves in the sedate atmosphere of Ganesh Khind or Mahábaleshvar are utterly hardened against the piteous cry of the impoverished *rayat* that therefore a public appeal should be made? Is he not mistaking his vocation? How much better the work of administration could be accomplished if such busy

bodies as Mr. Chambers would only refrain from harassing Government? How well-lubricated and smooth would be the wheels of the official machinery if there were thousands of Bhingas rather than those hypocrites of the congress, that microscopic minority, who under false colours are creating so much "unrest" in all parts of the country by their interested agitation?

PART III.—*Education.*

Responsibility of Government with regard to popular education in India.

43. Referring to the paper recently read in England by Mr. T. A. Baines on "the conditions and prospects of popular education in India," the *Arunodayă* (24), in its issue of the 13th May, says:—As the money required for primary education is collected from agriculturists and spent by Government, we do not understand how caste system in India could be an obstacle to that education. It is said that the British rule over India with a view to educate its people, and it is therefore their first duty to enable all people at least to read and write. But Government have not done their duty in this matter to an appreciable degree during the last 100 or 150 years. Bráhmins do not, it is true, associate with Mahárs and other out-castes, but they do sit side by side with the Marátha agriculturists and the middle classes, and if there has not been sufficient spread of education among the latter, caste system cannot be held responsible for it. Government is to blame for having failed to spend sufficient funds on education. It is also said that the people turn away from education, because the number of educated men being large they are not able to obtain large salaries, but this argument is feeble. They have been made cheap owing to large importations of foreigners.

The closing of certain primary vernacular schools in the Surat District disapproved.

44. The *Jám-e-Jamshed* (131) of the 19th May is much concerned to find that twenty-five primary vernacular schools are to be closed in the Surat District, in order to enable an increase being made in the small salaries paid to vernacular school-masters, and that three of these schools have been closed by a recent resolution of the Táluka Local Board of Chorási, points out the evil effects of closing primary schools, and exhorts His Excellency Lord Harris to prevent their abolition and increase the number of these schools throughout the Presidency by observing economy in other directions, if necessary.

Disapproval of the conduct of Ráo Sáheb Ankale, Deputy Educational Inspector, Kánara District, in examining and correcting school-masters in the presence of students.

45. The *Rája Hansa* (161) of the 9th May, in its English columns, writes:—A correspondent says that Ráo Sáheb Ankale, Deputy Educational Inspector, Kánara District, not only examines the masters along with their students, but even corrects the former in the very presence of the latter. If we are to credit our correspondent, we must say that a novel manner of examination has been invented by the Deputy. We do not entertain the least doubt as to the goodness of the object that the Deputy has in view in introducing the new system, but we are sorry, we are not prepared to hold that the result thereof will, on the whole, be wholesome in the end. Instead of following the ordinary rule of punishment, if the masters are examined nay corrected in the very presence of their students, they will no longer be capable of exercising authority over their pupils. It is, therefore, necessary that the higher authorities should take up the matter, and decide it in a way best fitted for carrying out the object of the department.

PART IV.—*Railways.*

Employment of Natives on Indian railways.

46. The *Native Opinion* (17) of the 17th May, in its English columns, writes:—In his annual administration report on Indian railways, recently submitted to Parliament, Lieutenant-Colonel R. A. Sargeant, R.E., says:—"It will be thus seen that Natives formed as usual the largest percentage of the entire body of servants." Indeed the figures given show that in general the strength of Native employés was very large, but a further classification of the

different grades in which Natives were employed would have clearly proved that though the numerical strength was very large, the cream of the whole revenue is enjoyed, nay monopolised by Europeans and Eurasians. And our experience on this side confirms the very fact of European or Eurasian descent being a passport to the higher grades of the services. We have no hesitation to admit that where the heads of departments are considerate and look to the efficiency of the departments as also to the economy in general expenditure, Indians do enjoy a proper proportion of official loaves and fishes. A glance at the Locomotive and Coaching and some other departments of the B. B. & C. I. Railway will convince any one that Natives are more largely employed there, and the line works with no less efficiency than lines on which the higher branches of the services are recruited by Europeans or Eurasians alone. But this more or less depends upon the temperament of European officials who preside over the higher branches of the departments. The G. I. P. Railway departments, on the other hand, will furnish you with surprises only in this matter; a travel along the line will show you that generally only third class station masters are Natives; that guards, as a general rule, are Europeans and Eurasians; and that this monopoly of the service extends down to the post of the ticket-collector, whose duty is to receive passengers at the time of starting a train and to discharge them on its arrival. Of course, here and there, there is a sprinkling of Natives in these branches, but it is comparatively so small that it would only answer the purpose of a reply were a complaint on that question raised. And yet railways are one of the special departments which, under a special resolution of 1878 of Government "was especially reserved for the benefit of pure Indians." At every Convocation ceremony is dinned into our ears the solemn advice that educated Natives should not look to Government for service. But surely the reality of this aphorism does not flash on the minds of highly-paid Europeans, whose sons, nephews and other relations flock to so many service gates, and move earth and heaven to get entrance into them. The *Patrika* is quite justified in observing that let a single European be placed at the head of a department, and he will be the first to bring in as many Europeans as possible. Why should the latter then look to these departments for their daily bread, if the sophism of learning for learning's sake can do the work of bread? At the presentation of every budget statement, Government talks a great deal of economy, but we are afraid they never give a practical turn to what they profess to do. We assure His Excellency the Viceroy that, were rigorous economy enforced in railways, certainly a deal of saving may be effected. But will the several railway departments help His Lordship in accomplishing this task? We hope they will do.

Inconvenience of passengers on the B. B. & C. I. Railway.

47. A correspondent of the *Gujaráti* (101), in its issue of the 13th May, complains that passengers travelling on the B. B. & C. I. Railway by the down mixed-train which leaves Bombay for Wadhwán at 10-30 P.M. are put to great inconvenience on account of overcrowding as only a limited number of third class carriages are attached to the train, and requests the railway authorities to increase the number of passenger carriages and to make this train an ordinary passenger train, if possible.

Inconvenience of passengers on the Southern Marátha Railway.

48. A correspondent, writing to the *Vyápári* (99) of the 13th May, bitterly complains of the inconveniences suffered by passengers travelling by the Southern Marátha Railway, saying that passengers are huddled together like sheep, and are frequently made to travel by dirty waggons, that tickets are issued for all the stations at which the mail train which leaves Poona at night stops, but only those passengers who are to go to stations beyond Miraj and Sángli are allowed to travel by this train, and this, it is said, is done on the authority of a confidential circular issued to the station masters by the Traffic Manager.

Alleged oppression on the employés of the Southern Marátha Railway Company.

49. In a paragraph, headed, "oppression practised on railway servants," a correspondent, writing from Dhárwár to the *Bodh Sudhákar* (9) of the 16th May, says:—A clerk in the office of the Resident Engineer of the Southern Marátha Railway was the other day fined Rs. 2 by the

Engineer for applying for his transfer to a vacant post in the same department at Poona. The same clerk applied four or five times for five days' leave for the thread ceremony of his son, but the Engineer did not grant it; but on a Native-Christian coming to the Engineer, and requesting him to make some provision for him, the Engineer forced the clerk to apply for and go on three months' leave, and appointed the Christian to act for him. Mr. Abdul Shekh Rahmán, L.C.E., Head Draftsman in the Chief Engineer's Office, Southern Marátha Railway, resigned his post, because his claims to the post of a Superintendent on Rs. 200 were ignored. He is very able and has rendered important services to the Railway Company, but his merits were not appreciated and his resignation was accepted. If Mr. Campbell had been Agent this time, he would not have parted with Mr. Abdul Shekh. While the Company is now trying to reduce its expenditure, a European has been appointed as Draftsman on Rs. 200 a month to do the work for which Mr. Abdul Shekh was paid Rs. 120. We request the present Agent of the Company to enquire into these matters.

PART V.—*Native States.*

Administration of the Baroda State considered unsatisfactory.

50. The *Ahmedabad Times* (106), in its issue of the 13th May, under the heading "Anarchy at Baroda and the weak Minister," observes:—Since Mr. Elliot is gone on leave, the Diván is said to have disposed of about 10 cases of settlement disputes on an average per day while so long as Mr. Elliot was on the spot the Diván had not the courage to take up and dispose of even five years old cases. We fear that this abnormal haste may lead to more injustice. The Diván seems to have adopted the present course to quiet the people. The recent complaints with regard to settlement are more or less due to defective regulations and rulings which require to be first amended. It is rumoured that in some cases some of the original documents have been destroyed, that Messrs. Elliot and Bápat have obtained to some documents signatures of certain parties against their will, and that charges of corruption against some officers have also been prepared. Modji Garásia's land was lately annexed to the State, but on his mother committing suicide, on that account, it was handed over to him the next day. If the land was really proved to belong to the State, it was wrong to give it back to him on account of the suicide. It is said that Mr. Bápat has been charged with receiving a large amount of money as bribe. We hear other similar cases are to be filed shortly, and it is not right for the Diván to dispose of the settlement complaints before the charges of corruption are disposed of, for if he did so, those instances in which parties may have gained their object by bribing officers and thus caused loss to the State would not come to light.

Remarks on the attitude of the Agent to the Governor General at Baroda towards His Highness the Gáikwád personally and his administration.

51. The *Mahrátta* (4), in its issue of the 13th May, writes:—We are obliged to our contemporary of the *Times of India* for noticing the injudicious character of the most uncalled for and indiscreet remarks of Mr. Baines about the Mahárája Gáikwád in his statement of the moral and material progress of India recently published. We agree with our contemporary—and His Highness's education and the keen interest he has taken in the Government of his territories is a sufficient warrant for it—in thinking that the arrangements referred to by Mr. Baines are not such as he describes them, *i.e.* for the "mutual convenience of the two parties." Otherwise His Highness's attitude towards them would have been quite different from what it is represented to be. Mr. Baines' remarks have, however, done one good. He has let the cat out of the bag and enabled us to properly understand the present attitude of the Agent to the Governor General at Baroda towards His Highness personally as well as towards his administration. Our contemporary has rightly referred to the fact that the able and conscientious servant of the British Government, whose conduct of the Baroda Survey has lately—and we may add unjustly—been attacked so bitterly, sympathises entirely with the Mahárája and not with the demands of the Agent in this behalf. It is now an open secret that the Agent has not been successful in his attempt to decry the administration. We are, however, afraid that the lamented death of the able Náib Diván may

encourage designing persons, who are always to be found plentifully in all Native States, to take up to their old game, and unless the Diván shows himself equal to the occasion, there is little hope of successfully putting down these endeavours of interested parties to weaken His Highness's power and influence in the State. The reports of the Baroda administration have, so far as we know, not been published of late, and without them the public are not in a position to know authoritatively how far Mr. Baines' remarks are trustworthy. We, therefore, request the Diván in the interests of the State to publish these reports without delay. We know that there are factions and intrigues at every court, but in no place are they more numerous and bitter than in Baroda at this time. The reason is not far to seek. It is the attitude of the representative of the Government of India towards the head of the State and his advisers that has brought them into existence. How the Diván Bahádur has acquitted himself in this great drama and whether his acts justify the confidence reposed in him by his master are, therefore, the most important questions on which the public anxiously expects to receive some authentic information, and the remarks of Mr. Baines rather serve to increase than to satisfy this curiosity.

Disapproval of the policy of Mr. Elliot, Settlement officer of the Baroda State.

52. The *Gujarát Darpan* (100) of the 17th May, under the heading "Baroda Elliot Administration," in its English columns, observes :—The State officers in a matter like this will not be able to cope with the confusion and disentangle the skein that has enmeshed not only this department but others too. No amount of Committees or Commissions official or non-official of the Gáikwádi will satisfy the needs of the case. Wholesale resumptions of grants made in past times—attachment of property, without allowing parties to state their case, without giving them copies of decisions for their information and for any appeal higher up that they may wish to make—and these resulting in the *zulum*, hardship, voluntary suicides under them, entailing loss not only of property, but of life, are some of the many charges laid at the door of the department—the department that Mr. Elliot and his myrmidons are in charge of. His Highness Khanderao resumed some lands and there too was an Alienation Department in his time. Nazrána exactions were provokingly oppressive and numerous in the past Gáikwádi reigns. His Highness Malháráo was charged with oppression and misrule and was deposed. But the complaints in all these matters are not few nor trifling, and the incessant flood of petitions and what not pouring in on the other side of the Vishvámitri are an eloquent evidence thereof. On former occasions all these were possible with the rulers at home; but in the present case the responsible head is away and at a distance of thousands of miles. While the complaints are still unassuaged the *Baroda Official Gazette* of the 25th of April announces promotions of men under him under his signature. It was for such acts of *zulum* that Mr. Elliot got special rewards for people under him at the hands of His Highness last year on the eve of His Highness's departure for Europe or the hills. Why have not other departments been thought worthy of reward for their meritorious services? On an occasion like this the State as well as the Residency should not have spared either Mr. Elliot or Mr. Bápat for long leave that they have taken or that they have been granted. Their evidence and their explanation should have been first recorded. We are glad to note that the charge of the Settlement Department is to remain with the newly appointed Acting Náib Diván, a—Revenue—Judicial man, Khán Bahádur Kharshetji, M.A., LL.B. For the sake of his own honour and credit we will be glad to see him clear the Augean stables.

Suggestions to connection with the appointment of Daftardár to the Káthiáwár Agency.

53. The *Rájyabhakta* (144), in its issue of the 15th May, observes :—The post of Daftardár in the Káthiáwár Agency seems to possess a charm for people, for the office is considered very honourable and responsible, and the community whose member is fortunate in securing it is believed to be influential in the province. The Daftardár, if he chooses, can mislead political officers, serve his selfish objects or make a fortune, as the Chiefs are generally inclined to keep him pleased in order to obtain information from him about the confidential correspondence of the Agency that passes through his hands. Many of the Kárbháris of the different States were

once Daftardár or are relations of his. If the post of Daftardár is given to any other than Nágars or Baniás, half of the complaints of the people of the province would disappear. A competitive examination for the post of Daftardár should be held, at which certain Agency officers only be allowed to compete. The Daftardár should be transferred every third year to some other appropriate post.

Dacoities and thefts in the Kutch State and a request to Government in the matter.

54. The *Káthiáwár News* (104) of the 16th May, in its English columns, writes:—For some months past the subjects of the Kutch State are being very roughly handled by the local *badmáshes*, and the Kutch Police is evidently helpless and useless. Now that Káthiáwár has been got rid of dacoits, and as it is hardly a proper field for the energy of so distinguished a Police officer as Mr. Souter, he having run down all the dacoits, would it be too much to ask Government to lend his services for a short time to the Kutch State, where all efforts of the Police have proved unavailing and dacoities and loots have become an every-day occurrence? Last week, we hear, a marriage party was looted between Náran Sarowar and Vijhan, and property to the extent of Rs. 12,000 carried away.

A'TMA'RA'M V. PA'TKER,
Acting Reporter on the Native Press,

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 22nd May 1894.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 26th May 1894.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
8	„ Young India	Baroda	Weekly	150
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,000
12	„ Dnyánodayă	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly	425
14	„ Hitopadeshak	Bombay	Weekly	1,000
15	„ Indu Prakásh	Do.	Do.	900
16	„ Mantri	Poona	Do.	...
17	„ Native Opinion	Bombay	Bi-Weekly	600
18	„ Prabhákar	Do.	Daily	350
19	„ Rámdás	Bijápur	Weekly	600
20	„ Shetkaryáncha Kaivári	Bombay	Do.	500
21	„ Subodh Patrika	Do.	Do.	950
22	„ Sudhárak	Poona	Do.	3,009
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	150
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	...
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	650
46	„ Kalpataru	Sholápur	Do.	250
47	„ Karmanuk	Poona	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly	1,500
49	„ Kesari	Poona	Weekly	4,300
50	„ Khándesh Chitragupta	Dhulia	Do.	230
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khara Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	200
54	„ Maháráshtra Kokil	Sátára	Monthly	2,000
55	„ Maháráshtra Mitra	Do.	Weekly	250
56	„ Maháráshtra Vritt	Do.	Do.	...
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár	Ahmednagar	Weekly	150
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni	Do.	...
62	„ Nyáyă Sindhu	Ahmednagar	Do.	175
63	„ Pandhari Mitră	Pandharpur	Do.	260
64	„ Pen Samáchár	Pen	Do.	...
65	„ Poona Vaibhav	Poona	Do.	3,200
66	„ Prabodh Chandrika	Jalgaon	Do.	100
67	„ Prabodh Ratnă	Bársi	Do.	235
68	„ Prántik Samáhár	Poona	Do.	...
69	„ Pratod	Islámpur	Do.	300
70	„ Rághav Bhushan	Yeola	Do.	250
71	„ Ratnákar	Kaládgi	Do.	50

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	Mara'thi—*continued.*			
72	The Saddharmadip	Alibág	Monthly	...
73	,, Sanmitra	Bombay	Do.	...
74	,, Sarvadaman	Poona	Do.	...
75	,, Satya Nirnayă	Bárámati	Weekly	...
76	,, Satyă Prakásh	Poona	Do.	...
77	,, Satyă Sadan	Alibág	Do.	200
78	,, Satyă Shodhak	Ratnágiri	Do.	400
79	,, Sholápur Samáchár	Sholápur	Do.	260
80	,, Shri Shiváji	Poona	Do.	300
81	,, Shubh Suchak	Sátára	Do.	260
82	,, Sudhákar	Pen	Do.	300
83	,, Sumant and Satyă Sudha	Kárwár	Do.	300
84	,, Tukárám	Ahmednagar	Do.	250
85	,, Udyogavriddhi	Poona	Do.	...
86	,, Vanapriya	Chikodi	Fortnightly	100
87	,, Vártáhar	Bombay	Tri-weekly	700
88	,, Vengurla Vritt	Vengurla	Weekly	175
89	,, Vichár	Dhárwár	Monthly	500
90	,, Vichár Ságar	Baroda	Weekly	650
91	,, Vidushak	Karád	Do.	300
92	,, Vidya Vilás	Kolhápur	Do.	275
93	,, Vijay	Sháhápur	Do.	250
94	,, Vikshipta	Bombay	Do.	600
95	,, Vividh Dnyán Vistár	Do.	Monthly	500
96	,, Vrittadhára	Dhár	Weekly	150
97	,, Vrittasár	Wái	Do.	285
98	,, Vritt Sudha	Sátára	Do.	200
99	,, Vyápári	Poona	Do.	...
	Anglo-Gujara'ti.			
100	The Gujarát Darpan	Surat	Bi-weekly	700
101	,, Gujaráti	Bombay	Weekly	2,450
102	,, Gujarát Mitră	Surat	Do.	800
103	,, Kaiser-e-Hind	Bombay	Do.	2,500
104	,, Káthiáwár News	Rájkot	Bi-weekly	..
105	,, Suryă Prakásh	Surat	Weekly	375
	Gujara'ti.			
106	The Ahmedabad Times	Ahmedabad	Weekly	250
107	,, Ajab	Surat	Monthly	700
108	,, Akhbáre Sodágar	Bombay	Daily	800
109	,, A'ryă Dharm Prakásh	Do.	Monthly	400
110	,, Bhim Sen	Do.	Weekly	...
111	,, Bombay Samáchár	Do.	Daily	2,600
112	,, Broach Mitră	Broach	Weekly	350
113	,, Broach Samáchár	Do.	Do.	700
114	,, Buddhi Prakásh	Ahmedabad	Monthly	580
115	,, Cambay Gazette	Cambay	Fortnightly	...
116	,, Chának	Surat	Monthly	500
117	,, Chandra	Do.	Do.	600
118	,, Darbár Patrika	Ahmedabad	Weekly	...
119	,, Deshi Mitră	Surat	Do.	1,250
120	,, Din Mani	Broach	Do.	...
121	,, Dnyán Darshan	Do.	Monthly	...
122	,, Dnyán Sudha	Ahmedabad	Do.	250
123	,, Dnyán Vardhak	Bombay	Do.	600
124	,, Fursad	Do.	Do.	400
125	,, Gap Sap	Do.	Fortnightly	300
126	,, Gul Afshán	Do.	Monthly	1,200
127	,, Hindi Punch	Do.	Weekly	450
128	,, Hindusthán	Ahmedabad	Do.	716
129	,, Hitechchhu	Do.	Do.	500
130	,, Jain Patrika	Surat	Fortnightly	...
131	,, Jám-e-Jamshed	Bombay	Daily	2,200
132	,, Kachha Samáchár	Do.	Weekly	400
133	,, Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
134	,, Kaira Vartamán	Kaira	Weekly	100
135	,, Kám Dhenu	Bombay	Monthly	1,200
136	,, Kasid-e-Mumbai	Do.	Tri-weekly	...
137	,, Káthiáwár Times	Rájkot	Bi-weekly	1,200
138	,, Kelavni	Baroda	Monthly	500
139	,, Madhur Vachan	Bombay	Do.	500
140	,, Nure Elam	Do.	Do.	320
141	,, Nyáyadarshak	Ahmedabad	Fortnightly	...
142	,, Praja Mitra	Karáchi	Weekly	200
143	,, Praja Pokár	Surat	Do.	800
144	,, Rájyabhaktă	Bombay	Do.	1,300
145	,, Rást Goftár	Do.	Do.	1,697
146	,, Samsher Báhádur	Ahmedabad	Do.	300
147	,, Satyă Mitră	Bombay	Do.	500
148	,, Satyă Sodhak	Surat	Fortnightly	500
149	,, Satyodaya	Dohad	Weekly	68
150	,, Sneha Sindhu	Kaira	Do.	275
151	,, Stri Bodh	Bomay	Monthly	560

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
152	The Stri Mitră	Bombay	Monthly	697
153	„ Surat Akhbár	Surat	Weekly	600
154	„ Svadesh Bandhu	Mahudha	Do.	210
155	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
156	„ Vartamán Tatva Darshak	Bombay	Fortnightly ...	...
157	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
158	The Hubli Patră	Hubli	Weekly	...
159	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
160	The Karnátak Patră	Dhárwár	Weekly	400
161	„ Rájahansa	Do.	Do.	510
	KA'NARESE.			
162	The Chandrodayă	Dhárwár	Weekly	200
163	„ Karnátak Vaibhav	Bijápur	Do.	400
164	„ Karnátak Vritt	Dhárwár	Do.	...
165	„ Lokă Bandhu	Do.	Do.	190
166	„ Rasik Ranjini	Gadag	Do.	300
167	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
168	The Chandrika	Bágalkot	Weekly	...
169	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
170	The Bhárată Bhráta	Rewáh...	Fortnightly ...	375
171	„ Bhásha Bhushan...	Bombay	Monthly	400
172	„ Bombay Baipar Sindhu	Do.	Weekly	250
173	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	ENGLISH AND URDU			
174	The Muslim Herald	Bombay	Weekly	300
	URDU.			
175	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
176	„ Alam Aphroz Bambai	Bombay	Tri-monthly ...	450
177	„ Charkhári Akhbár	Rewáh..	Fortnightly ...	23
178	„ Dhár State Gazette	Dhár	Weekly	280
179	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
180	„ Gwalior Gazette	Gwalior	Do.	850
181	„ India Gazette	Bombay	Do.	400
182	„ K[illegible] Khah	Do.	Daily	...
183	„ Kushtu l Akhbár...	Do.	Weekly	150
184	„ Muin-ul-Mulk	Do.	Daily	...
185	„ Vakil slam	Do.	Do.	...
186	„ Zabán	Do.	Monthly	...
	PERSIAN.			
187	The Iklil	Karáchi	Weekly	...
188	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
189	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
190	The Baroda Vatsal	Baroda	Weekly	1,000
191	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
192	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
193	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	346
194	„ Muin-ul-Islám	Do.	Do.	300
195	„ Prabhát	Hyderabad (Sind) ...	Do.	400
196	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
197	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
198	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or á) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Australian merchants desiring to carry on trade with India and a request to Lord Ripon, the Secretary of State for the Colonies.

1. The *Bombay Samáchár* (111), in its issue of the 21st May, observes:—The Australian merchants desirous of having a market in India for their productions, and of carrying on regular trade with this country, have been holding exhibitions of their goods in different parts of the country; they have obtained assurances from the Indian military authorities to buy in quantities refrigerated meat and other Australian goods required for the use of the army. These merchants also want the Indian Government to build cold storage rooms at Bombay, Calcutta, Madras and Colombo, in order to store their goods on landing. The building and maintenance of these rooms will entail a heavy cost, and there is no reason why the Indian Government should incur it. The Australians do not wish that the Indian traders in Australia should remain there any longer, and desire their leaving that country at the earliest. Such discourteous people ought not to be, in the first place, permitted to trade with India; but since they have offered to supply frozen meat to the European army, no objection needs be taken, in the interests of the valuable native cattle, to sufficient encouragement being given them in their trade in this article. These merchants have approached Lord Ripon, the Secretary of State for the Colonies, for inducing him to exercise his good offices to prevail upon the Indian Government to build the refrigerating rooms, but it is to be hoped that His Lordship being a well-wisher of India, and one who has already done a great deal for her benefit, will not allow injustice to be done to her in this matter.

A suggestion to His Excellency the Viceroy and others to set an example in practical economy by travelling by ordinary trains.

2. The *Indian Spectator* (2), in its issue of the 20th May, writes:—So the violent difference between the Viceroy and his Executive Council, in the matter of travelling by special trains, turns out to be a myth. We expected as much when noticing the subject last week. The mention of General Brackenbury as the arch-obstructionist went to discredit the rumour as much as its inherent weakness. As to Lord Elgin threatening to resign, we suppose he would have to send in his resignation perhaps every second week, if such differences were to be taken to heart. No statesman can afford to be so sensitive, however keen his personal feelings. He has to merge the smaller into the larger good; even to put up with many little evils, so as the better to secure the public weal. This is especially necessary for a country governed as India is. Let our friends in the press beware how they ask for the impossible, which is always undesirable. At the same time as we said last week, as a question of principle the question in point is very important. Why should not the Viceroy and others travel by ordinary trains? We see no loss of dignity therein. And the saving would be most welcome. What is still more important is the moral effect of the economy. It would show to the bewildered and incredulous public that the higher officials are in earnest about cutting down useless expenditure. And as to the Rájás taking the shine out of the "Burra Lat" and his lieutenants, why, far from being that they will probably bless these exemplars in public economy. They have too much to spend, these Rájás, on themselves, their Political officers, friends, visitors and so on, not to mind such a wholesome object lesson in economy. So let us go ahead, gentlemen, and pause not to think of prestige, especially at a time when the pocket is so shrivelled up and with such ugly holes in it. It will be long before the huge military expenditure is cut down. Let us begin to-day wherever we can. [The *Din Bandhu* (10) of the 20th May expresses similar sentiments.]

A suggestion to the people to force the Government of India to pass a law prohibiting importation of English cotton goods in India.

3. The *Arunodaya* (24), in its issue of the 20th May, says:—In England a law was enacted in 1721, making trade in and use of Indian cloth penal, in order to encourage the cotton industry of England. It is foolish to say that it is impossible to get such a law for India at present and to remain quiet. The English Government did not enact the law willingly, but was forced by the people to do so. If the people of India want a similar law, they must be prepared

to force the Government of India to pass it. It bespeaks impotency on the part of those who remain quiet on the plea that the king does not do a certain thing. If you have read history, you must follow it, and be ready to compel a ruler to do a thing which you want, but which he is unwilling to do. If you do not want to do this, why do you shorten your lives by studying a large number of English books?

Remarks in connection with the exchange compensation allowance paid to Europeans not domiciled in India.

4. Referring to the petition of the inhabitants of Nagpur against the exchange compensation allowance, recently placed before Parliament by Sir William Wedderburn, and to some of the arguments advanced by the petitioners against the granting of the allowance as well as those advanced by Anglo-Indians in support of it, the same newspaper says:—The English nobility are not willing as before to send out their younger sons in the Indian Civil Service, but this unwillingness is not due to the fall in exchange, or their considering the salaries paid to Indian Civilians as low; they are unwilling as the examination is kept open to all and sundry persons, and they do not like their sons to associate with low-minded people who constitute the majority in the service. The ill-treatment accorded by the present English officers to the people of India shows their low-mindedness. To see whether the salaries paid to European officers in India are large or small, they ought to be compared with those paid in other countries, and such a comparison will show that the salaries paid in India are exorbitant.

Special rule for giving pensions to certain officers in the Engineering Department and the alleged spoliation of the Indian treasury.

5. In an article, headed, "Spoliation of the Indian treasury," the same newspaper refers to the special rule for retirement on pensions of officers in the Engineering Department, who have entered Government service between 1874 and 1879, in order that their juniors may get promotions, and to the intention of Government to give pensions to about 68 officers under this rule, and observes:—Is it not waste of money to allow servants to retire on large pensions after only 13 or 14 years' service? Is it not very fortunate for those who entered service at the age of 20 to get a pension at the early age of 34, according to a general or special rule, and to enjoy it during their life-time? If this rule were to be applied to all departments of the State in India, all people in England would after a lapse of 50 or 100 years be pensioners of India, and would bless India for her liberality. But what will be the state of the people of India who have to bear the consequences of such prodigality? If, on the authority of Government statistics, it has been proved that the average monthly income of an individual in India is Rs. 2, which are barely enough for maintenance, should not Government consider how long the people of India will be able to bear the pressure of new systems of extracting money from them? The burden of taxation has now become unbearable to them, and they are disappointed and grown suspicious of the waste of money which is being made. Is it not, therefore, discreet to try to lessen this burden? If no such attempt is made, the Indian rayat will break down if he does not try to throw off one day the burden and escape!

Remarks in connection with the tree-markings in some of the districts of the North-West Provinces and the scare caused among Europeans thereby.

6. The *Native Opinion* (17) of the 24th May, in its English columns, writes:—The latest information tells us that the smearing of trees has proceeded as far as the Azamgarh District, and that the marking consists of two colours, green and yellow, with a cow's hair in the middle. It is certainly a wonderful thing that the authors of this mysterious affair should have, so far, eluded all inquiries. Such working cannot fail to have some influence on the ignorant people. The markings have, at any rate, disturbed not a few Europeans here and in England, and various interpretations have been put on them. In our opinion, these markings have not the slightest political significance. They may, perhaps, indicate a possible renewal of the cow-killing disturbances on or about the 15th of June next, on which this year's *Bakri Id* falls. We cannot persuade ourselves to think that the bad feeling generated by the reckless

slaughter of cows by Muhammadans has died out. The policy of Government has, in a way, encouraged the Muhammadans in their revolting practices, practices which, according to Government of India itself, are not indispensable according to the Korán, and this cannot but tend to exasperate the Hindus. Not that we look with unconcern upon the pass to which matters have unfortunately come; we simply point out in what way the markings are perhaps to be explained. We are, as we have stated above, of opinion that these markings have no political significance. We are glad Marquis of Lansdowne, Sir Alfred Lyall, and a number of other gentlemen in a position to speak with authority on the subject, do not agree with Colonel Mallesson in his opinion that the markings have the same significance as the *chapatees* distributed before the Mutiny. But Colonel Mallesson and persons of his way of thinking, persons with readily excitable imaginations, persons who smell danger in every insignificant mysterious occurrence, are not few. They do a positive disservice by giving birth to dangerous ideas. It is such ideas which may, if constantly repeated, lead on to undesirable events. They ought, therefore, to be careful in their utterances. The frame of mind of these people surprises us. That they should smell serious danger in these markings is a certain sign of demoralization. It does not indicate a healthy condition of the mind. These are not the people qualified to influence the destinies of the empire. But assuming for argument's sake that they are not wrong, what, we ask, will be the proper line of action? Will foolish cries serve the purpose? Does not real wisdom lie in pointing out to the British nation the causes that may, if not removed, drive people to desperation? Have there not occurred things within the last ten years, which have not enhanced the prestige of British rule in the eyes of the people of this country? The Kashmere and Manipur affairs have told us that the British Government does not uniformly pursue a righteous policy towards Native States. The murders of Natives by Europeans and the acquittals of the latter have convinced the former that it is useless to expect justice when they are pitted against Europeans. The constant tampering with the rights solemnly vouchsafed to the zamindárs of Bengal shows that Government is not scrupulous in the maintenance of its own promises. The Behar Cadastral Survey tells the same tale, although in a different way. The jury notification signified that Government was not actuated by the same liberal and enlightened policy which granted the right to the country. The denial of permission to Natives to enroll themselves as volunteers shows that they are not trusted. The enhancements of the salt-tax show that it is unmindful of the interests of the poor. The way in which the Forest and A'bkári laws are administered is sufficiently vexatious to the people. The Arms Act has emasculated the whole nation, and rendered them incapable of protecting themselves even from wild beasts. The enhancements of the land-tax at the revision settlements have disquieted the people afflicted thereby. The khotes of the Ratnágiri District are also being not generously dealt with. Hindus and Muhammadans are becoming more and more estranged by the policy of Government. The disturbances that have taken place between them do not hold out a satisfactory prospect in the future. The granting of the exchange compensation allowance to European servants at a time when the country is being driven to bankruptcy by fluctuations in the exchange and other similar causes, amply shows that Government is not mindful of the interests of the country. The exemption of cotton goods from the new import duties has shattered the reputation of the British Government for justice. It has convinced the people that the administration of the country is not guided by justice, equity and good conscience, but by selfish considerations. A number of other events of questionable wisdom may be cited; but our object is not to give an exhaustive list thereof, but simply to show that sufficient has occurred, and is occurring to tarnish the fame of British rule for justice and liberal principles. It ought to be the endeavour of the British people to see that nothing occurs which may, in any way, destroy this prestige. It ought never to be forgotten by them that the real foundation of their rule over this country is in justice and liberal principles. India is a vast continent. It can be ruled satisfactorily only by winning and retaining the regard and esteem of the 27 millions of its people. Let this be scrupulously and solemnly followed in practice, and Government may safely be unmindful of such marking of trees. It is a misfortune that many of those who write on the affairs of the country do not realise the situation. Instead of recognizing that the real security of British rule lies in the affection of the subject races, false cries, false issues, are raised, and the minds of the ignorant British people are filled with uncalled for apprehensions. This is not certainly a wise policy. [The *Bhărata Bhráta* (170) of the 11th, the *Praja Mitră* (142) and the *Shri Sayáji Vijayă* (191) of the 19th, the *Satyă Mitră* (147) of the 20th and the *Hitechchhu* (129) of Ahmedabad of 24th May express some of the above-mentioned sentiments.]

7. The *A'ryávart* (25), in its issue of the 19th May, says:—Government should not ignore these signs, as they are likely to result in evil one day, if not now. Government must consider in time the grievances of the rayats. The rayats consider the taxes to be very oppressive. We, however, do not think that Government will be roused by these evil signs and reduce taxation until a mutiny actually takes place, and the blood of Indians and Europeans is shed. As Government gave up the policy of annexing Native States after the Mutiny of 1857, so they will reduce taxation after a similar catastrophe.

8. The *Shri Shiváji* (80), in its issue of the 18th May, says:—It is apparent that if our people wish to obtain redress of their grievances by frightening Government officers and other Englishmen in India, it will not be very difficult for them to do so, as can be seen from the scare produced amongst them by tree-daubing in Behar and some other districts of the N.-W. Provinces. We are quite sure that these marks on trees are no indication whatever of a mutiny, and His Honour the Lieutenant-Governor of the Province has published the same opinion. But from the terror which such trifling incidents cause to Englishmen we can form a pretty correct estimate of their bravery. However adept Englishmen may be in the art of tall-talk, they are confused when an adverse time comes, and this can also be seen from their conduct in the several Hindu-Muhammadan riots which recently occurred in India. If Englishmen had been confident of their strength, they would not, while suppressing the riots, have been partial to the turbulent party, and acted unjustly towards the other with a view to please the former. All these things easily lead people to think that the strength of Englishmen lies not in their hands, but in their mouths. Such a belief would be very injurious to the interests of Government, for the people would then have a tendency to use physical force instead of constitutional means for getting their grievances redressed. In such a case, disorder instead of the present peace will, we are afraid, prevail all over the country. Not only Englishmen in India, but people in England, have been frightened by the tree-markings in Tirhoot, and have expressed their alarm in newspapers. Instead of expressing such views, they would have done well, if they had ascertained if there was any cause for the people of India to be dissatisfied with Government, and made suggestions to remove it if it existed. However proud Government and their sympathisers may be of the formidable strength of the British army, they must bear in mind that their army will not be able to hold its own even for an instant, when the people are once disaffected. Recent riots have to a certain extent falsified the idea so long entertained that the different castes and different religious sects among the people will never allow them to be united. There have been instances in which the Hindus have forgotten their internal differences and united on emergencies. Considering all these things, it will be better to win over the hearts of the subject people by impartial administration and make mutinies impossible than to think of finding requisite strength for suppressing them. When this is done, none will be afraid of tree-smearing carried to any extent.

9. The *Poona Vaibhav* (65), in its issue of the 20th May, says:—Those Englishmen who laugh at and ridicule us for our superstitious beliefs seem to be afraid of things which we consider to be childish or foolish, and to which we do not attach any importance at all. It is surprizing that Government does not fear the people in the country, and yet it is alarmed at the mud-marks and hair on trees. The conduct of the people belonging to the ruling race has been in this matter similar to that of a man who has a guilty conscience, and who suspects his own shadow to be that of another watching him.

10. The *Subodh Patrika* (21), in its issue of the 20th May, says:—There is some secret in the fact that Englishmen are alarmed at such a trifling thing as

tree-daubing, and it needs to be looked into. To think that the people who are so poor, law-abiding, powerless, disarmed, and divided among themselves, will rise in rebellion is to bring a false charge against them. Englishmen are not unaware of this, and it is but natural that the people should consider what has made them causelessly so suspicious. Some of us think that the disposition of Englishmen has now changed, and their minds have become uneasy and unsteady, owing to their present conduct towards the subject people. They have deviated from the path of morality in administering the country, and their liberal-mindedness has declined. Land assessment has been gradually increased, so much so that people cannot afford to pay it with ease. It has become difficult all over the country to obtain grass for the cattle, fuel and salt, which last is an indispensable necessary of life. Ináms, vatans and other sources of income have been resumed, and people cannot get either service or work. Englishmen are afraid, because their conscience is biting them for these evil results of their administration. We leave it to Englishmen and to our readers to judge how far the people are right in saying this

11. The *Jagadhitechchhu* (44), in its issue of the 19th May, says:—A mutiny should not and will certainly not occur in India. In one respect it is good that Europeans are not sure of this as we are. There is no doubt that they are wise enough to understand that a mutiny will never take place, so long as the subjects are contented. As they are now afraid of a mutiny, it seems that they also feel the oppressiveness of their administration, and if this feeling leads them to improve the administration, the false alarm of a mutiny will have done us much good. We wish God would inspire Europeans to conduct the administration justly, and keep away from Indians all thoughts about mutiny or seditious practices.

Disapproval of the views expressed by the Government of India in their despatch to the Secretary of State for India as to the causes of the frequency of Hindu-Muhammadan riots in India.

12. While commenting on the Government of India's despatch on the riots, the *Mahrátta* (4), in its issue of the 20th May, writes:—It has been the boast of the English rulers that their guiding policy in this country as elsewhere has been to hold the scales evenly between two conflicting races, creeds and interests. But, if anything is needed to prove this boast to be hollow, the despatch in question will furnish ample evidence of unimpeachable character. For it is guilty both of *suppressio veri* and *suggestio falsi*. It is, indeed, ingenious and scholarly, but a more brilliant illustration of specious pleading can hardly be found in the numerous despatches that pass between the Home and the Indian Governments. We are not at all surprised at the tone of the despatch. When men are swayed in their judgments by passion, prejudice and interest, or rulers discover in these outbursts of popular animosities a source of strength for themselves and their policy, such exhibitions of partiality have been frequently seen in the past and will again be seen in the future. The opening four paragraphs of the despatch deal with what the Government call the general causes "which are liable at any time to give rise to disturbances between the followers of the two religions." Some of these causes have flowed in along with the introduction of British rule in India, and Government cannot accuse for a moment either the Hindus or the Muhammadans of what is deemed the pride and glory of Western civilization being abused. For every good is liable to be so abused. The means of communication and of interchange of ideas are not new to India. They existed ten or twelve years ago. Nor have they been extended or improved to any appreciable extent during the last decade. Taking the period of the last twenty years during which the above means have been available, the question arises, why religious riots should have been more frequent in the last ten years than in the first ten, and why should their frequency be synchronous with the commencement of the Congress movement, which is also about ten years old. Government further traces the origin of these riots to the jealousy existing between the two races. A little reflection will show that this argument too is lame. Many of the elements that are alleged to have operated to create a feeling of jealousy among the Muhammadans existed before the advent of British rule as well as in the present day. But they were not then so jealous of the Hindu as they are now alleged to be, or if the feeling existed, then it must have been extremely feeble. Government is

therefore wrong in asserting that the feeling of jealousy, on the part of the Muhammadans, is one of the predominant causes of the frequent outbursts of bad feeling between the two communities. It is the fate of every Government to be misled in judging of the merits of a case when it relies for its information upon subordinate officials, who like itself are neither in touch with the people, nor have any intimate knowledge of the currents of thought and feeling that run under the surface of a foreign people. Their ignorance and want of touch with the people have misled Government into giving Muhammadans credit of that knowledge, information and appreciation of things, which they really do not possess. The classes among the Muhammadans as well as the classes among the Hindus from whom the riots originate neither care nor understand nor appreciate the weight and importance of what the Government calls advantages gained by the Hindu in the race of life. To them all modern, social, political and educational arrangements are so many mysteries quite inexplicable. It is only the higher classes both among the Hindus and Muhammadans who can appreciate or understand the meaning of honours and official advancement offered to superior Western education and success in the legal and other professions. It appears to us, therefore, that the jealousy which Government considers as one of the principal causes of riots is little short of a myth, which its ignorance has discovered and blind policy has grasped at to make out a case to its own satisfaction. Government next refers to the Hindu religious revival and the cow-protection movement, and seems to regard them to be at the root of the mischief. We fail to understand wherein Government has discovered the alleged Hindu revival. If religious revival means renewal in religion after indifference and a period of decline, we do not see any signs of such religious awakening in the Hindu nation. On the contrary, indifference, neglect and decay of the old religion are clearly traceable in the life of the Hindu. Our professors and teachers in schools and colleges are lamenting over the visible decay of religious feeling and the want in our young men of a definite plan of life, based on and guided by a faith in a sustaining creed. Even among the orthodox people there are not visible any indications of a religious awakening which the Government speaks of. Lastly, Government attributes the riots to cow-protection movement. In this part of the country it is an extremely feeble movement. Whatever may be the case in the provinces named in the despatch, here there are no associations, no organizations, no collections of subscriptions worth mentioning; nor have any ascetic preachers visited us with the exception of one Swámi who came here 9 or 10 years ago, and who subsequently was reported to be dead. If the cow-protection movement is a cause of these riots, how happens it that in most of the riots the Muhammadans are the aggressors. Government seems to have felt the difficulty of answering this question; they, therefore, took the precaution to point out that in some riots the Hindus were the aggressors. That in no riot were the Hindus the aggressors, is our firm conviction, and Government can make them appear so by a stretch of meaning of words not warranted by facts. We take one case. In a town in northern India a Muhammadan took a cow through the public street with the ostensible purpose of slaughtering it. A certain number of Hindus in the locality tried to rescue the cow and then the riot became general. Was not the Muhammadan who led the cow the real aggressor in that case? Such are invariably the origins of riots where though technically the Hindus are the aggressors, the real aggressiveness is on the part of the Muhammadans. Hindus in all riots have only retaliated when unprovoked attacks were made upon them. If the alleged religious revival and the cow-protection movement have been so potent for mischief as Government endeavours to make out, the Hindus would have been the first to begin most of the riots. We have therefore little hesitation in saying that, in short, the whole despatch is full of false suggestions, trivial causes magnified into important ones, and unwarrantable assumptions, based on ignorance, prejudice and misguided sympathies. We characterised the despatch as being guilty of *supressio veri.* We say so deliberately, for Government has omitted to mention the most potent of all causes that have given rise to frequent riots in recent years. The Congress movement which is the legitimate and logical outcome of the political training we have received is to the Conservative Anglo-Indians an eye-sore, for they see in its success a positive encroachment on the privileges and rights, the sweets of office and the means of gratification of imperial extincts, which are now exclusively their property. Since the inauguration of that movement, therefore, it has been the earnest study of many Anglo-Indians how they might raise an effective bar to its success and they saw such a bar in the old method of Government, namely to divide and rule. They argued in their heart of hearts that if they succeeded in creating a breach in India and raised the cry of "protection of the minority" the success of the Hindu political movement was doomed. They not only actively sympathised with the Muhammadans but it is suspected that they directly and indirectly have set them against the Hindus. Whatever the fact may be, it is clear that an impression has been created among the Muhammadan community that the sympathies of the rulers of the country are on their side. Such an impression is enough to rouse all the passions incident to a stern religious fanaticism for which the Muhammadans are historically and proverbially famous. This is the real cause of the frequency of the riots in recent years, and it is the obvious interest of Government to omit all mention of it in a State despatch, which is only intended to satisfy distant officials. But the general public have eyes to see the truth and courage to fearlessly make it public. [The *Kesari* (49) of the 22nd May expresses similar sentiments.]

13. The *Dnyán Prakásh* (13) of the 24th May, in its English columns, writes:—Of all funny things that the Government of India has ever given us, we are sure the funniest is this series of the so-called general causes of the frequency of Hindu-Muhammadan riots. What does the Government of India mean by telling the English people, that the first and the foremost cause of the frequency of these riots is the enhancement of the facilities of communication? We are certainly willing to admit that the increase in the facilities with which news can now be transferred from place to place has something to do with the frequency of these riots. The people of this or that community are apt to catch the epidemic sometimes, but then this neither accounts for the origin of the riots, nor do we feel that it is an adequate reason to explain away the greater frequency of the riots under British rule than under the Mogal rule in olden times. Besides, this enhancement in the facilities of communication is certainly not peculiar to India alone; if this simple thing were to be held as the prime cause of the frequency of riots in India, Europe must be supposed to be liable to suffer from such riots far more frequently, because facilities for the interchange of news have almost reached their utmost limit there. Our Government are generally very fond of making mountains out of molehills, and the importance which they have tried to attach to this increase of the facilities of communication between the different parts of India is a good illustration of the truth of this remark of ours. But as we are not inclined to give much weight to this alleged reason of the frequency of the riots, we shall leave it alone and go to the next reason. In our opinion the second reason that the Government of India puts forth with regard to the origin and frequency of the riots is, though couched in language the most mild, is calculated to suggest many ill things about us Hindus. The Hindus preponderate in number, and are forward in the race of life; they occupy almost the whole field of public service, and also of the several professions; and that they monopolise all the political movements, giving them their own complexion. What does the Government of India mean by saying all this? Does it not indirectly suggest that the educated Hindus are the cause of these riots? That they excluded the Muhammadans from public and private employments? Facts are here deliberately distorted. Attempt has been made here to show that educated Hindus, instead of trying to check the increasing bitterness of religious fanaticism, increase it. This suggestion is certainly most completely at variance with our every day experience. The educated classes amongst the Hindus as well as amongst the Muhammadans have ever strained every nerve of theirs to arrest the growth of foolish bigotedness and awaken feelings of amity in the hearts of the masses of both the communities. Education has done this and nothing else. We are aware that Government have in this same letter acknowledged their indebtedness to the leaders of both the communities in checking the tide of religious fanaticism. But then those remarks are quite incidentally made, while by far the greatest stress is laid upon the second reason which we have

mentioned above. The natural result of this is that the general impression that is left on the mind after a perusal of the letter tends towards making one feel that educated Hindus and their political movements were more responsible for the frequency of these riots. This is simply mischievous—to say the least. The third reason is of course the one that is proclaimed from the housetops ever since the initiation of the cow-protection movement. We do not mean to say that the proceedings of some of the agents of this movement are quite as innocent as the movement generally is. We can very well understand how the enthusiasm of some of the fanatic agents must sometimes give rise to uncanny results, but such agents are in our opinion very rare. The cow-protection movement is no doubt widely spread throughout the country, but it has worked its way quite innocently hitherto; and we do not see why Government should hold that as a movement mainly responsible for the frequency of these riots. Thus the three reasons that the Government of India have put forth, we have tried to show to be quite futile. If the Government do really want to find out the real source of all these riots, they must seek elsewhere. We may suggest, however, that the Government will not have to go very far in quest of that. Let them see that the conduct of their officers is really impartial—that they do not show greater favour to the Muhammadans. There we think is the fountain source of all existing evils. [The *Rájyabhaktá* (144), the *Gujarát Mitrá* (102), the *Kalpataru* (46), the *Vrittasár* (97) and the *Mumbai Vaibhav* (58) of the week also disbelieve the causes assigned to the riots by the Government of India for similar reasons.]

14. With reference to the despatch from the Government of India to the Secretary of State for India on the Hindu-Muhammadan riots at Prabhás Pátan, Bombay, Rangoon, and other parts of India, the *Native Opinion* (17), in its issue of the 24th May, observes:—Such a mischievously tale-telling despatch was never addressed before to the Home authorities. The document states that it is not surprizing that riots should occur in India, and at the same time gives reasons why there were no riots before, and why they do not occur in Native States: it attributes these frequent disturbances to telegraph, railways, post and newspapers. The writer of this despatch should have mentioned at the same time that besides these causes, the P. & O. Company's steamers carrying on frequent communication between Europe and India, the monetary conference held at the Mansion House, Lord Rosebury's address on the Irish question and the eclipses of the sun and moon also contributed to these riots. In a word, the true causes of these disturbances have not been mentioned in the despatch. The facts that would throw the blame of these riots on Government or the Government servants have also been adroitly omitted in the Bombay Government's despatch as well as the despatch of the Government of India. The Bombay Government attaches no importance whatever to the cow-protection movement as being the cause of these riots; while the Government of India believes that this movement is the sole cause. Both despatches are, however, distinguished for specious pleading. The despatch of the Bombay Government advocates the cause of the police, while that of the Government of India pleads the cause of the Muhammadans: the former has discharged the duty elegantly, but the latter has commenced advocacy of one party, but produced evidence for the opposition. The despatch of the Supreme Government commences with the statement that the Hindus were aggressors, but soon afterwards admits that in three out of the four disturbances the Muhammadans commenced the riot, and in the fourth much blame could not be laid at their doors.

Disapproval of the alleged confidential circular issued by the Bombay Government directing their executive officers to stop music before all mosques as a matter of courtesy, if not of right.

15. The *Mahrátta* (4), in its issue of the 20th May, writes:—We readily admit the value of courtesy in avoiding friction, and we also approve of the suggestion that where nothing essential is involved, it is foolish to insist upon one's right so as to displease one's neighbours. But the question still remains, what is essential and what is non-essential. The Government of Bombay appears to think that music is not the essential of a procession, and our contemporary of the *Dnyánodayá* is perhaps inclined to take the same view, but the majority of the Hindus think otherwise, and it is no use preaching to them that such and such a thing cannot be regarded as an essential part of a

procession. Then again, if music is such a trifling matter, why should not the Government, on the principle of courtesy, ask the Muhammadans to allow it to pass by their mosque, at all times, the hours of prayers excepted, as decided by the Madras High Court? Courtesy, as a social virtue, cannot be one-sided: and the Government of Lord Harris is laying down a dangerous precedent by ordering by a confidential circular that as a matter of courtesy, if not of right, the executive officers should stop music before all mosques. We do not know if our contemporary's attention has been drawn to this circular; but if it is, we should be glad to know how the saying of Christ "do unto others what ye would that men should do unto you" is carried out by this confidential circular of the Bombay Government. Lord Harris, or rather his Government, is here plainly and unequivocably asking its officers to enforce courtesy on Hindus in order to please the Muhammadans. This, we say, is a direct encouragement to the Muhammadans to persist in their unreasonable demands. We should not have objected to any circular which imposed the same restrictions on both the communities, whether as a matter of courtesy or as one of legal duty; but so long as Government is not prepared to follow such a course, it is, in our opinion, highly objectionable to preach the Gospel of courtesy to the Hindu alone, simply because they are less turbulent than their Muhammadan brethren. Either stop music in front of all mosques and temples alike or assert the principle that the Queen's Road can be used by all whether with or without music. Such an order may not be legal, but at any rate it can be defended as equitable inasmuch as the same condition is imposed upon the two communities. But what shall we say of an order which asks the Collectors and the Commissioners to stop Hindu music in front of all mosques without insisting upon a corresponding courtesy on the part of the Muhammadans? There is another and still more vital objection to such a course. The Government is not only setting aside, by such circulars, the decisions of the highest tribunals in the land, but is actually teaching its subordinate officers to rebel against law and set at naught the judicial decisions of the High Courts in India. If the Muhammadans desire to be courteously treated, they must do unto others what they would that men should do unto them. This is the only means of enforcing courtesy, and we feel sure that the Hindus would be the last persons not to accept such a friendly offer. It is our firm belief that the Government, much less the executive Government, cannot authoritatively interfere in these matters with any advantage to itself or to its subjects. Its only remedy is to adhere to law and to declare that it will strictly enforce law, not courtesy, irrespective of all considerations of race and creed. As we mean to review this confidential circular in an early issue, we do not wish to say anything more to-day. We cannot, however, conclude this short note without again drawing the attention of our contemporaries to the confidential Government circular wherein Lord Harris in Council advises the executive authorities in the districts to enforce the rules of courtesy on all the Hindus and Hindus alone. The resolution is so absurd that we should not have believed in its circulation by the Government had it not been for the reliable information that we have about its contents. With this resolution before us, it would be difficult to acquit Lord Harris' Government of encouraging the Muhammadans to persist in not yielding to the decision of the Judicial courts. It may be that the Government is badly advised or has mistaken views on the exact nature of the rights guaranteed equally to all the subjects of Her Majesty. But whatever the cause the consequences are sure to be mischievous, and it is against such consequences that we intended to raise our voice in time. If Lord Harris' Government or our contemporary the *Dnyánodayă* is not satisfied with our performance, we cannot help.

16. The *Native Opinion* (17) of the 20th May, in its English columns, writes:—Courtesy has been, it is said, made the measure of justice, so that whenever a party may refuse to listen either to law or custom, courtesy to the recusant may decide the question. We are afraid the statement is not correct; but if true, the principle of courtesy will be productive of mischief only. We are afraid Government appears to rush on a measure calculated to perpetuate these differences only. The information has spread broadcast and a public denial therefore seems necessary. If a policy of courtesy has been adopted as the principal line of action, then we reprobate the measure; and say Government

has committed a mistake. From the Bombay Government's letter to the Secretary of State, recently published, the official attitude, whatever the reasons, seems to favour our Moslem friends—a circumstance that detracts from the declared Government intentions of neutrality which is the very basis of British constitution in India.

Remarks in connection with the alleged prohibition of tom tom and other Native music at Belgaum after 9-30 P.M. by the Police Superintendent of the District.

17. A correspondent, writing from Belgaum to the *Mahrátta* (4), in its issue of the 20th May, says:—Bureaucracy has, as elsewhere in India, become rampant in this District. Natives are looked upon as so much straw and, with impunity, insulted any way and to any extent. It is well-known that tom tom and Native music form an essential part of marriage and other festivities among Natives. Both Muhammadans and Hindus cannot do without it, though Hindus require it on more occasions than one during those festivals. In several other religious ceremonies and processions of the Hindus and Muhammadans as well it is an indispensable thing. Such being the case, the Police Superintendent of Belgaum has strictly prohibited tom tom and Native music in the town after 9-30 P.M., on the ground that such tom tom with music is said to be a disturbance of sleep caused to European gentlemen and ladies, who live in the camp and the fort. The ground, on the face of it, is ludicrous and preposterous. The prohibition has caused much discontent and discomfort among the Natives. In my opinion, it is a direct insult to the Natives and an illegal interference with their customary and religious rights. The Police authorities in India must learn to respect the native customs and sensibilities more than the fanciful luxuries of the Europeans. "Might is right" is a truism. The Belgaum railway station, which is much noisy at night, is quite close to the camp, and still the poor, helpless Superintendent does nothing to stop the railway buzz. If the prohibition is not soon withdrawn, the people of Belgaum ought strongly to protest against it in a humble memorial to Government. It must be said here that such prohibition was never heard of before. The Europeans of the present day seem to have grown more sensitive.

Approval of the circular issued by the Bengal Government in connection with the slaughter of cows.

18. The *Kám Dhenu* (135), in its issue for January and February, received this week, observes:—The praiseworthy circular issued by the Bengal Government in connection with the slaughter of cows shows that His Honour the Lieutenant-Governor is somewhat in touch with the feelings of the Hindus in regard to this matter. The circular while warning others against wounding the religious susceptibilities of Hindus in the slaughter of cows gives no such warning to the latter, from which it is apparent that the cow-protection movement is unobjectionable. This is really a matter for congratulation. We have repeatedly said that the principal object of the movement is to promote agriculture and not to offend the religion of others nor to excite the religious frenzy of the ignorant Hindu masses, a statement which no one has yet been able to contradict with proofs.

Remarks on the address delivered by Mr. Beck, Professor of the Muhammadan College, Aligarh, on the cow-protection movement.

19. The same newspaper observes:—The address delivered by Mr. Beck, Professor of the Muhammadan College, Aligarh, on the 30th December 1893, in connection with the cow-protection movement, shows that he does not favour the policy of conciliation, and that he dislikes the praiseworthy attempts in that direction made by respectable Hindus and Muhammadans, and wishes to excite the Muhammadans against the Hindus. This conduct of his is to be regretted. In his opinion the cow-protection movement gives cause to the Muhammadans for excitement; but he has in his speech tried to excite both the Hindus and Muhammadans. He has organised the Muhammadan Anglo-Indian Association of Upper India. In advising the Muhammadans and Anglo-Indians to unite together against the Hindus he has shown false sympathy for the Muhammadans, but we trust the Muhammadans will attach little importance to his advice. The cow-protection movement, it is well known, welcomes without distinction all persons whether Hindus, Pársis, Muhammadans, Christians or members of other communities who sympathise with it.

As an instance in point it may be mentioned that some of the recipients of prizes at the fifth annual celebration of the Bombay Cow-protection Society, in April 1893, for the special care of cows were Muhammadans. The Society is held in high esteem by the public.

His Excellency Lord Harris at the Hindu Gymkhána in Bombay.

20. The *Kaiser-e-Hind* (103) of the 20th May, in its English columns, writes:—Lord Harris' speech on the occasion of the opening ceremony of the Hindu Gymkhána, on which we congratulate our Hindu friends, was not only a happy one, but full of common sense and practical suggestions. Perhaps, no other person in the city has greater claims to speak with authority on physical education than His Lordship. His suggestion to the Gymkhána promoters to engage the services of a professional bowler was a most proper one to make, and we trust they will lose no time in acting upon it. Our Pársi cricketers were long since advised to get themselves better trained in bowling, in which they are admitted on all hands to be still deficient. We are not aware that they have hitherto done anything of the kind. We should not be surprised if their younger rivals in the field steal a march over them and outstrip them in the race sooner or later. Lord Harris also gave good sound advice as to physical tests in our scholastic curriculum. It seems it is not so easy as is supposed to prescribe such tests even in a country so advanced as England—the home *par excellence* of physical education. *A fortiori* such tests in a country so backward as India in manly and physical exercise are out of the question. This authoritative opinion should satisfy those zealous reformers, who have been crying hoarse on the subject for some weeks past. We really wish Lord Harris' speeches on matters of his administration were as practical and sound as his speech at the opening of the Hindu Gymkhána. The practicality and soundness owed their origin to *intimate knowledge* and *close experience* in matters of physical education. The deplorable want of a similar knowledge and experience in matters administrative, is, in our opinion, the *principal* reason why His Lordship's utterances on those topics fail to command popular conviction—we mean the conviction of the well-informed and critical section of the public. The second reason of the failure may be fairly ascribed to His Lordship's extreme reluctance to derive any knowledge from outside the bureaucracy surrounding him—bureaucracy notorious in almost every province of the empire for its dead antipathy to the masses and its overweening conceit of itself. Let us trust, it may be our good fortune to form a better opinion of His Lordship's administration, before he lays down the reins of his office ten months hence.

Remarks on the verdict generally given by European juries when Europeans are accused of murdering Natives.

21. The *Mahrátta* (4), in its issue of the 20th May, writes:—The remarks of the *Pioneer* regarding the Bareilly murder case deserve to be carefully studied both by the European juries and Government. We have had two Europeans recently hanged in this Presidency for taking the lives of their European officers, but so far as we know there is no instance, where a European is hanged for murdering a Native. In our own presidency, we know how Mr. Fagan has been let off, though according to the Indian Penal Code, he was clearly guilty of taking the life of a Native woman. A man may not deliberately commit a murder; but where an attack upon an individual results in the death of the latter, it is impossible to suppose that the death is not due even to the rashness or the negligence of the assailant in 99 out of 100 cases. The Indian Penal Code provides for three kinds of man-killing: murder, culpable homicide not amounting to murder, and causing death by any rash or negligent act, and if Fagans and Raffeys do not come under any one of these categories, the law requires to be at once amended unless the Government wishes to encourage recklessness amongst European officers and soldiers, and thereby seriously weaken the confidence of the Natives in the administration of justice under British rule. It is a settled principle of law that negligence or rashness which results in death is culpable, and Section 304A was inserted in the Indian Penal Code with the express object of carrying out this principle. But the European juries are clearly setting it at naught, and if the legislature does not see its way to prevent this gross abuse of power and privilege, it is sure to be attributed by the Natives

to the unwillingness of Government to mete out equal justice to all where Europeans are concerned. Already such an impression has been created, but there is yet time to remove it, and we have made these remarks in the hope that an honourable member of the Supreme Legislative Council will take the first opportunity to press this point upon the attention of the legislature. There cannot be two opinions on the point that it is a disgrace to a civilized Government to allow such a state of things to go on with impunity for any length of time.

Alleged evil effect of the Age of Consent Act.

22. The same newspaper writes:—The evils of the Consent Act are being gradually realised in all Presidencies. Of the cases that were tried under the Act, there are very few in which no allegation of fraud was made, and even in cases where the accused were convicted, the evidence fully exhibited on its face the marks of some designing hand. These cases are by themselves a sufficient commentary on the effects of the Act; and the Dacca case shows that the Muhammadans are as much liable to be dragged into Court as the Hindus under its operation. Under these circumstances the only educative effect, of which so much was made at the time of its passing, the Act can produce, is to teach people how to take revenge upon others by using the courts of law for the purpose.

Disapproval of an order said to have been issued by an officer at Benares for the disposal of Hindu corpses.

23. The *Rájyabhaktă* (144), in its issue of the 22nd May, observes:—An officer at Benares is said to have issued a notification to the effect that all Hindu corpses in that city should be cremated. This has created a great sensation among the Hindus of that city, which, it is feared, may lead to serious consequences. Corpses of well-to-do Hindus are cremated, those of Sanyásis or religious anchorites are buried, and those of persons suffering from leprosy and other foul diseases are thrown into water. The Hindus at Benares generally dispose of the dead by throwing them into the Ganges after cremating them a little. The corpses of Sanyásis however must and are buried, and it would be interference with religion to insist upon their disposal otherwise. The Anglo-Indian officers ignorant of the manners and customs of the Natives issue strange notifications interfering with their religious rites and causing them trouble. The notification ought to be cancelled at once.

The proposed increase in the Bombay Police and the local Government.

24. The *Hindi Punch* (127), in its issue of the 20th May, gives a cartoon entitled "Bludgeon kept ready," in which the Civic Father is represented as sitting on a chest—Bombay Municipal Treasury—and His Excellency Lord Harris standing opposite to him holding in his right hand a club—Bludgeon Clause—and in his left a key—Power—which is intended for opening the lock on the chest—cost of the proposed Police increase. The letter press runs as under:—*Civic father.*—No, I won't do your bidding, sir, and will take nothing out of my cash-box. *H-rr-s.*—You won't? Well, I know to make you. The Editor gives the following explanation of the cartoon:—The proposed new increase in the Bombay Police force is a foregone conclusion, and the protest of the Corporation will be of no avail, the Government having the power and authority to enforce payment of the cost of its maintenance. *Newspaper.*

Grievances of the people of Sind.

25. A correspondent writing to the *Phœnix* (5), in its issue of the 19th May, sends for publication the following grievances of the people of Sind with a view to bring them to the notice of the British Congress Committee through a friend of Sir W. Wedderburn at Karáchi who is said to be in communication with Sir W. Wedderburn on such matters:—(1) How does it happen that in Sind the post of Sindhi Translator to Government, whether it falls vacant temporarily or permanently, is always conferred on the European Assistant to the Commissioner in Sind—the Assistant Commissioner for the time being—without regard to his capacity and qualifications for the task, and without regard to the question whether he possesses much knowledge of the Sindhi language or not? What are the emoluments of this office? Is it a sinecure? Does the recepient of the emoluments merely sign translations made by his Native Assistants? In whose

gift is the appointment? Does it always form an accretion to the salary of any young Civilian of European descent who for the time being may act as Assistant or Private Secretary to the Commissioner in Sind? Is it not the case that this state of things has gone on in Sind upwards of 15 years, and is it not the case that at least 15 years before the appointment in question was invariably held by the Judge (for the time being) of the Karáchi Small Causes Court, who received the emoluments of the office (I use this expression advisedly) merely for signing translations made by the late Munshi, Ovobora Thamadas? Is it the case that during the last 25 years, notwithstanding the progresss of education in Sind, no competent Native has been found for appointment as Sindhi Translator to Government? (2) Why was no Native pleader appointed to the acting post of Government Pleader and Public Prosecutor for Karáchi on the departure of Mr. Constable on leave? What claim has Mr. Crouch to this post; what is his standing in the profession; why was he preferred to all Natives in the whole Bombay Presidency; is not the post of Government Pleader and Public Prosecutor at Karáchi, the only Government pleadership to which European Barristers and Solicitors have from time to time been appointed? (3) Who is Mr. Clarkson? What post in the Forest Department does he hold; who has sanctioned this appointment? Who has called for the tune, and who pays the piper? When will this appointment be abolished, if at all? If never, why not? If it is to be abolished, by whom will it be abolished? (4) Why did Mr. Baptista, Divisional Forest Officer in Sind, resign the service? What has he got to say about the working of Mr. Hexton's Department, and what has Mr. Hexton got to say about Mr. Baptista's efficiency? (5) Is there a High Court for the Province of Sind? If not, why should there not be one? If there is, who are the Judges, or is there only one Judge? What judicial work does he do? Is he efficient and satisfactory? What is the state of his health? What reports has he made to Government about his work? What are the reports of Mr. James about Mr. Macpherson's work? In what essential particulars does public opinion in Sind differ from the opinions of Mr. Macpherson and Mr. James as to the working of the present Sadar Court? Why should not the reports in question be published and criticism invited on them? Why are not the annual reports of judicial administration in Sind sent to the local press? When is Mr. Macpherson expected to retire from the service?

The wretched condition of the people of the Mulshi Petha of the Poona District and the revision survey settlement.

26. A correspondent of the *Dnyán Prakásh* (13) of the 21st May after regretting that the land assessment of the Mulshi Petha of the Poona District should have been raised in July last, under the revision survey settlement, and when the rayats of some villages of the Petha protested against the increment, they were told to give up the lands, if they were unwilling to pay the increased assessment, exhorts the Mávalás or people of Mával as follows:—What a sad condition you the descendants of the glorious Mávalás who helped materially in the formation and extension of the Marátha Empire, have been reduced to! What has made you so poor and impotent as to have arrived at the shameful condition of being trodden by ordinary persons? Is it no wonder that the highly-paid European officers should make the assertion and the *Bombay Gazette* should support it that the Mávalás are prospering when they are ever labouring hard in sun and rain, for being able to pay the exorbitant land-tax and the debts raised by them from the Sávkárs, when they only possess the worthless Nágli corn enough to maintain them during eight months of the year, and their only garment is a coarse woollen cloth, when they piteously pray to the Sávkárs to give them small loans for maintaining them during the remaining four months, when they carry on their heads fagots each worth about four or six annas, or some Karvand fruit to the market at Poona, which is twenty-four miles from their villages and spend two days over the job, and when they are honest and sincere, but are suffering from abject poverty and are reduced to skeletons? Poor Mávalás! In 1888-89, 283 notices had to be issued for arrears of land-tax, in regard to 39 villages; in 1889-90, 477 notices, in regard to 38 villages; and in 1890-91, 472 notices, in regard to 472 villages, and hence Government says that the burden of the land-tax falls lightly on the farmers! Is this the reward the poor loyal Mávalás are to receive? There are eighty villages in the Mulshi Petha, and only a few people of them are well-to-do. There cannot be a more wretched

tract of land than this. If the rains hold off for about a fortnight, the people are considerably alarmed, and if the Petha is visited any year by a draught, immediate fears arise about the tract being depopulated. Government as well as the people of all conditions ought to strive hard to improve the wretched condition of the people of this tract of land.

Grievances of traders in country tobacco in Bombay and the resolutions recently passed by them at a public meeting.

27. The *Gujaráti* (101) of the 20th May, in its English columns, writes:—The poor traders in country tobacco are still suffering. This time their dissatisfaction has manifested itself in a demonstration at Halai Lawána Mahájan Vádi. About 500 licensed vendors assembled in a meeting specially convened for the purpose under the presidency of Mr. Ahmed Sale Mahomed to ventilate their grievances. We understand that even women took part in the proceedings. The meeting passed two resolutions, and from the first resolution it appears that the immediate cause of this organised demonstration was "the attempt now being made to induce some of the signatories to disavow the petition," which was addressed to Government in November last, and "withdraw their signatures by means of official pressure put upon poor tobacco traders, who are powerless to resist it." At the meeting no officers were specified, who were concerned in the alleged "official inquisition." The reasons for this silence can be better appreciated by the poor traders themselves than by the outside public. The "official inquisition" complained of at the meeting is indeed a strange development to which the president was asked to invite the attention of the Governor in Council. That the tobacco traders were in earnest is proved by the fact that on Wednesday all of them closed their shops with a view to attend the meeting, and at once telegraphed to His Excellency their respectful protest against the use of official pressure, and also their prayer for immediate relief. We trust Lord Harris' Government will seize an early opportunity to inquire into their grievances and meet their wishes in a sympathetic spirit.

Praise of Mr. Sinclair, Collector of Thána.

28. The same newspaper writes:—In Mr. Sinclair, the present Collector of Thána, who contemplates retiring next July, the Bombay administration will lose an officer who has been known for his exceptional strength and integrity of character. Not that he was more sympathetic towards the people than the general run of Civilian officers, nor can it be said that he was as communicative to his subordinates as some other District officers are, but he succeeded in inspiring the districts where he served with a feeling of awe and infusing a spirit of wholesale discipline in his subordinates, whether European or Native. He was a terror to corrupt and dishonest men in service, and he dealt with them with well-merited severity. He felt considerable sympathy with the Muhammadans for their backward condition, but when an emergency arose, he knew, how to act firmly and decisively. It was by his commendable promptitude that riots at Bhiwndi and Kalyán were averted after the disturbances in Bombay. With a strong officer like Mr. Sinclair at the head of the Násik District, the shameful riots that have for ever blackened its annals would never have occurred. With a little less stiffness and rigidity, and with a little more sympathy and communicativeness, Mr. Sinclair would have been an ideal officer. But such as he was he will be missed for a long time by many in the Thána District.

Alleged pollution of a Hindu sacred place at Mahábaleshvar by Mr. M. A. Baig, Oriental Translator to the Bombay Government.

29. The *Shri Shiváji* (80), in its issue of the 20th May, says:—We have received from a reliable source an account of an incident at Mahábaleshvar which is derogatory to the position of the Oriental Translator to the Bombay Government. Though he is a Muhammadan, he entertained a desire to bathe in the *kunda* or sacred part of the river Krishna, and disguising himself as a Hindu, he is said to have approached the *kunda*. There he was questioned about his caste and religion, and he replied that he was a Hindu and entered the *kunda*. In the meanwhile, some persons who knew him came there, and he was exposed by them. A complaint was laid before a magistrate; but the Oriental Translator magnanimously tendered an apology for what he had done and the apology

was accepted by the complainants. If the above account be true, we think that it has terminated somewhat satisfactorily, although it would have been better if the incident had not occurred at all, particularly at a time when the relations between Hindus and Muhammadans have been strained. If persons, who should try to reconcile the two communities to each other, were to behave in this manner, the consequences would be very serious. High and responsible officers of Government should keep their wilfulness under due restraint, and we request their superiors to compel them to do so.

30. The *Mahrátta* (4), in its issue of the 20th May, writes:—A high Muhammadan officer is said to have gone into the Hindu temple of Krishnábái at Mahábaleshvar and evaded to answer certain questions put to him by some Hindu visitors to the temple, respecting his caste and religion. Whereupon a complaint was filed before the Mahábaleshvar Superintendent. An apology was, however, tendered by the officer, who also paid Rs. 50 for the purification of the temple, and the complainant did not desire to take further steps. The Superintendent then rejected the complaint on the ground of want of jurisdiction. But, it seems, that this did not satisfy the *Guravs* of the temple, who put in another complaint before the District Magistrate of Sátára, and also petitioned to His Excellency for redress. The Magistrate has, however, dismissed the complaint and we do not know as yet how the petition to His Excellency has been disposed of. We think the matter ought to stop here. Not that we approve of the conduct of the officer in question, which if true, is simply silly; but it seems to us that nothing can be gained by such individual cases. Lord Harris' Government may, however, well take a lesson from it as to the greater necessity of enforcing courtesy on the part of the Muhammadans. [The *Kesari* (49) of the 22nd and the *Dnyán Prakásh* (13) of the 24th May give similar version of the incident and make similar remarks.]

Disapproval of the proposed memorial to Mr. Acworth, Municipal Commissioner, Bombay.

31. The *Rást Goftár* (145), in its issue of the 20th May, under the heading, "Short and Sweet," disapproves of the movement set on foot by some of the friends and admirers of Mr. Acworth, Municipal Commissioner, Bombay, for collecting funds for raising a memorial to him before his rumoured retirement next year, asks whether this is not against the standing orders of Government preventing presentation of addresses or raising memorials to Government servants while they are in office, and whether Mr. Acworth is ignorant of the movement.

Praise of and suggestions to Mr. Down, Police Superintendent, Sátára.

32. The *Pratod* (69), in its issue of the 21st May, gives from the Annual Report on the Police Administration of the Bombay Presidency for 1892 a summary of the working of the Police in the Sátára District, says that it is very glad to find the clever and strict Police Superintendent, Mr. Down, is praised by Mr. Candy, the District Magistrate, and also by the Inspector-General of Police, and observes that the Police has greatly improved, the number of thefts has decreased, and the people have been happy since the appointment of Mr. Down to this district, and that if he will but attend to what people say about the Police in distant tálukas of the district and minutely enquire into the way in which they prepare cases and trouble the people, he will be able to make arrangements for further improving the department and making the people more happy.

Alleged indiscreet action of Mr. Charles, District Magistrate, Belgaum, in the matter of granting and renewing licenses under the Arms Act.

33. A correspondent writing to the *Mahrátta* (4), in its issue of the 20th May, says:—Mr. Charles, the present District Magistrate of Belgaum, has created much dissatisfaction among the people of the district by his indiscreet action in the matter of granting and renewing licenses under the Indian Arms Act. In a majority of cases, arms are possessed for protection of property and person; but in the licenses renewed about the close of the last year, the purpose for possessing arms has been, it is said, invariably mentioned to be "display." There are, it is said, numerous instances of licenses being refused or licenses previously granted being cancelled. The former

District Magistrate, Mr. Fairlie Muir, was a highly experienced and discreet officer. He was in touch with the Natives, took much interest in their welfare, so far as it was consistent with Government interests, and was a wise and sympathetic ruler of the district. He was not a hater of Natives. The only thing that can justly be said against him was that he was not a Shikári, and did not think that the granting of licenses affected the preservation of game for the Europeans. The refusal and cancellation of licenses, if true, cannot be traced to any other motive than the mean selfish monopoly of game for the members of the supposed celestial race. The Arms Act is itself a stigma on the British administration in India and the indiscreet working of the Act from such motives makes it the more felt.

Remarks on the appointment of Honorary Magistrates at Surat.

34. The *Gujarát Darpan* (100), in its issue of the 24th May, observes:—The list of Honorary Magistrates at Surat recently published in the *Government Gazette* shows that Government think very lightly of the responsible duties of these officers and sometimes appoint inexperienced men on the mere recommendation of the District Collector. These inexperienced Magistrates sometimes dispose of Municipal cases in a way far from satisfactory. Government ought only to appoint gentlemen conversant with law.

Alleged invidious distinction between the Apothecary and Assistant Surgeon services.

35. The *Jám-e-Jamshed* (131), in its issue of the 26th May, says:—In the Apothecary branch of the medical service of Government Christians are admitted, the non-Christians being excluded from it. Christian youths are examined in some standard of middle class education and the successful candidates are admitted into the Apothecary line for receiving a medical education. While these youths are under tuition, they are given a small salary for their maintenance, and on successfully passing an examination after a three years' course are admitted into the Apothecary service which draws, on completion of a service of twenty-five to thirty years, a monthly salary of Rs. 650. The *Indian Medical Record* states that the scheme submitted by the Government of India for altering the designation of Apothecaries to Assistant Surgeons and calling them according to length of service Honorary Lieutenant Surgeons, Surgeon Captains and Surgeon Majors, has been sanctioned by the Secretary of State for India. Now take the service of Assistant Surgeons in which there are mostly non-Christians. These are required to pass the matriculation examination and then to join the Grant Medical College, in which they have to prosecute a hard medical course of five years. After these youths secure the University diploma of L.M. and S., a few of those who have secured a large number of marks are admitted into Government service with the rank of Assistant Surgeons, which they hold till the completion of their service. At the commencement of their service these youths are paid Rs. 100 per month, and after approved service of thirty years receive from Rs. 300 to 350 per month. Thus an invidious distinction is made between the two services, which cannot, however, be attributed to fair or dark skins as there are among the Apothecaries a large number of Native Christians. Against this injustice the Native Medical Service ought to submit a protest to Government. It was reported a shortwhile ago that the Bombay Medical Union intended to protest against this injustice and was preparing for doing so, and the present time is very opportune to do it. There are no good grounds to observe the existing invidious distinction between the two services. Considering the progress made by education in India youths desirous of joining the Apothecary line ought to be required to pass an examination in a higher course than some standard of middle class education. It seems but meet that the Apothecary line should be abolished, and all youths who have obtained a University Medical diploma after passing the matriculation examination, should, without distinction of race or creed, be subjected to another examination for admission into Government Medical Service, and the successful candidates should, be admitted in a number according to the needs of the service. The pay of these new employés should commence with Rs. 150 or 200, rising according to length of approved service to Rs. 650, as has been arranged at present in the case of the apothecaries.

Alleged inconvenience of silk merchants at the Customs House, Bombay, and a request to the Collector of Bombay.

36. A correspondent of the *Kaiser-e-Hind* (108), in its issue of the 20th May, observes :—The uninfluential of the China silk merchants have been put to great inconvenience at the Customs House, Bombay, since the reimposition of the import duties, as they are required to open their cases, and show their contents to the appraisers, in order that the duty payable thereon may be assessed. This puts the merchants to the expense of engaging hands to look after their goods lying exposed at the Customs House. When all the goods have been examined, the merchants have to take away a portion of them in bundles, as the goods could not be packed up so well as before. Merchants who have influence with the Customs authorities get delivery of their goods without much trouble, and, it is said, by paying sometimes less duty. They can therefore sell their goods at a cheaper price than the former. The present inconvenience can be avoided, if the duty be levied on weight as is done in China. The weight of goods is entered in the manifests prepared at Chinese ports. If the Collector of Customs were to adopt this course, there would be a reduction in the cost of appraisement, and the merchants would get their goods expeditiously.

PART II.—*Education.*

Refusal of the Government of India to sanction a pharmacological chair in the Grant Medical College, Bombay.

37. With reference to the decision of the Government of India regarding the proposed appointment of Dr. N. F. Surveyor, as Pharmacologist in the Grant Medical College, and the proposed deputation by His Highness the Divân of Pálanpur of Dr. Surveyor to Europe to study Bacteriology, the *Bombay Samáchár* (111), in its issue of the 23rd May, observes :—If, as stated by the Government of India, the Principal of the Grant Medical College and the Surgeon General to the Government of Bombay have expressed opinions that in the climate of Bombay, a Pharmacologist would labour under great disadvantages as compared with a similar investigator in Europe, and that results obtained in Bombay would be less definite and reliable than experiments conducted in a cooler climate, what use did the Government of Bombay make of these opinions? If it gave any weight to these opinions, it ought to have made further inquiries on the subject and to have arrived at a definite opinion before taking further steps. This, however, the Government of Bombay does not appear to have done. His Excellency Lord Harris' administration must, therefore, thank itself for the unfavourable decision of the Government of India. The latter Government does not also seem to have proceeded on a sound basis. Two years ago a Pharmacological Laboratory was with the sanction of the Government of India opened in Bombay, and Dr. Bahádurji worked in it all along, and the Supreme Government's sanction was readily given. It is highly desirable, therefore, to know the nature of the new experience that has led the medical advisers of the Bombay Government and those of the Government of India to entertain opinions quite the contrary to those expressed by them previously.

38. The *Native Opinion* (17) of the 24th May, in its English columns, writes :—One fails to know whether to grieve over or to confess to a feeling of pleasure at the refusal of the Supreme Government to reconstitute the pharmacological chair. At any rate the local Government should have seen that under the present vigorous enforcement of economy, their proposal of the renovation of the said chair stood no better chance of success, and that the acceptance either of the Baroda grant or that of Mr. Framji Dinsha Petit, under the circumstances, was a better mode of answering the popular necessities. In a long resolution just issued from the Bombay Castle, Mr. Lee-Warner attempts to show with what great toil and turmoil the local authorities did provide an efficient incumbent for the said chair. He goes painfully into the whole history how at the cost of a Native Chief a Pársi medical gentleman was deputed to England to fit himself for bacteriology and pharmacology; how zealously Dr. Surveyor applied himself to the subjects appointed; what the real wants of the laboratory were, and how they might be removed, and so forth. Perhaps the local Government were rather too confident that despite all present pecuniary tightness their

proposal would be given due consideration; but it now transpires that the existing orders for economy are inexorable, and that proposals emanating from a subordinate Government would receive no sanction. Thus the question of the chair of pharmacology receives an unexpected and sorry shock, and that from a quarter of the support of which the local authorities seemed to be so sure. And while we deeply sympathise with the local Government in this matter, we are sorry that they should cast away a splendid opportunity for strengthening the Grant College as also of making the Petit Laboratory more useful than hitherto.

The Bombay Government and the chair of pharmacology at the Grant Medical College, Bombay.

39. The *Kaiser-e-Hind* (103) of the 20th May, in its English columns, writes:—It would be in the recollection of the reader that some weeks ago it was broadly hinted in the columns of a contemporary, that Government contemplated constructing a golden bridge to retreat from the awkward position, in which the conduct of its own professional advisers placed it, after the startling revelations made by Dr. Bahádurji, regarding the manner and method in which the abolition of the chair of pharmacology was brought about, out of their jealousy and spite for that learned physician. Never was the atrabilious spirit of Anglo-Indian officialism, now so rampant, seen at its worst. All professional etiquette was bare-facedly abandoned, and all professional veracity was cast to the winds, in the ignoble attempt to persecute the doctor and make reports behind his back, which could never be verified before an unbiassed and impartial tribunal. And what is still worse is that the authorities at head-quarters, who affect to be fair and just, not only forgot justice and fair play, but did not blush to do the very opposite. Acts of such exasperating character are being daily witnessed. It is these, which rankle in the heart of Indians and shake their previous faith in the justice and sincerity of their rulers. When, however, the pointed shafts of Native criticism made an impression on the tough bullhide conscience of the authorities, they betook themselves to other devices, which, however ingenious they may be, were certainly far from ingenuous. We do not think, we are incorrect in our information, but if we are, we shall be prepared to stand corrected. A certain Native State officer wished to commemorate the occasion of his being honoured by the Government with a C.I.E., by spending about 5,000 to 6,000 rupees for a patriotic object. He had long thought of sending to Europe a well-qualified Native medical graduate, whom he had in mind and in whom he took some interest, and defraying his expenses, provided he employed his time in learning bacteriology with a view to be able to satisfactorily conduct researches in that branch of medicine on his return. That titled officer, in his Native simplicity, addressed the Government on the subject and asked for its opinion. This turned out to be a godsend to it. The authorities jumped at it, approved of the intention of the donor, but took care that *the* person whom he wished was not sent, *but one of their own selection*, in fact, a protege, whom they already had thought of. The poor Native official thus found himself in a fix. He was not allowed to be a *free agent*, but was to be at the mercy of the paternal Government even in the choice of the man, who was to go at *his* and not at the expense of Government! To refuse to accept the Government nominee would be tantamount to offending it and incurring its displeasure! What an awkward position to be sure, and what a specimen of official ethics! This is episode number one in the drama. Now while the official desired a graduate to take his degree in Europe in bacteriology *after* studying it, the Government selected a person who *had been* to Europe and *already obtained* his degree in that science. What was the good then of the selection and why was the Native official *estopped* from sending a man of his choice? Thereby hangs a tale. The authorities, since Dr. Bahádurji's revelations, were assiduous in pitchforking some one in the pharmacological chair, but they found none competent. So it was considered "a happy thought" to utilise the Native official's donation by sending their protege to learn pharmacology in six months in Europe, and get himself dubbed a pharmacologist! On his return, he would be a full blown scientist, who could be installed in the chair, vacated by Dr. Bahádurji, with a blare of trumpets! Government could then say, with a light heart, that it *never* intended to abolish the chair, and that, by its efforts, it had shewn how sincere it was

all through! Is not all this manœuvre wonderful and adroit? But here another difficulty arose. The Supreme Government has for the present thrown cold water over the scheme and left the local authorities in a pretty state of mess, brought about by their own "happy" devices how to baulk Dr. Bahádurji! It seems that the Engineers have been hoisted by their own petard! What next! If the medical authorities in the highest quarters proclaim from the housetop that pharmacological researches are out of question in Bombay's heat, what is to become of the wing specially built in the compound of Sir J. J. Hospital? And what is to become of the monies, which private philanthropy provided? Is the Bombay Government going to refund them to the donor, and if not, to what use is the building to be put? And pray what about the donation of the newly-titled Native official? Let us watch and wait for the next act, though it seems how one action after another is plunging the Bombay Government deeper and deeper in the pharmacological mire.

Approval of the appointment of Surgeon-Major K. R. Kirtikar as Acting Professor of Botany in the Grant Medical College, Bombay.

40. The same newspaper of the 20th May, in its English columns, writes:—The last issue of the local *Government Gazette* announces the nomination of Surgeon-Major K. R. Kirtikar to the chair of botany in the Grant Medical College. The Surgeon-Major is to do his tutorial work, in addition to the duties of the Civil Surgeon at Thána. Dr. Kirtikar has served on the tutorial staff twice, and has given satisfaction to his pupils as also to his colleagues, and the present appointment is no doubt in recognition of the same. The Doctor has made Botany his speciality and has spent a great deal of his time on the collection and examination of plants and their classification, and this appointment may be an encouragement to him to the further pursuit of this study with greater vigour; and as the result of his long labours he may be enabled to give to the medical world a book on Indian Botany written by an Indian. The selection made is excellent, and the College students will have the benefit of special instruction in this department at first hand. We hope the time is not distant when Dr. Kirtikar is made a *pucca* Professor at the Grant College. [*The Din Bandhu* (10) of the 20th May expresses similar sentiments.]

Remarks on the paper read by Mr. J. A. Baines on the condition, progress and prospects of popular education in India.

41. Referring to the paper on the condition, progress and prospects of popular education in India, read by the Indian Census Commissioner, Mr. J. A. Baines, I. C. S., C. S. I., last month before the Royal Statistical Society in London, the *Sudhárak* (22) of the 21st May, in its English columns, writes:—It has been the fashion in certain official and bureaucratic circles to cry down higher education in India, and to these the arguments of the Census Commissioner would be an additional welcome. The educated Indian has so many spheres of activity that what energy he has left in him after the great strain his acquisitions in a foreign language have to bear, he devotes to such as run along the line of least resistance. The effects of his efforts have to be measured not by the results of what has been achieved in his particular line of choice, but in all the branches. The Anglo-Indian official and non-official denounce his doings in politics, but that is selfish. We are doing what we can in matters not only political but social, educational, intellectual, moral, and material as well. Those who judge of us half and half and pronounce higher education as a failure do so with questionable motives, and the voice of the country can well be raised as it is raised against them. Modern education is one of the greatest boons conferred on us by British rule, and those who speak of curtailing it are our foes. Touching the particular theory of "downward filtration" alluded to by Mr. Baines, we have not been neglectful, as is evidenced by attempts made in various places to raise educational institutions for the masses. To remind us of our duty in that sphere is not to threaten the uprooting of the system, but give us a sympathetic warning as was so ably done by our revered friend and teacher Principal Selby, the other day at the Deccan College.

A protest against a remark made in the last number of the *Bombay Educational Record* about Native graduates.

42. The *Mahrátta* (4), in its issue of the 20th May, writes:—The *Bombay Educational Record* is the only English educational journal in this Presidency, and so far as we know its remarks on subjects it takes up generally disclose a well-balanced mind and a sound reasoning. We were, therefore, much disappointed to read in the last number of this journal the remark that "the first class

men at English Universities are not the men who waste their bodily powers in riotous living and debauchery," thereby insinuating that these vices are common amongst Native graduates. Natives are sometimes charged with using English words and phrases without caring to understand or weigh their true effect. We do not undertake to say whether our contemporary has not committed such a mistake in making the above remark; but if it has not, we must protest against the insinuation conveyed by the above remark. We cannot also agree with our contemporary, when it says that before deciding whether the University curriculum ruinously affects the health of our graduates, we must have satisfactory medical evidence of the originally sound vigorous state of health of the person concerned. The question is not whether able-bodied Hindus suffer by the strain. We have to consider the case of an average Hindu student, and University curriculum must be suitable to such a student's condition. Whether the University strain should be kept as it is, and average students asked to adapt themselves to it, or whether the University course should be at first adapted to the average social condition of a Hindu student, and both gradually improved in course of time, is the real question at issue, and the comments of our contemporary hardly afford any help towards its solution.

The Wángi Village Education Society and its work commended.

43. The same newspaper writes:—The fifth annual report of the Wángi Village Education Society, which has five educational institutions in Wángi and Indápur, shows good progress and improvement. The remarks of Messrs. Jopp, Browne, Logan, and other visitors speak of the usefulness of the institutions and its efficiency, which are mainly due to Mr. R. A. Kalaskar, who, as observed by Mr. M. G. Ránade, is the life and soul of this movement. Small village-schools founded and conducted on the model of the Wángi institutions are calculated to do great good to all classes of villagers in the district, and we, therefore, sincerely recommend the Society and its institutions to the notice of the public and Government. Western education cannot reach the masses unless the efforts of Government are supplemented by the work of such voluntary agencies; and it is, therefore, not only desirable, but necessary that Government should give every encouragement to these Societies. A neat and efficient English school with a boarding-house attached is really a novelty in a small village like Wángi, and any germs of vitality it has deserve to be carefully developed with the assistance of the public, the Local Board, the Municipality and Government.

Complaint that the masters of vernacular and English schools at Yával in the Khándesh District do not get their monthly salaries for two months.

44. A correspondent of the *Indu Prakásh* (15), in its issue of the 21st May, complains that the masters of the vernacular and English schools at Yával in the Khándesh District are not paid their monthly salaries for two months by the Municipality of that town, in whose charge they are, and requests the Corporation not to be so cruel to them.

PART III.—*Railways.*

Advantages to be derived from the projected West Coast Railway.

45. The *Indian Spectator* (2), in its issue of the 20th May, writes:—What a transformation of Konkan will take place if the long projected West Coast Railway becomes an accomplished fact! And now that Colonel Lindsay has demonstrated the feasibility of a meter-gauge line from Panvel or Hog Island in the north to Vengurla, near Marmagoa, in the south, with a branch connecting Chiplun on the line with Karád Road station on the Southern Marátha Railway, at an average cost of less than a lákh per mile, we may safely expect the long contemplated scheme will soon be taken up. The financial difficulty will, of course, come in the way of Government doing much to push the scheme; but the proprietors of the Southern Marátha Railway seem to be convinced that the new line is necessary for the proper development of their own, and so they may be relied upon to find ways and means for it, independent of the usual 4 per cent. guarantee from Government. At any rate, those of us, who think it would do a good turn to us, and more to the Konkanis themselves, were we to be more closely connected with each other than by an ill-managed line of ever rocking steamerlets, running only for eight months in the year, will heartily welcome the day when the first steam-engine awakens the rocky hills and valleys which make such a picturesque

flight of steps from the heights of the Vindhya to the Arabian Sea. The scenery is such as is at least once worth visiting for its own sake. Rugged and rocky as the soil of Konkan is, and difficult, costly and labourous as is the task of growing even coarse rice there, it is eminently fitted for the cultivation of some of our most delicious and useful fruits and cereals. Konkan has been the recruiting ground of the Deccan, from before the *Peishvá's* times, for statesmen and officers, and even now some of our most thriving new industries are dependent on the labour of the *Konkanis*. That it would be worthwhile to make this class prosperous, to thereby promote their good parts and eliminate the bad ones and to bring them in closer contact with the country at large, and that this would lead to the mutual advantage of both the *Konkani* and the up-countryman, are propositions which will scarcely be disputed. And it is plain that the West Coast Railway would be a potent means of accomplishing this end, and thus doing more good to the country than is done by lines constructed merely for opening up an ordinary tract of land, or one apt to be affected by famine or scarcity.

Alleged reprehensible practices on the B.-G.-J.-P. and Morvi State Railways.

46. The *Káthiáwár News* (104) of the 19th May, in its English columns, writes:—It has been brought to our notice that a most objectionable and reprehensible practice seems to prevail on the B.-G.-J.-P. and Morvi State Railways, in that the passengers are called upon to show tickets at unusual hours, *between one station and another, while the train is in motion*, and what is still more serious is, if what we are informed is true as we believe it to be, that no matter whether the passenger is a lady or a gentleman, the carriage is boarded and the shutters are thrown down with the demand for ticket! Probably the Manager of these Lines is not aware of this; and now that attention is drawn to it, it is to be hoped, we shall hear no more of it. Such a practice should be at once put a stop to; and for obvious reasons, on no ground should it be allowed or tolerated.

PART IV.—*Native States.*

Administration of some of the Native States as it really is and as it is represented to be in newspapers.

47. The *Káthiáwár News* (104) of the 19th May, in its English columns, under the heading "Do we subject the Native States to irritating interference?" writes:—We are thoroughly in accord, to a certain extent, with an article on Native Chiefs that has appeared in the *India*. But to say that the States of Baroda, Mysore and Gondal are models for imitation to us in the administration of British districts is a gross exaggeration, and we are not to judge of the successful administration of these States merely from flattering newspaper—reports which are, as often as not, quite unreliable. Compared with other Native States the aforesaid States, and some more may be better administered than others, but one occasionally hears of complaints against even some of the best administered which might justify British interference in one way or another. If truth be spoken, save very few, the Chiefs are entirely incapable of managing their affairs, and these are administered by Diváns and Kárbháris, who are very good men and lead excellent lives, and though they use their reason and take no violent alarms, their judgment counts for nothing, and their influence is seldom felt, most of them having been clerks and kárkúns in other days, and sat at the very feet of those with whom they have now to deal. There are some men of a better type who, however, unfortunately have not the requisite tact and talent for the post they hold, and who are thought to be ever ready to take offence with all the susceptibility of a *parvenu*, and who, consequently, come in for a good wigging, bringing trouble on their masters also. When we have Chiefs who are physically and intellectually unable to mind the affairs of their States, and when they have Kárbháris who have hardly a right knowledge of the duty they undertake, and who can hardly make themselves understood, some allowance may be made if the judgment of the political officers goes by default. The Government publishes its own administration report; why can it not, then, insist upon all Chiefs to publish their administration reports so that the public—to which appeal is made—may have an opportunity of judging how their State affairs are administered. Government derives very little gain from keeping everything secret, and loses much, because

matters are often frightfully misrepresented, and the motives of Government for so doing grossly misinterpreted—the people probably presuming that the actions of Government are such that it cannot do without secrecy and mystery. The presumption is decidedly wrong; but it is the policy of Government which raises the presumption, and the public may be pardoned for it. We were once told that Native Chiefs who are well educated resent what is called "the irritating interference" of Political officers in their State affairs; and that is why, now and again, they absent themselves from their territories. We never believed it, nor have we any good reason to believe it to be so, now; but supposing it were so, it may be asked, how long could they and would they evade such interference? Is it good to evade it or to meet it face to face? It is much better to face it so that if it be due to any misunderstanding with a little explanation matters may be set right. To those Chiefs who are capable of managing their affairs, we may suggest that they should give more personal attention to their State affairs, and to refrain from making common cause with other States, so that all questions regarding their States might be decided upon their merits alone; and thus they may be spared what they so much seem to dread.

A complaint against the alleged encroachment on the rights and privileges of the Chief of Miraj.

48. A correspondent of the *Indu Prakásh* (15), in its issue of the 21st May, says:—The Chief of Miraj is the absolute owner of his State, and enjoys full powers to decide all kinds of cases arising within the State. Applications for revision only are submitted to the Assistant Political Agent, Southern Marátha Country, but now-a-days these applications have to be called appeals. Formerly the proper decision passed by the Chief was considered final, and the application for revision was made, simply to obtain the confirmation by the Political Agent of the decisions; it was not required that the decision should be altered and enforced according to the opinion of the Agent. Now-a-days the Chief's decisions are returned to him and instead of simply stating on them whether they are confirmed or not, rigorous orders are issued even in trifling cases. A new resolution has been issued by the Bombay Government to the effect that if the Political Agent's decision be not acceptable, it should be appealed against to the Bombay Government within a month from the date of the decision, and if no appeal is preferred within that period, the Political Agent's decision will have to be accepted. Is this not high-handedness? If parties to a suit are set aside, and the Chief is to carry the complaint even in paltry cases to the higher authority, when his decision is cancelled, is this not an encroachment on the rights and privileges of the Chief? Is this not a black spot on British justice? This conduct of the British authorities is against Sections 9 and 12 of the treaty contracted between the Chief and the British Government at Galgala. By these sections the latter promises the former not to interfere with the proper decisions passed by him, and yet they have been latterly interfered with.

The desire of Government to take the management of the Customs Department from some of the Chiefs of Káthiáwár disapproved.

49. The *Rájyabhaktă* (144), in its issue of the 22nd May, observes:—The encroaching policy of Government is known to all. They desire to take the management of the Customs Department of certain ports in Native States in Káthiáwár, on the score of preventing the evasion of Customs duties at British ports. There has, however, been no instance of evasion of duties since the reimposition of the import duties. It seems Government have in doing this to achieve several objects, namely, of taking up the management of the Customs Department of Native States in Káthiáwár, providing for their own men at the expense of the Native States, keeping a sort of espionage on the Native Chiefs, and attaining their ulterior object of taking complete possession of these ports sooner or later. We are strongly opposed to this policy of Government and exhort Native Chiefs to protest against it and move Parliament, if necessary.

The administration of the Baroda State under Diván Bahádur Manibhái Jasbhái considered satisfactory.

50. The *Shri Sayáji Vijayă* (191), in its issue of the 19th May, observes:—It seems that the allegations made in the article entitled "Anarchy at Baroda and the weak minister," in the *Ahmedabad Times* (106) of the 13th instant (noticed in paragraph 50, page 30, of the Report No. 20 for the week ending 19th May), are without

foundation and malicious. The assertion made by the writer about the hasty disposal of settlement cases is untrue, as the Diván disposes of all cases after due inquiry. It is also incorrect to say that delay was made in the disposal of such cases in the time of Mr. Elliot. The assertion about Mr. Bápat is a mere rumour. It is a mistake to say that the account of the cost of the Laxmi Vilás Palace is not yet forthcoming. The State accounts are kept regularly, and if there be any confusion in any of them, it may have been in the time of Diván Bahádur Manibhái's predecessors in office. The writer in the *Ahmedabad Times* seems to be ignorant of the publication of the administration reports.

Comments on the resolution of the Bombay Government on the recent encounter of the Police with dacoits in Káthiáwár.

51. The *Gujaráti* (101) of the 20th May, in its English columns, writes:— The resolution of the Bombay Government on the recent desperate encounter with dacoits in Káthiáwár is not quite satisfactory. It very properly recognizes Mr. Souter's courage and gallantry, but there is not a word of sympathy in it for the Pathán Náik Samandarkhán and three other policemen who are killed, and for the savár and another member of the Police force who were wounded. In a desperate encounter with a reckless gang of dacoits the element of chance plays no small part, as bullets go about in all directions. When Gordon died in a similar *melee* with dacoits, he was made the hero of Káthiáwár. The Native officers who died with him also shared in his glory. Now there is none to put in even a word of official praise and sympathy for the gallant men who risked their lives as surely as Mr. Souter. We are quite ready to accord to him the meed of praise that is but due to him. But we cannot approve of the one-sided and unsympathetic character of the Government resolution.

PART V.—*Intelligence extracted from the Press.*

Objection taken to the playing of music in front of a Tálim or gymnasium at Poona.

52. A correspondent of the *Prabhákar* (18), in its issue of the 25th May, writing from Poona, says:—There is a probability of the Muhammadans at Poona growling. The owner of a Tálim or gymnasium objects to music being played while a procession is passing by the gymnasium, and our impotent Police and timid Magistrate through fear of him order the thread ceremony and marriage processions to go by other than the gymnasium road.

A report about the removal by Muhammadans of fire-works placed on a road at Poona by a Hindu and alleged confidential circular issued by the Bombay Government.

53. A correspondent, writing from Poona to the *Prabhákar* (18) of the 21st May, says:—It is reported in the town that some Muhammadans removed the fire-works placed on a road at the marriage procession of a Hindu. The Hindus are irritated at the confidential circular issued by Government, which aims a blow at their rights. It is to be hoped that this blind partiality of Government may not place Poona in the position Bombay was some time ago.

ATMA'RA'M V. PA'TKER,
Acting Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 28th May 1894.

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[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R FOR THE WEEK ENDING 26TH MAY 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ..	300
2	„ Vaidarbha...	Akola	Do. ..	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

The *Vaidarbha* (2) of the 19th May, in its English columns, writes :—

Remarks on the system of education followed in primary and middle schools.

While the question of the strain put upon the energies of our young men by the University curriculum is being considered, we would invite the attention of the educational authorities both in Berár and in the Bombay Presidency to the system of education followed in the primary and middle schools. This is a subject to which attention was drawn not only in these columns and in those of other papers, but in the remarks made by the President of the Akola District Board on the report of the Deputy Educational Inspector, the question was discussed with great knowledge of fact and cogency of reasoning. It was hoped that the pointed reference made to the serious effects which the present system produced upon the physique of the students, and to the great waste of time and energy it brought about, would be sufficient to awaken the sympathies and rouse them to action. It was therefore with great regret we noticed that the head of the department took the observations rather in the light of an indictment of the work which he and his assistants were doing, undoubtedly with great zeal, ability and success, than in that of outside assistance offered by friendly critic to aid them in the work they were doing. The deliberations of the educational conference on this subject from which much was expected were not productive of any result either. And the unsatisfactory state of things continues as rampant as ever. The question which has to be considered is why should unnecessary subjects be taught, and why should there be so many examinations. The standards framed are such that for those who have to carry on their studies higher, there is much that is useless in the lower standards. The course of study required in the case of a boy, whose school education is to terminate with the primary course, must necessarily be different from that required for a boy who is to go up to the higher course. And yet both in Berár and in Bombay, whom we have copied, there is one course for all. Then again the system of examinations is a very rigid one. To be promoted to higher class a boy must pass the annual examination. He can be promoted only if the inspecting officer puts him down as fit for promotion. In these days it is hardly necessary to state how unsuitable such a course is for all concerned. To those whose education terminates with the primary course, there is not sufficient knowledge given and sufficient practical application of it taught; while in the case of those who aim at higher education there is great loss of time, energy and money caused by the burdening of the brain with subjects which are either unnecessary or instruction in which can well be deferred to a later period. This is a state of things which is undesirable and ought to be remedied.

A'TMA'RA'M V. PA'TKER,
Acting Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 28th May 1894.

[CONFIDENTIAL.] No. 22 of 1894.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 2nd June 1894.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	English.			
1	The Bombay East Indian	Bombay	Weekly	735
2	" Indian Spectator...	Do.	Do.	650
3	" Káthiáwár Times	Rájkot	Daily	300
4	" Mahrátta	Poona	Weekly	375
5	" Phœnix	Karáchi	Bi-weekly ...	400
6	" Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	" Sind Times	Karáchi	Bi-weekly ...	250
8	" Young India	Baroda	Weekly	150
	Anglo-Maráthi.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	" Din Bandhu	Bombay	Do.	1,550
11	" Dnyán Chakshu	Poona	Do.	1,000
12	" Dnyánodayă	Bombay	Do.	375
13	" Dnyán Prakásh	Poona	Bi-Weekly ...	425
14	" Hitopadeshak	Bombay	Weekly	1,000
15	" Indu Prakásh	Do.	Do.	900
16	" Mantri	Poona	Do.	...
17	" Native Opinion	Bombay	Bi-Weekly ...	600
18	" Prabhákar	Do.	Daily	350
19	" Rámdás	Bijápur	Weekly	600
20	" Shetkaryáncha Kaivári	Bombay	Do.	500
21	" Subodh Patrika	Do.	Do.	950
22	" Sudhárak	Poona	Do.	3,000
23	" Vártáhar	Bombay	Do.	1,500
	Maráthi.			
24	The Arunodayă	Thána	Weekly	625
25	" A'ryávart	Dhulia...	Do.	225
26	" Bakul	Ratnágiri	Do.	440
27	" Belgaum Samáchár	Belgaum	Do.	215
28	" Chandánshu	Tásgaon	Do.	102
29	" Chandrakánt	Chikodi	Do.	200
30	" Chandrodaya	Chiplun	Do.	125
31	" Chikitsak...	Belgaum	Do.	400
32	" Chitragupta	Karád	Do.	200
33	" Daivadnya Mitră	Bombay	Monthly	...
34	" Daivadnya Samáchár	Do.	Do.	500
35	" Dakshin Vritt	Kolhápur	Weekly	156
36	" Dhárwár Vritt	Dhárwár	Do.	826
37	" Dnyán Dip	Bombay	Monthly	300
38	" Dnyán Ságar	Kolhápur	Weekly	400
39	" Ganga Lahari	Násik	Do.	211
40	" Gulburga Samáchár	Gulburga	Do.	...
41	" Hindu Punch	Thána	Do.	700
42	" Holkar Sarkár Gazette	Indore...	Do.	450
43	" Jagadádarsh	Ahmednagar	Do.	352
44	" Jagad-hitechchhu	Poona	Do.	4,500
45	" Jagatsamáchár	Thána	Do.	650
46	" Kalpataru...	Sholápur	Do.	250
47	" Karmanuk	Poona...	Do.	1,500
48	" Keral Kokil	Bombay	Monthly... ...	1,500
49	" Kesari	Poona...	Weekly	4,300
50	" Khándesh Chitragupta	Dhulia	Do.	230
51	" Khándesh Vaibhav	Do.	Do.	200
52	" Khara Prakár	Bombay	Monthly	1,000
53	" Kumtha Vritt	Kumta	Weekly	200
54	" Maháráshtra Kokil	Sátára...	Monthly	2,000
55	" Maháráshtra Mitra	Do.	Weekly	250
56	" Maháráshtra Vritt	Do.	Do.	...
57	" Moda Vritt	Wái	Do.	325
58	" Mumbai Vaibhav	Bombay	Daily	550
59	" Nagar Samáchár	Ahmednagar	Weekly	150
60	" Násik Vritt	Násik	Do.	275
61	" Nipáni Vaibhav	Nipáni...	Do.	...
62	" Nyáyă Sindhu	Ahmednagar	Do.	175
63	" Pandhari Mitră	Pandharpur	Do.	260
64	" Pen Samáchár	Pen	Do.	...
65	" Poona Vaibhav	Poona	Do.	3,200
66	" Prabodh Chandrika	Jalgaon	Do.	100
67	" Prabodh Ratnă	Bársi	Do.	235
68	" Prántik Samáhár	Poona	Do.	...
69	" Pratod	Islámpur	Do.	300
70	" Rághav Bhushan	Yeola	Do.	250
71	" Ratnákar	Kaládgi	Do.	50

No.	Names of Newspapers	Place of publication.	Edition.	Number o Copies issued.
	MARA'THI—*continued.*			
72	The Saddharmadip	Alibág	Monthly	...
73	„ Sanmitra	Bombay	Do.	...
74	„ Sarvadaman	Poona	Do.	...
75	„ Satya Nirnayă	Bárámati	Weekly	...
76	„ Satyă Prakásh	Poona	Do.	...
77	„ Satyă Sadan	Alibág	Do.	200
78	„ Satyă Shodhak	Ratnágiri	Do.	400
79	„ Sholápur Samáchár	Sholápur	Do.	260
80	„ Shri Shiváji	Poona	Do.	300
81	„ Shubh Suchak	Sátára	Do.	260
82	„ Sudhákar	Pen	Do.	300
83	„ Sumant and Satyă Sudha	Kárwár	Do.	300
84	„ Tukárám	Ahmednagar	Do.	250
85	„ Udyogavriddhi	Poona	Do.	...
86	„ Vanapriya	Chikodi	Fortnightly	100
87	„ Vártáhar	Bombay	Tri-weekly	700
88	„ Vengurla Vritt	Vengurla	Weekly	175
89	„ Vichár	Dhárwár	Monthly	500
90	„ Vichár Ságar	Baroda	Weekly	650
91	„ Vidushak	Karád	Do.	300
92	„ Vidya Vilás	Kolhápur	Do.	275
93	„ Vijay	Sháhápur	Do.	250
94	„ Vikshipta	Bombay	Do.	600
95	„ Vividh Dnyán Vistár	Do.	Monthly	500
96	„ Vrittadhára	Dhár	Weekly	150
97	„ Vrittasár	Wái	Do.	285
98	„ Vritt Sudha	Sátára	Do.	200
99	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
100	The Gujarát Darpan	Surat	Bi-weekly	700
101	„ Gujaráti	Bombay	Weekly	2,450
102	„ Gujarát Mitră	Surat	Do.	800
103	„ Kaiser-e-Hind	Bombay	Do.	2,500
104	„ Káthiáwár News	Rájkot	Bi-weekly	..
105	„ Suryă Prakásh	Surat	Weekly	375
	GUJARA'TI.			
106	The Ahmedabad Times	Ahmedabad	Weekly	250
107	„ Ajab	Surat	Monthly	700
108	„ Akhbáre Sodágar	Bombay	Daily	800
109	„ A'ryă Dharm Prakásh	Do.	Monthly	400
110	„ Bhim Sen	Do.	Weekly	...
111	„ Bombay Samáchár	Do.	Daily	2,600
112	„ Broach Mitră	Broach	Weekly	350
113	„ Broach Samáchár	Do.	Do.	700
114	„ Buddhi Prakásh	Ahmedabad	Monthly	580
115	„ Cambay Gazette	Cambay	Fortnightly	...
116	„ Chának	Surat	Monthly	500
117	„ Chandra	Do.	Do.	600
118	„ Darbár Patrika	Ahmedabad	Weekly	...
119	„ Deshi Mitră	Surat	Do.	1,250
120	„ Din Mani	Broach	Do.	...
121	„ Dnyán Darshan	Do.	Monthly	...
122	„ Dnyán Sudha	Ahmedabad	Do.	250
123	„ Dnyán Vardhak	Bombay	Do.	600
124	„ Fursad	Do.	Do.	400
125	„ Gap Sap	Do.	Fortnightly	300
126	„ Gul Afshán	Do.	Monthly	1,200
127	„ Hindi Punch	Do.	Weekly	450
128	„ Hindusthán	Ahmedabad	Do.	716
129	„ Hitechchhu	Do.	Do.	500
130	„ Jain Patrika	Surat	Fortnightly	...
131	„ Jám-e-Jamshed	Bombay	Daily	2,200
132	„ Kachha Samáchár	Do.	Weekly	400
133	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
134	„ Kaira Vartamán	Kaira	Weekly	100
135	„ Kám Dhenu	Bombay	Monthly	1,200
136	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
137	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
138	„ Kelavni	Baroda	Monthly	500
139	„ Madhur Vachan	Bombay	Do.	500
140	„ Nure Elam	Do.	Do.	320
141	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
142	„ Praja Mitra	Karáchi	Weekly	200
143	„ Praja Pokár	Surat	Do.	800
144	„ Rájyabhaktă	Bombay	Do.	1,300
145	„ Rást Goftár	Do.	Do.	1 697
146	„ Samsher Báhádur	Ahmedabad	Do.	300
147	„ Satyă Mitră	Bombay	Do.	500
148	„ Satyă Sodhak	Surat	Fortnightly	500
149	„ Satyodaya	Dohad	Weekly	68
150	„ Sneha Sindhu	Kaira	Do.	275
151	„ Stri Bodh	Bomay	Monthly	560

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
152	The Stri Mitră	Bombay	Monthly	697
153	„ Surat Akhbár	Surat	Weekly	600
154	„ Svadesh Bandhu	Mahudha	Do.	210
155	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
156	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
157	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
158	The Hubli Patră	Hubli	Weekly	...
159	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
160	The Karnátak Patră	Dhárwár	Weekly	400
161	„ Rájahansa	Do.	Do.	510
	KA'NARESE.			
162	The Chandrodayă	Dhárwár	Weekly	200
163	„ Karnátak Vaibhav	Bijápur	Do.	400
164	„ Karnátak Vritt	Dhárwár	Do.	...
165	„ Lokă Bandhu	Do.	Do.	190
166	„ Rasik Ranjini	Gadag	Do.	300
167	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
168	The Chandrika	Bágalkot	Weekly	...
169	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
170	The Bhárată Bhráta	Rewáh	Fortnightly	375
171	„ Bhásha Bhushan	Bombay	Monthly	400
172	„ Bombay Baipar Sindhu	Do.	Weekly	250
173	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	ENGLISH AND URDU			
174	The Muslim Herald	Bombay	Weekly	300
	URDU.			
175	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
176	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
177	„ Charkhári Akhbár	Rewáh	Fortnightly	23
178	„ Dhár State Gazette	Dhár	Weekly	280
179	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
180	„ Gwalior Gazette	Gwalior	Do.	850
181	„ India Gazette	Bombay	Do.	400
182	„ Khair Khah	Do.	Daily	...
183	„ Kushful Akhbár	Do.	Weekly	150
184	„ Muin-ul-Mulk	Do.	Daily	...
185	„ Vakil Islam	Do.	Do.	...
186	„ Zabán	Do.	Monthly	...
	PERSIAN.			
187	The Iklil	Karáchi	Weekly	...
188	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
189	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
190	The Baroda Vatsal	Baroda	Weekly	1,000
191	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
192	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
193	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
194	„ Muin-ul-Islám	Do.	Do.	300
195	„ Prabhát	Hyderabad (Sind)	Do.	400
196	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
197	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
198	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or á) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

PART I.—*Politics and the Public Administration.*

Decision of the Secretary of State with regard to the Parliamentary resolution on simultaneous Civil Service examinations.

1. The *Indian Spectator* (2), in its issue of the 27th May, writes:—Having foreseen the fate of the resolution on simultaneous examinations, few of us will be surprised at what has now transpired. We beg leave to doubt that the difficulties in the way are insuperable. With more confidence may we repeat that the standard could have been so fixed, and the tests so arranged as to leave the supremacy of British interests practically untouched, while at the same time indulging the legitimate aspirations of the educated classes in this country.

2. The *Dnyán Prakásh* (13) of the 31st May, in its English columns, writes:—Really speaking, we were not at all sanguine about anything favourable being done by the Secretary in Council and his subordinates in India, anent the question of holding the Civil Service examination simultaneously here and in England. The fear about Native advance in the Civil Service endangering the very existence of the British rule is nothing but a sham. To be plain, the pasture land of India is to be preserved intact for the white men to feed upon. That is the long and short of it. The reasons for not holding the examinations simultaneously here and in England are certainly quite flimsy. [Several other papers of the week express somewhat similar sentiments.]

3. The *Native Opinion* (17) of the 27th May, in its English columns, writes:—The result of the agitation on the question of the simultaneous examinations is sufficiently disappointing; nevertheless the people must pick up courage, and, with a stout heart, fight the battle of desperation. They must remember that rights are never obtained with ease as some men may suppose, and, in the history of the disabilities of the Jews of England, we find concrete illustrations for us—illustrations how to properly work out our own emancipation from the said disabilities. That the Government of India in full sympathy with the subordinate services, and the Secretary of State for India would negative the holding of simultaneous examinations in India was known long since, and the present publication of Government despatches was only needed to confirm people's worst fears. Government are not prepared to grant the concession applied for, and at the same time profess anxiety for the promotion of Natives in the direction of the great services is supremely inconsistent. Native appointments, they say, will be inconsistent with imperial interests! But has imperial safety ever been endangered on the score of native recruitment, we should like to ask? Out of a total of some nine hundred Civilians, only a very few places, we believe not more than about thirty, are held by Natives! Is this a fair proportion and does it, and to what extent, endanger the empire? One should urge the holding of the said examination in this country, not because one wishes to be relieved of the severities of the test, but because one is studiously deprived of those facilities which Government profess to be so anxious to accord to our people. The competitive test is held in England and in the vernacular of Englishmen; by holding the said examination in India our people wish to be placed on some equal footing, at any rate as regards time, distance and certain social considerations. Government say they are very anxious to admit Natives into higher grades of the service; why do they not remove the above drawbacks, and remove their anxiety? But the anxiety is the sop of the professional politician irreducible to practical experience! Let Government, therefore, say that a Native will go so far, and no further; the effusion of their promises makes the position only worse, and they are popularly charged with downright hypocrisy in these matters. Again, the Covenanted Natives cannot endanger the empire; they will be connected with the general administration only, all the military posts being kept exclusively for Europeans. The bug-bear of danger to the empire thus disappears into the thin air. Again, how persistently the facilities, of which the Government talk so much, are ruthlessly cut short? In addition to our people being required to pass a competitive test, they have to take up two classical languages. The marks allotted to Sanskrit and Arabic are comparatively less than those allotted to Greek or Latin, so akin to the English tongue. Why this gross piece of injustice? Is this an instance of Government anxiety to accord to our people every facility in this connection? Has this lowering of marks anything to do with the alleged

safety of the empire? We are sure, these arguments people do clearly see through, and are quite convinced of their palpable absurdity! Let these be at once given up, and the anxiety, of which so great a parade is made, be entirely given up also, and let it not be mentioned even for once. But of what use was this consulting of the great services in these matters? The allotment of a single post to a Native means the practical deprivation of them by so much. Under the circumstances, how could they be expected to approve of or sanction the admission of Natives into their own ranks? The simultaneous examinations Government may not for some time to come concede, but what do they mean by proposing "to bestow the *available* higher posts on those distinguished by capacity and trustworthiness in the performance of subordinate duties?" The italics are ours; hitherto very few places have been available, and the history of the recruitment of the services plainly tells us that very *rarely* a Native will ever get a higher appointment. Again, the mode of appointment partakes of the nature of favouritism which we do not want. Our people must have a fair proportion of the service by right, *i.e.*, by examination, however difficult it may be. In referring to "the system the Government of India lately established," the despatch seems to refer to the establishment of the Provincial Services, but practically that will not answer native aspirations, because the Natives will not be placed on an equal footing, or until the next two decades pass away, none of the posts under the same may fall to the lot of the people of India. But we need give no room to disappointment, because in the history of every nation every advantage had been always fought for and gained, and fortunate wind-falls always have been few. Let the people, therefore, gird up their loins once again, and constitutionally fight for their rights. On the whole, the English people, though slow to understand, are a noble nation. With conscience within and god overhead, therefore, let us work honestly to obtain the object of our ambition, and in the long run we are sure to succeed. We hope the present disappointment will serve as a fresh incentive to renewed action in the matter. Let us hope that once more meetings in connection with the simultaneous examinations will be held all over the country, and monster memorials expressive of popular dissatisfaction sent up to Parliament, and these again in their turn will be strengthened by Native delegations to stump the whole United Kingdom to show how Government are partial in meeting the reasonable demands of India in respect to simultaneous examinations.

4. In a paragraph, headed, "a Nation's Hope Frustrated," the *Sudhárak* (22) of the 28th May, in its English columns, writes:—Thus the Natives are to remain where they are. No facilities will be given them for entering the heavenly ranks. How the safety of the empire will be endangered by the holding of the examinations simultaneously in the lands of the governors and the governed is more than we perceive. We should like to see what new arguments, if any, have been brought forward by the officials, whose view has prevailed. It is also worth seeing what step the Honourable Commons take, when their mandate has been thrust aside. The battle is a tough one and cannot be easily won.

5. With reference to the refusal of the Secretary of State for India to hold simultaneous examinations in India and England for the Indian Civil Service, the *Kesari* (49), in its issue of the 29th May, says:—That the Government of India should refuse to submit to the deliberate decision passed by Parliament is a bad precedent likely to result seriously; it may serve to encourage the subjects of the British crown to disobey the orders of their immediate Governors. The Indian officials are selfish and domineer over the people, who are not likely to obtain new concessions from them. The people have, under these circumstances, to obtain redress against the contumacious acts of the Indian officials, and if the Indian Government is allowed to disregard Parliamentary injunctions, the Indians will be deprived of the only court of appeal that is now open to them. About the close of the Mogal rule in India, it became quite common that orders were issued by the court at Delhi simply to be disrespected by the Subhedárs in the Deccan; and something of the kind is now occurring under British rule. We are afraid that if this is allowed to go on unchecked evil results that brought about the downfall of the Mogal rule may happen under the present Government. It is highly desirable that the people of India should

explicitly explain to Parliament that the reasons advanced by the Indian and subordinate Governments for not holding the examination in India are selfish, worthless, and in the interests of the present Government officials and their friends. Admissions into the Covenanted Civil Service in sufficient numbers is an important right for which every sacrifice should be made.

Remarks in connection with the rumoured revival of the Contagious Diseases Act.

6. The *Dnyán Prakásh* (13) of the 31st May, in its English columns, writes:—News comes from Simla that the Secretary of State and the Government of India agree that it is necessary to revive the shameful Contagious Diseases Act. We certainly do not see our way to credit this news. We look upon it as nothing but a hoax or a feeler. We have great faith in the moral elevation of the British public and especially the womankind of England. The women of England, we are perfectly sure, will never allow the Government of India to license a vice that degrades their sisters in India, and degrades humanity. The old Contagious Diseases Act was a blot upon the Indian Government, a blot that continued to exist for a long time clandestinely after the Act was formally repealed. But the wakefulness and zeal of the women of England and America exposed it and rooted it out. It is not yet fully eight or ten months since this happened and here comes this news about its contemplated revival from Simla. And what is the plea? The plea is that the health of the army is deteriorating most rapidly. A fine plea indeed!

A request to the Government of India to copy the example set forth by Ceylon in appointing a Native gentleman as Attorney General.

7. The same newspaper of the 28th May, in its English columns, writes:—We learn with the greatest pleasure that the Government of old Lanka has shown great appreciation of Native talent. They have appointed a Native gentleman, the Honourable Mr. P. Rámanathen, C.N.G., to the post of the Attorney General of Ceylon. We know to whom we owe this advance of Hindu interests. Lord Ripon is at present the Secretary of State for the Colonies and he has made this most desirable appointment. The Ceylon Government deserves heartily to be congratulated, however, for having recommended a Hindu. Our neighbour has thus taught our Government a very useful lesson. We really wonder why the Bombay Government or the other Governments should not select Natives for the posts of the Advocate Generals. The appointment of a Native to the post of the Advocate General necessarily means giving him a post specially reserved for Englishmen, and this is exactly what our Government hates. Such posts are deemed to be too sacred for a Native gentleman to have them. A Native gentleman will, it is feared, render them profane! The Government of Ceylon, however, does not seem to entertain any such fear, nor does it seem to think the entrance of a Native into the sacred precincts of such high appointments will any way endanger British rule in the country. We hope that our Government will copy the lesson so nobly set forth by the rulers of Ceylon, who are the brethren of our rulers and are the subjects of the same Home Government.

Conduct of European officers towards Hindus commented upon.

8. The *Pratod* (69), in its issue of the 28th May, says:—The conduct of European officers in connection with Hindu-Muhammadan riots and every other matter has of late been of such a nature as to show that they are working heartily to put down the Hindus and to keep the people disunited. This is not a new policy; it was followed in the establishment of British rule in India, and it is now revived as many European officers think it to be the only effective means for preserving British rule from danger. The Deccan Agriculturists' Relief Act and the Age of Consent Act show that Indian laws are also framed on this principle. Our Muhammadan brethren being uneducated do not see the craftiness of European officers. They are misled by the sweet words of the latter and they quarrel with their Hindu brethren. It is strange that the Muhammadans do not consider if their enmity to the Hindus will do them any good. There are two sects among the Muhammadans, Shia and Suni, and European officers have commenced attempts to create enmity between the two at Gaya. The Muhammadans should duly consider this at least. The frequent changes in Criminal Acts made with a view to keep

under check the subject people are fraught with evil results. They will create enmity between the two races and interfere with the customs, ancient practices and religions of the people. The notification issued by the police of Sátára requiring permission to be obtained for using music must be fresh in the memory of our readers. The Yeola Police have done the same. The Belgaum Police have even surpassed these two. They have prohibited music after 9 P.M. on the ground that it disturbs sleep, and it is said that Government have recently issued a confidential circular prohibiting all processions from passing with music by any mosque. The Magistrate at Benares has issued an order enforcing cremation of all Hindu corpses. This order has created great commotion among the people of that city, but who cares for it! Lord Lansdowne's despatch on the Hindu-Muhammadan riots is quite unprecedented. Therein the cow-protection movement is held chiefly responsible for the riots, and the post, the telegraph and the railway are also considered to have contributed their share of the responsibility. These arguments are such as will lead the people of a civilized country to consider the Viceroy who uses them a madcap. The Indian National Congress is an eyesore to European officers. All these things show what the European officers are driving at. Sir Charles Elliot and His Excellency Lord Harris have an eye on the Hindus, and we cannot say what will be the condition of the latter. We do not know the views of His Excellency Lord Elgin in the matter, but His Excellency will mostly be guided by the views of big officers under him. We therefore suggest the Hindus to be cautious, considerate and law-abiding under present difficulties.

Remarks in connection with the memorial of the Hindus of Bareilly to the Government of India against the officials of the North-West Provinces.

9. In alluding to the memorial of the Hindus of Bareilly to the Government of India against the officials of the North-West Provinces, the *Káthiáwár News* (104) of the 30th May, in its English columns, writes:—According to the last census the number of the Hindus and Mussalmáns in India is 207,731,927 and 57,221,164, respectively, that is to say, roughly speaking the Hindus are about four times more than the Muhammadans. If the Hindus are convinced, rightly or wrongly, that the Government favours the Muhammadans, and upholds the actions of its officials in running them down, the consequences of such an impression might be fearful to contemplate. Though the true history of the Indian Mutiny of 1857 has not yet seen the light, it is a fact that had it not been for the unswerving loyalty of the people of this country, the handful of soldiers would not have been beaten back in no time! Even most of the Native regiments had remained loyal. We hear every day true or false reports of disaffection everywhere which may incite the people; and when a fanatic mob thinks that the Muhammadans are doing their worst to the Hindus, and that the Government is taking delight in their actions, there shall be such a fight between these people that even Government with all the resources at its command will not be able to cope with it. Why these riots are more frequent now-a-days? Simply because a number of officials are not in touch with people; they are grossly ignorant of the manners, customs and religious instincts of the people, taking pride in such ignorance, and are unsympathetic. If Government is anxious to maintain peace in the country, it should promulgate throughout the length and breadth of the land certain rules, drafted by a commission consisting of European officials, best qualified to undertake the duty, and Hindu and Muhammadan *savants*, for the guidance of Muhammadans and Hindus at their festivals, and enjoin upon all officials the observance of utmost impartiality in their dealings with both the communities, on pain of ignominous dismissal from the service.

Tree-smearing in Behár and the effect of the sensational writings in connection with it.

10. The *Native Opinion* (17) of the 27th May, in its English columns, writes:—Despite the assurance conveyed by Lords Lansdowne and Roberts that the "smearing of trees" in Behár meant very little, sensational writings both in England and India still continue to unsettle the mind of the Indian public. Anglo-Indian correspondence with friends or relations in England published in the columns of the *Amrit Bazár Patrika* goes to point out that Anglo-Indians in this country live in a dreamy state of existence, and know about the country and its people no more than the

man in the moon. Reckless and mischievous statements referred to above must brew mischief, and lead to a stoppage of all internal progress. Some, however, are of opinion that owing to Indian financial bankruptcy, the mind of the British public has been much exercised on the feasibility of the grant of the compensation allowance, but to divert it from this question, a pretext for alarm is now found in the smearing of trees, so that the British public may forget the present financial strain. These tactics prevail more or less on Russian grounds, though we have no right to trace them to that origin. Anglo-India seems to misread the signs of the times, or its object may be to discredit the Hindu population in the eyes of the British public. But let that pass; we are only afraid that under an excited state of mind measures may be adopted that may only end in a disreputable disruption. Let Anglo-India, therefore, stop to give publicity to all such nonsense, lest it should lead to unexpected consequences.

Necessity for detecting the perpetrators of tree-smearing in Behár.

11. The *Kesari* (49), in its issue of the 29th May, observes:—The Police ought to find out the persons who have been besmearing trees in Behár and the person or persons who black-tarred the statue of Sir Richard Temple at Bombay. Whether the besmearing and tarring affairs portend good or bad omens, it is not good to allow scheming persons to do such acts. The plight into which the Anglo-Indians have fallen in consequence of the smearing of trees in Behár shows that it is difficult to rule over a foreign nation. As yet writings in Anglo-Indian papers are to be met with asserting that the tree-besmearing portends evil. A European gentleman states in the *Pioneer* that "the people have sounded our capacity, and it is certain that we will lose the empire." In our opinion, such writings are more calamitous than the besmearing of trees. Everybody is surrounded by fear, but our European brethren ought to remember that an excess of it is ridiculous. [The *Prabhákar* (18), the *Hindustán* (128) and the *Satya Shodhak* (78) of the week observe that Government need not in the least be afraid of a mutiny; that they should improve the condition of the people, who are discontented with their present poverty-stricken condition.]

The cow-protection movement and Government officers.

12. The *Bodh Sudhákar* (9), in its issue of the 30th May, says:—The protection of cows has become necessary for the improvement of the agriculture and the physical condition of the people of India, and the Muhammadans have also begun to perceive the necessity of it. The Government, however, attribute the recent Hindu-Muhammadan riots to the cow-protection movement and do not prohibit cow-slaughter because they think that the movement serves, without any direct attempt on their part, to create disunion between the two great communities which they want to use as a pretext for not granting the people their demands for new concessions, for instance, holding Civil Service examinations simultaneously in India and England, and because the prohibition of slaughtering cows will injuriously affect the trade carried on by Europeans in hides and bones.

The protest made by the Cow-protection Society of Bombay in a letter to the Bombay Government against the attack made on it by the Police Commissioner, Bombay, in connection with the Bombay riots of August last, approved.

13. In noticing the letter addressed to the Bombay Government by the Bombay Gorakshaka Mandali or the society for the preservation of the horned cattle in connection with the letter from the Commissioner of Police, Bombay, to the Government of Bombay, in which certain reflections have been cast on the character and operations of the Mandali, the *Bombay Samáchár* (111), in its issue of the 29th May, says:—The letter from the Mandali has completely disproved the assertions made by the Police Commissioner. Whatever may be the causes that have contributed to the regrettable Bombay riots of August last, there is little doubt that the Cow-protection Association of Bombay did not cause them. The Association has been already declared by Government to be innocent of any mischief and its present letter completely annihilates the attack made on it. It is now the duty of the police to explain the attacks made by it on the Association, and if it fails to do so satisfactorily, the public will conclude that it has failed to ascertain the causes of the serious riots. However, we must wait for an explanation from the Police before pronouncing a final opinion on the subject. [The *Jám-e-Jamshed* (131) of the same date and a few other papers of the week express similar sentiments.]

14. The *Sudhárak* (22) of the 28th May, in its English columns, writes:—

Disapproval of the despatch of the Government of India on Hindu-Muhammadan riots in India.

A perusal of the despatch of the Government of India on the riots creates a feeling of dissatisfaction on the mind of the reader. The subject is treated in the usual fashion of official dogmatism, and is also imperfect in detail. The reasons given as to the origin and the increased frequency of the riots seem to be the outcome of preconceived prejudices rather than of any attempt to trace the recent manifestations of racial ill-feeling to their sources. As far as public opinion is concerned, there cannot be two opinions about the views of Government among the Indian Press, and the friends of Indian interests in England share the same opinion, as is apparent from the article contributed by Mr. Herbert, J. Reynolds, C.S.I., to the issue of *India* for the current month on the Blue Book. Referring to the causes of the disturbances given in the despatch, we note with gladness that the absurd views of the Rája of Bhinga and persons of his way of thinking, that the riots have been instigated and encouraged by the Congresswállás, find no place among them. In this connection the press, public meetings and addresses of itinerant preachers are mentioned as a new feature in Indian life, "likely to grow and add considerably to the difficulties of administration." The argument is on the very face of it unsound. It is tantamount to a confession of the inability of Government to exercise a watchful eye in its protective and preventive functions. The argument of the consciousness in Muhammadans of their backward condition has an appearance of some truth about it. Is it not, however, a fact that the educated among the Muhammadans, who alone can have the feeling, have made common cause with the party of national progress and stand on the same platform with their Hindu brethren? Is it ever for a moment supposed that it is they who create a sense of uneasiness in their less favoured castemen and instigate them to acts of violence and rapine? The ignorant multitude in any community can have but little to do with the hopes, the aspirations and the attainments of the community as a whole; and the upper ten having nothing to gain but much to lose by popular convulsions, can never be supposed to contribute in any way to bringing them about. The Hindus have undoubtedly gained more, but they are not selfishly proud of their situation. There is one cause which does not find a place in the despatch, but deserves notice here as it has sometimes been put forward in the Native Press. The policy of Government is one of strict neutrality and impartiality towards the differing communities. This is nowhere gainsaid. But it is said that the exponents of the policy, the Subordinate European Executive Officers, show a predilection for the followers of Islám over the Hindus. The reasons for this favouritism are not quite apparent. Perhaps the absence of any prohibitive religious injunctions in matters of social intercourse goes in their favour. Perhaps it is the obsequious homage the official *Sáheb* still receives from the ordinary Muhammadan while the same has been fast on the wane in the case of the Hindus The Europeans in days gone-by were looked up to by Hindus and Muhammadans alike as their *Ma Báp Sirkár*, but with the spread of education among the former the feeling has been changing and a craving for equality and friendship has arisen. This is possibly resented and the demeanour of the Musalmán being much the same as in days of yore is appreciated. The consciousness of difference is believed to be brought to the mind of the ordinary Muhammadan by these people, who thereby become as it were the encouragers, not to say instigators, of the feelings of hostility. The third cause—the Hindu Revival—attributed by the Government of India is the most important and cannot be lightly passed over. There would be nothing remarkable in this activity had it not given rise, as is said, to the formation of societies and leagues for the suppression of kine-killing. The paragraphs dealing with this matter set forth no new grounds for conviction, and the facts adduced can be equally taken in connection with the other and more rational aspect of the movement. In describing the reaction among the Hindus, the despatch loses sight of facts that indicate that, notwithstanding the wane, the balance is in favour of the religious and social progress of the community. Moreover, the view expressed of Hindu religious polity is grossly mistaken. It is well known that Hinduism is not a missionary religion, but the despatch controverts this idea. According to the view expressed in the despatch, a Shudra can become a Bráhman and a Christian or a Muhammadan can if he choose be a Hindu!! The argument is obviously erroneous and needs no examination. Apart from this, Government attach too great an importance to the so-called reaction. The relation of that to the cow-protection (or if they so term it, the anti-kine-killing) movement is as far fetched as the relation of this latter to the wave of racial disturbance that, let us hope, has passed over us. The Government has not, as we have said above, written anything about the most important point in the India office inquiry; the measures to be adopted for the removal or mitigation of the causes of the disturbances. It is to be hoped that this point will not be allowed to drop. What is wanted is an independent inquiry into the whole matter, and if the action of our friends at St. Stephens results in its institution, it will be a decided gain in the right direction.

15. The *Gujaráti* (101) of the 27th May, in its English columns, writes:—The Government of India's despatch on the riots mentions four circumstances as being more or less responsible for the recent outbreak of disturbances. The forwardness of Hindus and Pársis in public offices and in other spheres of life is one of these. This is, in our judgment, an absurd explanation. There were riots in Bombay in 1854 and 1874, but we do not think they were in any sense due to this cause. No doubt Hindus and Pársis have progressed much more rapidly than Muhammadans. But they too are gradually improving and have begun to appreciate the true reasons of their backward condition. This explanation has very probably been placed in the fore front by Government as a counterblast to the demand for simultaneous examinations and on the face of it it is so ridiculous that few sensible Hindus, Pársis and Muhammadans would attach the least importance to the views of Government. The second reason is the Hindu revival and the cow-protection movement. In this Presidency, at least, this explanation is utterly erroneous and whatever Mr. Vincent may say to the contrary, we feel convinced that the cow-protection movement has had nothing to do with the riots of August last. In the North-West Provinces how far the movement was a disturbing cause, it is difficult to say. Mr. Bishan Narayan Dhar has thoroughly exposed the inaccuracy of the official view. That newspapers, the telegraph and the postal system more or less unconsciously help in disseminating the infection of riots, is unfortunately true. If what took place at Prabhás Pátan had remained unknown, Bombay would never have witnessed any riots at all. The reasons given by the Government of India are, however, utterly inadequate to explain all the recent occurrences, and many important circumstances have been ignored by them in their despatch. In our judgment the disturbances are primarily due to religious causes and secondarily to the shortsightedness, ignorance, want of decisiveness and impartiality on the part of Government, and the suggestive and objectionable writings of a section of the Anglo-Indian Press. European officers by their very situation do not understand the differences between the two communities, when they are just smouldering, and more often than not take up an attitude which encourages violence and turbulence. An experienced and influential Native officer would take in the situation at a glance, but English officers cannot appreciate the niceties of native ceremonies and look upon the whole thing as absurd. With such an attitude of mind they can never succeed in doing justice and giving satisfaction to all. The present position of Government is undefined. They have no definite policy to carry out and yield to immediate emergencies. The result of this is to create for the first time differences in places which had never known them before. What recently happened in Poona and Ratnágiri confirms the truth of our observation. The question now is no longer local, but has grown into imperial one. The statesmanlike policy is not that of the Bombay Government which looks on aimlessly or takes a one-sided view. The incapacity of Government and their officers to appreciate the exact situation in time is the proximate cause of disturbances, and unless their policy is definitely settled with regard to the customs and privileges of the two communities, neither punitive posts nor indiscriminate arrests will improve matters. A section of the Anglo-Indian Press delights in pitting Hindus against Muhammadans and *vice versa*, and their writings are very often highly objectionable. Government are not in love with the Native Press, but some of the Anglo-Indian journals are so completely officialized, that they are regarded as the

organs of Government. Their power for doing good as well as evil is, therefore, enormous, and we regret to say that in some instances they simply abuse their influence and opportunities. [The *Vidya Vilás* (92), the *Sudhákar* (82), the *Vikshipta* (94) and the *Baroda Vatsal* (190) of the week also express similar sentiments.]

16. The *Rájahansa* (161) of the 23rd May, in its English columns, writes:—It is to be highly regretted that the Government of India are still labouring under strange misapprehensions as regards the recent religious conflicts between the Hindus and Muhammadans in India. The natives of India are, of course, a conquered race, and, as such, they can be treated with any amount of lightness with impunity. It is not, therefore, unnatural that, under such circumstances, the Indians are looked upon as beasts in human form. We do not think that their opinion as to the causes of the more frequency of riots is based upon any solid grounds. The tone in which it is expressed seems ludicrous on the very face of it. The Government have thought fit to prefer certain charges against newspaper editors, and the leaders of certain cow-protection societies. Are we to understand that by making such a seemingly vague declaration against the most innocent classes of the people, the Government intend to put a stop to newspaper criticisms, howsoever honest they may be, and to discourage the all-important movements of the Indians towards protecting the sacred and useful cow? The loud cry of the Press that Muhammadans are treated with extreme indulgence by Government to the total disregard for Hindus in such matters is, happily or unhappily, supported by the present exposition by Government of the causes of the recent riots, in doing which, it may be submitted, the rights of the Muhammadans to sacrifice animals is strongly asserted, while those of the Hindus to protect them are studiously kept back. It is true that religious disturbances in India, as in other countries, do occur when the festivals of two rival communities happen to clash. But it is the duty of Government on such occasions properly and impartially to assert the rights of each section of the community, so that the stronger may not have the lion's share at the cost of the weaker. But if Government disregard this duty, and try to throw the entire blame on the Hindus or any other section of the community exclusively, we doubt that Government will ever succeed in bringing about a happy reconciliation between the two disturbed communities, which they so anxiously wish to do.

17. The *Prabhákar* (18) of the 28th May, in its English columns, writes:—The recent disturbances in India between the Hindus and the Muhammadans which raged more or less furiously from north to south and east to west in places more than one, ought to have taught our Indian Government the necessity of learning correct logic and fair dealing. But even after these serious events, the necessity does not seem to have been earnestly felt by our rulers. The fairness they talk of so solemnly in adhering to the terms of their documents and charters is not the fairness they pretend to show in their actions. It is really distressing to find that even after reaping the fruits of its unfair dealing so sadly and so ruinously to its reputation for justice, the Government does not try to efface the memory of its ill-judged doings and start again in the path of fair dealing. As regards its ways of reasoning, they seem curiously enough to be much depraved inasmuch as it is always prone to confound the real causes with the fictions of inventive heads. If there be anybody who would demur to accept the remarks just made, we would refer him for his own satisfaction to the letter from the Government of India to the Secretary of State, dated the 27th December 1893. In this letter attempt has been made to trace and lay open the origin of these disturbances, and the causes of their frequency and the general direction of the measures to be adopted to control them. Though the letter contains little which has not been already in the public print, it has a value of its own, coming as it does from the responsible head, whose voice must be heard. Had it not been for this reason the act of wading through this illogical and inconsistent piece of composition would, in our opinion, be nothing but sheer waste of time and energy. The paper then refers to the causes assigned by the Indian Government for the outbreak of riots and observes:—Our readers very well know the author of this splendid piece of argumentation. Thank God that worse than this has not fallen from the pen of our illustrious Viceroy Lord Lansdowne.

18. The *Mantri* (16) of the 25th May, in its English columns, writes:—Had the causes which the despatch mentions been proclaimed by an old gossip, she would have simply been laughed at and ridiculed. We are sorry a Government despatch should give us the very matter which we come across in the prattle and idle talk of a bragard Muhammadan in the street. Consult a Muhammadan fakir, and he will give you this very piece of information about the Kaffirs, and these very causes will pass his lips. It is surprising to note the blame with which the most useful institutions, the glory of British rule, have been saddled. If railways and telegraph spread news of riots all over the country, which has the effect of doing mischief inasmuch as fanatics of a peaceful place are incited to perpetrate horrors by the example set in other places, they also hasten powerful help and relief to scenes of disturbance. The bitter portion of the criticism administered by the press on the action and policy of Government in these matters has called forth resentment and indignation only. If the press was convinced of the mistaken line of policy taken up by Government, was it not its duty to point out the mistake? Woe to the wretch who in his attempts to flatter the humours of a man does not force the truth, however unpalatable it be, upon his attention, simply because it will not find favour with him. The press which is taken to task for performing the most unpleasant duty that the occasion demanded emphatically of it, seeks, we assure His Lordship, nothing more than the satisfaction of having done its duty.

19. The *Jagad-hitechchhu* (44), in its issue of the 26th May, says:—The causes assigned to the frequency of riots in India by the Government of India in their despatch to the Secretary of State for India are foolish and childish. The despatch contains no suggestions for preventing these riots! The policy of upholding the acts of Muhammadans of whatever sort seems to have been followed even in this despatch. We are surprised more at the remarks made by Government against the Native Press than those made against the cow-protection movement. In this despatch Government have not only availed themselves of the opportunity to prejudice the minds of the people of England against the Hindus, but have encouraged the Muhammadans to commit similar riots. Bad days for an indefinite period seem to be in store for poor India!

20. The *Shri Shivâji* (80), in its issue of the 25th May, says:—The causes assigned to these riots are foolish, and it is surprizing how the Indian Government has dared to present them to the statesmen at home. Since the introduction of British rule in India, every person has been enjoying liberty to follow any religion he likes, and notwithstanding this there have been no religious disturbances until only recently, and hence the religious liberty is not the cause of the riots. The Hindus being more advanced in education than the Muhammadans, a considerably larger number of the former has been in Government employ since the commencement of British rule; moreover, Hindus and Pársis have been employed in higher places in some of the Muhammadan States in India, and yet hitherto the Muhammadans expressed no jealousy for the same. Telegraph, railways and post have been in existence and working satisfactorily for many years past, and yet there have been no riots hitherto on account of them. Religious zeal was stronger formerly than now and has been growing less among all classes of the people, and yet there were no religious disputes then. There are numerous Hindus who revere Muhammadan saints and numerous Muhammadans who pay respect to Hindu saints. Thus the several causes assigned to the Hindu-Muhammadan riots in the Government of India's despatch are no causes at all. The real cause is the incitement of the ignorant Muhammadan classes by Anglo-Indians and official Europeans who have been led to resort to it by a desire to create a division among Natives, so that the Indian National Congress movement may fail sadly. The Anglo-Indians and European officials do not wish that the Congress which aims at the union of the people and accomplishment of the good of the Natives through it, should succeed in its object, as such an union will encroach on their rights and privileges, and will deprive them of the good things they have been enjoying. This conduct of theirs is, however, very foolish as the course they have adopted will give such a severe shock to the British Government in India that it will not remain long. These people have been blinded by the pride of wealth. This is to be highly regretted since British rule is beneficent

to the natives of India and ought to continue over them for a long number of years. The permanency of British rule can be secured by making the concessions prayed for by the Congress and by stopping the Anglo-Indians from carrying on chicanery. It is to be hoped that His Excellency Lord Elgin will inform the English people of the real causes of these riots and have due arrangements made in regard to them.

21. The *Poona Vaibhav* (65), in its issue of the 27th May, observes:—The causes assigned to these riots are quite childish; they appear to have proceeded from a person who was quite confused by fear. If His Excellency Lord Lansdowne, in whose time the despatch was written and sent Home, had remained longer in India, more mischief would have been committed by him. Who could say that if he had stayed longer in the country he might not have abolished the telegraph, the railway, and the postal department, inflicted the extreme punishment of the law on editors of newspapers, butchered all cows and cut off the hands and feet of the Hindus and Muhammadans, with which they fought with each other, as all these things contributed to the Hindu-Muhammadan riots. His Excellency Lord Elgin and the people ought to duly consider what a ridiculous and sorry figure Lord Lansdowne has cut in penning the despatch.

Remarks on a confidential circular alleged to have been issued by the Bombay Government prohibiting music before mosques.

22. The *Dnyánodayă* (12) of the 31st May, in its English columns, writes:—According to the *Mahrátta*, there is a confidential circular issued by the Government of Bombay, in which the authorities are enjoined to prevent Hindus from playing their music before mosques, while Muhammadans may be permitted that liberty before Hindu temples. It is very hard to believe that there is such a circular. We should like to see it before believing that Government would issue a circular so partial to one section of the community. If there is such a circular, we should gladly join with our contemporary in condemning it. If Hindus should cease playing their music before mosques, the Muhammadans should likewise cease before Hindu temples, of course.

A suggestion to Government to take precautionary measures at the time of the next Muharram in the Bombay Presidency, similar to those ordered to be taken by the Government of the N.-W. Provinces at the next Id festival.

23. The *Native Opinion* (17) of the 27th May, in its English columns, writes:—Being afraid that the next Id festival in the United Provinces may brew mischief as last year, a small military force has been mobilized by the Government, which, during the continuance of the festival, will peregrinate all over the eastern districts, so that even the least chance of a possible disturbance may be defeated. In addition to this military force, the Inspector-General of the Police, with a posse of Constables, is to visit the same districts to assist, wherever necessary, the civil authorities in the maintenance of peace throughout. This is right and proper, and, on our own side, the Muharram being near at hand, the authorities may take similar precautions. Indeed in respect to religious disturbances this Presidency has been quieter, but the relations of the two communities are still strained, so that religious fanaticism of one set of people may, here and there, find an opportunity to do what may excite the passions or prejudices of another set of people. The Magistrates and subordinate officials must remember how calamitous were the results of Mr. Dupernis' action at Azimgarh, and they must deliberately avoid even apparently to side with one party, or to displease the other by an apparently unconscious neglect. Outwardly religious fanaticism seems to be cooled down, but possibly the fire may be still smouldering, and, in order that the least chance may not be given to a sad outbreak, sufficient precautions must be taken. We think, in order to make every safeguard more effective, the leaders of each community may be warned to the effect that their real interests lie in the maintenance of peace only, and that for every breach of the same they will be held responsible.

An article contributed by Maulvi Sami-ul-láh Khán, C.M.G., to the *Allahabad Review* considered mischievous.

24. The *Phœnix* (5), in its issue of the 30th May, writes:—We strongly deprecate any attempts made by anybody to estrange still further the strained relation between the Hindus and Muhammadans in India. All writings in the press which seek to elate one party at the expense of another, we prefer to class as mischievous, and when

their authors happen to be men of position, they cannot be sufficiently deplored. The article contributed to the pages of *Allahabad Review* by Maulvi Sami-ul-láh Khán, C.M.G., late of the North-Western Provinces judicial service, we consider an unfortunate effusion, which will do little good and great deal of harm; Maulvi Sami-ul-láh's reputation for common sense will greatly suffer in the eyes of all sensible and unprejudiced men. The strong language used against Hindus has, we know, offended even many Muhammadans who recognise the desirability of the races being in peace and concord. Hindus have never demanded it as a right that cow-killing should be put a stop to by an executive order of the Government, though they appeal to the good sense of their Muhammadan neighbours to refrain as much as possible from a practice which is painful to them. We speak here of the better classes of Hindus and Muhammadans and we know the appeal is not made in vain. The fact of an European—an old resident of India—asking Muhammadans and his own country-men in the East to refrain from beef-eating as a friendly concession to their Hindu fellow-subjects, should not be made the basis of a savage onslaught on the Hindus. It is perfectly open to Muhammadans and Europeans to pooh-pooh Dr. Leitner's suggestion and to consider it as impracticable, although good policy and fellow-feeling would require that it was carefully considered. Gentlemen of position, who can influence their co-religionists to any extent, should be the last persons to do anything to revive an already bitter and painful controversy which men good and true, be they Europeans, Muhammadans or Hindus, are anxious to see forgotten. Maulvi Sami-ul-láh's effusions will for this reason do little good. They have offended the Hindus, disgusted many Muhammadans, and will scarcely convince Dr. Leitner that he is wrong. What useful purpose would they then serve? None whatever.

The question of increasing the Police force of Bombay and the attitude of Government towards local self-government.

25. In an article, headed, "the imposition of a permanent Punitive Police on Bombay," the *Mahrátta* (1), in its issue of the 27th May, writes:—In this Presidency at any rate local self-government is not a privilege graciously conferred upon us. It is a right which by constant agitation and with persistent demand we have won from an unwilling government. We refer to this history of the measure with no other object than that of pointing out to Government, and to all those who look rather with a jealous eye upon the spirit of independence, our Corporations at times exhibit, that it is only natural that we should make a proper use of what we have won regardless of any considerations of the pleasure or displeasure of Government or its officers. Bombay, we are very glad to notice, at times sets a noble example of public spirit and independence by boldly fighting its battles against the encroachment of Government on its civic rights. The latest example of the exhibition of such moral courage is supplied in the attitude of the Corporation with regard to the Government demand for increasing the Police of the City. The Corporation by a very large majority decided that an increase in the force was unnecessary. The proceedings of this meeting of the Corporation are a very interesting reading. They suggest several very important questions which have a material bearing upon the future of local self-government in this province, and we would earnestly request those that have anything to do with the development of this important institution amongst us to devote their attention to the study of these questions and keep themselves in readiness to fight with Government when such time arrives. The first important question elucidated in the discussion is the studious ignorance of Government with regard to the principles laid down by the Government of India in 1881, when they introduced this scheme of reform. The report of the Committee appointed by the Corporation refers to this despatch of the Government of India and suggests that the Bombay Government should take over the Police in consideration of being relieved of an equivalent amount of expenditure. Mofussil Municipalities will be wise if they make up their minds to unanimously ask Government to transfer to them a source of revenue that will enable them to meet the growing charges of education. The proceedings bring to light the tendency and confirm the popular belief that if Government is permitted to put in the thin end of the wedge in any department whatsoever it will drive the wedge in until by so doing the harmony and good feeling between Government

and the Corporations are completely destroyed. In Bombay the Police charges have already grown from Rs. 2,58,000 to 4 lákhs, which amount threatens to rise to Rs. 5,24,000. In the Mofussil the first charge levied upon Municipalities was on account of Police lights used by them in their night rounds. Now the police charges have grown into repairs to old and erection of new chaukies. It is feared that a contribution will soon be asked on account of the sanitary and other supervision duties the Police are expected to perform. Let the Mofussil Municipalities bear this in mind and support the action of the Bombay Corporation in its struggle with the local Government. More important, perhaps, than this is the point of the scant courtesy shown to a respectable body like the Bombay Corporation. We are not, however, in the least, surprised at this. We should rather have been surprised if any other course should have been taken. If His Excellency Lord Harris' Government has one characteristic more prominent than another it is this. It shows studied discourtesy not only towards Native gentlemen individually, but towards their associations also. During His Lordship's *régime* to be abused is perhaps the best compliment an individual or group of them can receive. Those Corporators who complained that the Corporation was prevented from carrying out their deliberations forgot that in these days mediocrity was more liked than ability and their deliberations were cut short, because Government never wanted that they should ever make out a full case. They had determined that the Corporation must pay an additional lákh or so and pay they must. We are always unwilling to make any such observations; but Lord Harris' Government deserves these and more. The increase in the Police force in Bombay is a question arising out of the large question of the strained relations between Hindus and Muhammadans and any question that is even most remotely connected with this is a red rag to our Government. His Excellency knew what the attitude of the Corporation towards the question was. He also knew what his constituted advisers wanted. The case of the Corporation was too strong to be demolished, and he did not therefore want that the Corporation should win a victory over his advisers and himself and the best way he thought was to leave the Corporation out of question altogether. He did so but the members of the Corporation were not the persons to tolerate such treatment; and the Government of India could not consult them. By the bye we must allude to the very important question raised by Mr. Kábráji during the debate. It is a question of principle and must be constantly kept within sight. It relates to the powers of the Commissioner in the matter of correspondence with Government. In the Mofussil we have the Collectors and Magistrates who carry on official correspondence with Government in Municipal matters keeping the bodies most vitally concerned completely ignorant of what is passing on until a mine is sprung up upon them in the form of a resolution or a letter requiring the Corporation to do a certain thing on pain of being compelled to do so under the control section. To return, however, to the principal subject. We agree with the Bombay Corporators in holding that increasing the Police force of a locality in such a way as to cope with any riots that might occur, is wrong in principle and faulty in practice. The Police is not primarily intended for suppressing a riot. If a riot does take place, it is the military that ought to suppress it; but military expenditure is imperial and not local, and the attempt to make the corporation liable to pay for a military force would be unjust. The Committee of the Corporation appointed to draw up their report have done further valuable service to the cause of peace and order not only in Bombay, but in the mofussil generally by embodying in their report their opinion of the conduct of the mill-hands and other inhabitants who had the misfortune of taking part in the recent riots. What the Committee say about Bombay applies generally to the mofussil. Neither the Hindus nor the Muhammadans are any longer a turbulent element in the population. It is the conduct of misguided officials that makes them so; and Government can never exercise too much caution in this respect by keeping a strict watch upon the conduct of its officials. Let them not set up one race against the other; let them not pat one community on the back and force another with their strong hand to the wall; let them make education universal and drive away ignorance; let them carefully ascertain the rights of each community and try to guarantee to each unbroken enjoyment of them; and riots will be a thing of the past. There will no longer be any necessity of maintaining a large Police force on a war footing during times of peace, whether it be under the name of a punitive post or an increase in the ordinary strength of the Police.

Alleged undue favour shown to Muhammadans by the Government of the North-West Provinces in filling places of District and Sessions Judges.

26. The North-West Provinces correspondent of the *Indian Spectator* (2), in its issue of the 27th May, writes:—The Government of the North-West Provinces has of late shown much favour to the Muhammadan community by appointing four Muhammadans to officiate as District and Sessions Judges. At present there are six Natives, who are acting as District Judges in these provinces, and four of these are Muhammadans against two Hindus. The latter all belong to the Statutory Civil Service, while, out of the former, two belong to the provincial and two to the statutory service. Of these, the latest appointment from the provincial service has been made by passing over two Hindu gentlemen against whom there is nothing to disqualify them for the post of a District Judge. Were it only an incident of the service, we should not have complained, but the appointment of four Muhammadans against two Hindus, and one of them by passing over two Hindus, is a thing that will very likely shake the faith of the people of these provinces in the justice of the local Government, as well as lay it open to the charge of openly favouring the Muhammadans at the expense of the Hindus. In a service where the rule of seniority prevails a case must be made out for passing over a senior in favour of a junior, and it will not do merely to say that the Government regulates its patronage as it thinks fit. The matter may very likely be made the subject of interpellation in the local Council. Connected with this is the larger question of the appointment of natives of India to the District and Sessions Judgeships, as well as to the Collectorships reserved for them, as a result of the recommendations of the Public Service Commission. The Government thinks that the Natives are not entitled to these posts till all the civilians appointed up to 1879 have been provided for. The Public Service Commission, we believe, recommended no such limitation, and, if the Secretary of State has imposed it, the matter ought to be made the subject of a question in Parliament to get the natives of India the small modicum of justice dealt out by the Commission. If the attempt is made to keep the Natives out as long as possible, it is but right that it should be checked in the interests of the good name and justice of the British Government.

Disapproval of the special advantages given to Muhammadans entering Government service in Sind.

27. The *Mumbai Vaibhav* (58), in its issue of the 31st May, refers to a notification recently published in the *Sind Government Gazette* by which it is alleged that educational advantages which have been denied to Hindus have been given to Muhammadans desiring to enter Government service in the Province and remarks:—This attempt of Government officers to nullify in this way the promise of equal treatment to people of all religions and sects given by Her Majesty the Queen in Her Proclamation of 1858, is fraught with danger. Instead of calling the Hindus disloyal it would be well to convict and sentence for disloyalty such Government officers as prejudice in this way the minds of the subjects against Government. If this were done it would keep the officers in check and secure perfect tranquillity in the country.

A proposal to remove Theebaw, ex-King of Burma, from Ratnágiri to Madras and remarks thereon.

28. The *Kaiser-e-Hind* (103), in its issue of the 27th May, observes:—The climate of Ratnágiri is very unhealthy and it is surprising that Government should have kept Theebaw, ex-King of Burma, and his family there so long. It was expected that the place would be unsuitable to the ex-king, but the man, who was forcibly removed from his throne and made a political prisoner, had no right to expect mercy!! His long residence at Ratnágiri has rendered him weak and Government seem to feel compassion for him. It is said that he is shortly to be removed to Madras at his own request. His removal to Madras may do him temporary good, for, the latter place is as bad as Ratnágiri in point of climate. If Government wants to act kindly to him it should select a sanitarium

in India for his residence. The Burmese have well avenged the injustice done to their late king and put Government to great trouble and expense, and it will yet take a long time to restore complete peace in Upper Burma. This is all the result of the curses of the late king, who after being made to suffer misery for about nine years at Ratnágiri, is now to be removed to Madras perhaps to die there ! !

Comments on the list of Birth-day honours.

29. The *Gujarát Darpan* (100) of the 31st May, in its English columns, writes :—The new list of Birth-day honours published in the *Government Gazette* is anything but satisfactory. It is remarkable for its meagreness and is deplorably wanting in certain names which were expected to appear in it. It is characterised by a tardy recognition of the claims of some of the aspirants. No miser spent his penny more grudgingly than the Indian Government has done in the bestowal of the titles. That faithfulness and loyalty to the State and the usefulness of services to the country have not been the only criterions of judgment is apparent from the Saturday's list. It is, however, a consolation to note that the sordid love of titles is fast dying out from the sensible portion of the people. They have begun to see the worthlessness of such baubles decorating one's breast, and have learnt from observation that it is not always a decorated breast that covers a noble and honourable heart. Surat is particularly unfortunate in not securing a single honour for any of her sons this time. There have been some aspirants looking up for some sort of recognition with outstretched necks and open mouths, but they are greatly disappointed. Even a poor Ráo Sáhebship would have been highly gratifying.

30. The *Native Opinion* (17) of the 27th May, in its English columns, writes :—The Honours' List has just been published by one of our dailies, and seems to show that, either Government had very few vacancies in the "Order of the Star of India," and did, therefore, confine them to Europeans, or thought few Natives were worthy of the same. In regard to the "Order of the Indian Empire," Government have been judiciously parsimonious. Those on whom the "Star of India" is conferred being their servants, the authorities must know their qualifications better. As a Bombay Civilian of long standing, the Hon'ble Mr. Trevor, though not possessed of any official brilliancy, has been known for steady and continuous work in two important departments. Now on the Executive Council he represents the Revenue Department and is expected to do much good in that branch. Among those, again, on whom the "Order of the Indian Empire" is conferred are two well-known gentlemen from this Presidency, *viz.*, Dr. Thomas Blaney and Ráo Bahádur Shrirám Bhikáji. The life of the first may be identified with the rise and progress of this City, for which he has done so much, and in recognition of which the citizens of Bombay recently voted a statue to him and which will be shortly unveiled. As to Mr. Jatar, he is also well known as the head of the department of public instruction for the Hyderabad Assigned Districts. In that department he has served long, and it must bear many an outline of the further departmental improvements initiated during his incumbency. Mr. Cowasji Dinsháh Adenwálla as a merchant is known much and must have rendered to the public services in his own way. As to what are technically called "Native distinctions," the Panjábis or rather the Rajputs seem to carry the lion's share of the spoil. From our own side Diván Methárám Gidumal and Mr. Kalyán Sitárám Chitre have been raised to the honours of Ráo Bahádurship. Mr. Chitre, as Diván to the Chief of Miraj, has seen much work and may have given satisfaction to his master. On the whole, the selections made seem to be good, though there was a large field from which more selections might well have been made. On our own side Mr. Yájnik might have been raised to the "Order of the Indian Empire," which he so richly deserves. [Several other papers of the week express similar sentiments.]

31. The *Kaiser-e-Hind* (103) of the 27th May, in its English columns, writes :—So Dr. Blaney has at last been officially interred with the cerements of a C.I.E. ! How will he look now ? Will he be all the better for this bauble dangling on his gallant civic breast ? Will he feel flattered at the so-called "honour" conferred on him ? It is all a matter of temperament how the

recipient of the gimcrack takes it. But let us hope the good doctor will not be spoiled so far as to be one of the foremost in voting, when the time arrives, which, by the bye, is not far distant, a statue to the exalted local authority who has been instrumental in getting him the glittering bait. That would sully his honoured name to the dust, and we fain hope this sturdy and independent citizen will be spared that cruel fate. The C.I.E. in our opinion is now so degraded a bauble, that we should think light indeed of that citizen who accepts it. It is one, which should be courageously declined with thanks. By all means let those who hanker after the title and hunt for it flitting from corridor to corridor, and stairs to stairs, have it. It matters not to the city. But the high esteem and regard in which all citizens hold the Honourable Mr. P. M. Mehta and Dr. Blaney, who have rendered signal services to the city for a quarter of a century, make us tremble, lest they should mix themselves up in that covert movement, which has been set on foot for some time past. It can only cover them with discredit! As to Mr. Cowasji Dinsháh Adenwálla, let us hope he is gratified with the title as a reward for all the honourable assistance rendered by him to the Aden Residency for upwards of 35 years. It is a fact that much of the present prosperity of that town is owing to the public spirit, zeal and liberality of that Pársi merchant. We know of numberless instances in which he has rendered signal services to Government. It is only fitting therefore that *the* representative citizen of Aden should be officially recognised as a Companion of the Indian Empire.

32. The *Gujaráti* (101) of the 27th May, in its English columns, writes:—We are not sure if the Birth-day Honours' List has ever satisfied anyone outside the body of the fortunate recipients of distinctions. This year the list is more than meagre and unsatisfactory. But we have no desire to complain, because the sensible portion of the public has ceased to attach any exaggerated importance to titles and distinctions. There are three or four names in the Honours Gazette that deserve notice. The Honourable Mr. A. C. Trevor is one of the able and distinguished members of the Civil Service and he has been made a C.S.I. In Bombay everyone will be pleased to learn that Dr. Blaney's distinguished services have after all been recognised, though tardily, by the bestowal upon him of a C.I.E. The grand old man of the Corporation is now in his seventy-first year, and we wish him many a year of health and happiness as a respected inhabitant of this city with whose interests he has so long been identified. We congratulate Mr. Jatar on the title of C.I.E. which has been conferred upon him for his exceptionally successful work as Director of Public Instruction. The commercial community has been honoured in the person of Mr. Adenwálla. With the exception of a few more names, it would be difficult to divine why other names have at all been included in the list.

33. The *Indu Prakásh* (15) of the 28th May, in its English columns, writes:—Among the non-official names which have come in for decoration in our city, there are only two or rather one, which has a special interest for us. We mean Dr. Blaney—the tribune of the people, as some love to call him. Though rather tardy, the recognition of Dr. Blaney's services to the city has at last become an accomplished fact. The Companionship of the Indian Empire conferred on Mr. Cowasji Dinsháh of Aden is probably due to that gentleman's consular services. Even among the officials, the Honourable Mr. Trevor, Member of the Executive Council, is the only one who gets a C.S.I. Mr. Jathár, although a Bombay man, may be said to have earned his decoration of a C.I.E. by his long and meritorious services in Berárs. But we look in vain for certain other names, which people have been hoping to find since the last six months. Why, for instance, has Mr. Acworth's name been omitted? His signal services in connection with the late riots and the *pukka bandobast* he made for the commissariat supplies of the city during those trying days ought to have received some recognition. Suppose, they had made him Rája! Where again is poor Mr. Jahángir C. Jahángir Readymoney? Echo answers where!

34. With reference to the recent Birth-day Honours' List, the *Bombay Samáchár* (111), in its issue of the 28th May, writes:—For some years past, it has been the practice with Government to distribute these honours, forgetting that there existed persons who had vastly benefited the public and secured to them-

selves its great respect and regard, and there was great necessity of acknowledging their services publicly. One or two benefactors are occasionally rewarded with small honours, but the great number of the honorable distinctions are bestowed upon Government servants, rewarding at the same time a few Native Chiefs. The current year's honours have been distributed on the same principle. Excepting a small number of private individuals, the Government officials have been largely rewarded with the honours. Government officers, if deserving, ought also to get these honors, but generally it so happens that the higher honours are conferred on those who are either not known to the public at all or who have by their improper administration dissatisfied the public. Such distribution certainly cannot prove satisfactory to the public. Persons well known to the public and who have secured to themselves its respect and regard ought alone to get these honours, as they are public servants, and the public is better situated to appraise their services than the Government itself. This complaint has been made very often, but to little purpose, and the result of the objectionable course on the part of Government threatens to be that the public will regard these honours with little respect and the good objects of instituting the honours will not be accomplished.

Mr. Crowe at the Birth-day Darbár at Poona.

35. The *Native Opinion* (17) of the 31st May, in its English columns, writes:—Beside a few common-places, Mr. Crowe's speech contained remarks on some important topics that challenge attention. He entered on a long defence of the compensation allowance which neither suited the time nor the occasion of a *darbár* convened only for an exchange of mutual greetings. Nor was he entrusted with a brief for the said concession, and, therefore, there was no necessity of defence from him. To admit the gravity of the present financial crisis and in the same breath to sanctify the said allowance, on the ground that without it no European would remain in Government service is a line of argument that brings out more prominently to view the extremely greedy side of an Englishman's nature. As a Special Judge for some time in respect to the Agriculturists' Relief Act, Mr. Crowe must be knowing the intensity of a tiller's miserable existence, and yet without ever thinking for a moment of any practical scheme for his relief, he should justify further burdens on him simply surpasses our understanding. In regard to recent disgraceful riots he endeavoured to impress upon the assembled Sirdárs the maintenance of peace and reconciliation as one of their duties. This is all very good, but will Mr. Crowe tell us that a magisterial command to stop a long established religious procession, because the worshippers at a mosque that has just come into existence feel offended, is good in law and procedure? Again, will he tell us that accusations hurled against the Hindus by Mr. Unwin, the Sessions Judge at Násik, just after their acquittal are calculated to restore peace and order? Has Government called upon Mr. Unwin to explain his extra-judicial conduct? As regards the commendations passed on Ráo Sáheb Bálkrishna Sáyanna as a citizen, we most heartily subscribe to them. Passing on to the question of the agricultural bank, Mr. Crowe made remarks which ought to encourage men of small means to form themselves into corporate bodies and advance money on the security of lands at a very low interest. Two such banks are already in existence, and they are said to do good work in their own way. Humble as the origin of the popular enterprise is, we have no doubt it will attain full growth, but in such matters as these the advice of such experienced men as Mr. Crowe may be found very useful. [The *Bombay Samáchár* (111) of the 30th May expresses similar sentiments.]

36. In noticing the allusion made to the desirability of the payment of the exchange compensation allowance, by the Honourable Mr. W. H. Crowe, Agent for Sirdárs in the Deccan, at the Birth-day Darbár at the Council Hall in Poona, the *Kesari* (49), in its issue of the 29th May, says:—We do not believe that there were no persons at the Darbár who did not see the unsound nature of the reasons given for the payment of the compensation allowance. We require no doubt experienced officials like the Honourable Mr. Crowe, but if they cannot afford to serve any longer without receiving an increase to their salaries, we may state that we expect to get officials on salaries half of those paid to present incumbents. Supposing Mr. Crowe's arguments to be sound and correct, they simply prove

that only experienced officials should get the compensation allowance; the allowance has however been sanctioned by the Government of India for all European officials, whether big or small, old or new. What is Mr. Crowe's reply to this? Perhaps Mr. Crowe wanted to play a joke on the people assembled at the Darbár.

Appointment of an acting Judge in the Bombay High Court during the absence of Sir Charles Sargent on six months' leave considered unnecessary.

37. The *Jám-e-Jamshed* (131), in its issue of the 30th May, observes that it is gratifying that the Government of Bombay has been able to save Rs. 5,500 by appointing Mr. Starling, the Clerk of the Crown, as a Judge of the High Court during the absence of Sir Charles Sargent on leave for six months, not from the day on which Sir Charles' leave began but from 12th June, the day on which the High Court opens after the summer vacation; but considering the number of suits filed in the current year, it may be safely stated that if no appointment of an acting Judge had been made during the absence of Sir Charles, no inconvenience would have been caused in the dispensation of justice, while a sum of Rs. 20,000 would have been saved, which amount could have been advantageously expended on the spread of education in the Presidency.

Imprisonment of the Rev. Mr. Prautch for defaming an opium contractor and the alleged illegal sale of opium in Bombay.

38. The *Dnyánodayă* (12) of the 31st May, in its English columns, writes:—Rev. A. W. Prautch, who was put into the house of correction as a result of his endeavours to expose the illegal sale of opium in Bombay, was released on Friday, the 18th instant. A meeting was held that evening to welcome him back. The *Bombay Guardian* remarks: "Mr. Prautch has lost six pounds in weight during his month's confinement, but his spirit has not suffered. He is not less determined to push the war against the opium iniquity. He has been imprisoned for speaking the truth. The truth is just what it was a month ago. An unjust sentence has not disproved it. What he has said, he will say again with added emphasis and information." We notice that questions were to be asked in Parliament regarding Mr. Prautch's imprisonment, which we trust will result in a rebuke to the officials of Government, who are responsible for allowing the illegal sales of opium in illegal clubs.

Remarks on the controversy between the forest and the revenue officers as regards the subordination of the former to the latter.

39. The *Mahrátta* (4), in its issue of the 27th May, writes:—We have watched with interest the controversy between the forest and the revenue officers as regards the subordination of the former to the latter that is carried on in the columns of the *Times of India* for some days past. To an outsider it is of little importance whether the district forest officer or the revenue officer acts as an autocrat. The forest officer is, however, likely to suppose, as observed by Lord Reay in one of his speeches, that man is created for the forest and not forest for man, and from a public point of view, the subordination of the district forest officer is not therefore only desirable but necessary. What can be expected of an officer who, completely disregarding the artificial nature of our forest conservancy and laws, talks of excessive privileges being granted to the people who are admittedly not entitled to them? Complete forest organization with an imperious autocrat at the head and a highly paid staff of subordinates to carry out his commands, to the distress and misery of the poor, is not, it must be distinctly remembered, the *summum bonum* of the British administration in India; and we should not, therefore, much care either for the susceptibilities of the district forest officer or the revenue to be derived from the forest produce if the present rules and the laws press less heavily upon the agriculturist in the district. We cannot therefore too severely condemn the tone of these letters, the writers of which seem to think that a complete organization of the forest department and the perfect protection of its rights is the first thing which the Government should aim at in creating this department. It is impossible to meet with another document which so completely describes the departmental ideal of everything for the department and the department for itself and its officers.

Grievances of the people of some villages in the Kaira District owing to enhanced land tax.

40. The *Svadesh Bandhu* (154), in its issue of the 30th May, observes:—By a notification issued under the revised land settlement, by the Survey Superintendent, Gujarát, the assessment has been enhanced from 4 to 12 annas per acre, in the villages of Alina and Mahudha in the Kaira District as in several other villages. Of late the agriculturists have been impoverished on account of bad seasons, and it is difficult to understand why the assessment has been increased and how the cultivators will be able to pay the enhanced rates? The authorities ought to state what improvement, if any, has been made in land and means of irrigation to authorize the enhancement. The Survey Department is given to perform its duty without carefully taking into consideration the true condition of the land. It is to be hoped that the department will be more careful in the assessment of the Kaira District. [The *Kaira Vartamán* (134), in its issue of the 30th May, says that the people of the Mátar Táluka in the Kaira District protested against the revised land assessment at the visit of Mr. Fernandez, Deputy Survey Superintendent, Gujarát, to Mátar the other day.]

Appropriation of the balance of Her Royal Highness the Duchess of York Wedding Gift Fund for the European Convalescent Home, Khandála, disapproved.

41. The *Jám-e-Jamshed* (131), in its issue of the 28th May, observes:—The local Anglo-Indian papers have announced that Mr. H. A. Acworth has remitted the balance of the Duchess of York Wedding Gift Fund, about Rs. 514, to the Convalescent Home at Khandála, a purely European Institution. It is not right that any portion of the Wedding Gift Fund raised by Natives and Europeans, and to which the former probably contributed more than the latter, should be appropriated for the benefit of a sectarian institution. Is Mr. Acworth alone responsible for this or the Managing Committee too?

The Chief of Vinchur blamed for doing honours to Mr. Winter, Collector of Násik, at his retirement on pension.

42. The *Poona Vaibhav* (65), in its issue of the 27th May, writes:—It is well known that everybody was disgusted with Mr. Winter, the Collector of Násik, who has just retired on pension, in consequence of his doing injustice to Hindus, and his insolent treatment of them in connection with the Yeola riots. We were certain that at his departure from Násik the people of that town would not do him any honours, and it is gratifying that none of the public associations of that town contravened this general desire. However, the Chief of Vinchur honoured him with a pán-supári meeting. Perhaps the Chief has been under obligations to Mr. Winter for some personal favours and has repaid them by doing this honour; but the Chief should have considered that it was not right to do honours to a person who caused the people much hardship, as doing the same meant want of concern for public good. The *Násik Vritt* (60) newspaper ought not to have published verses full of praise of Mr. Winter. Such conduct is likely to produce an impression on the mind of strangers that Hindus fall prostrate before those who kick them.

Alleged prejudice of the Collector of Surat against the Bháthela or Anávla Bráhmin caste.

43. The *Gujarát Darpan* (100), in its issue of the 31st May, observes:—The Bháthela or Anávla Bráhmin caste has unfortunately come under the displeasure of the Collector of Surat for reasons not known. The Municipality of Ránder in the Surat District requested the other day the Educational Inspector, N. D., to lend to it the services of Mr. Makanji Bhimbhái, Head Master of the Vernacular School at Dohad, on same salary, but the Inspector has declined to grant the request, saying that the Collector of Surat objects to the transfer on account of the caste of the Head Master. The correspondence is being circulated among the Commissioners. What crime has the Bháthela community done that the Collector should interfere with the transfer of a member of that caste? This and similar instances show how Government officials correspond demi-officially, and how the people suffer on that account. [The *Praja Pokár* (143), in its issue of the 29th May, express similar sentiments.]

Alleged pollution of a Hindu sacred place at Mahábaleshvar by Mr. M. A. Baig, Oriental Translator to the Bombay Government.

44. In an article, headed, "Mr. Mirza Baig and the Mahábaleshvar Incident," the *Mahrátta* (4), in its issue of the 27th May, writes :—From the allegations made in the two complaints, lodged in the courts of the Superintendent of Mahábaleshvar and the District Magistrate of Sátára, Mr. Mirza Ali Baig, Oriental Translator to Government, appears to be guilty of having committed three faults, if not offences : *firstly,* he made an offensive remark as to the sacred bull ; *secondly,* he misrepresented his caste or religion to obtain an unopposed entry into the temple ; and *thirdly,* offended the religious feelings of the two Hindus, after he had been recognised by the latter, by persisting in his illegal conduct, and giving false and evasive replies. In the absence of a judicial investigation and a thorough shifting of the evidence, it may, legally speaking, be doubtful to a certain extent whether or not Mr. Mirza really committed *all* the faults here alleged. But morally we have no reason to doubt the several statements made by the Hindu gentleman, Mr. Bhágwat, as he has been substantially corroborated by Mr. Mirza himself. This gentleman states that when he recognised Mr. Mirza as being a Muhammadan, the *Gurav* remarked, in Mr. Mirza's presence, that he had misrepresented his nationality to him (the *Gurav.*) There is thus sufficient corroborative evidence to prove the *Gurav's* allegation, and when this misrepresentation is so proved, Mr. Mirzá's further conduct at Krishnabái's temple and the statements made by Mr. Bhágwat in a former complaint, which he was ready to verify on oath, render it highly probable that Mr. Mirza was guilty of the first two serious faults. But even supposing, for a moment, that he was not so guilty of these two acts, yet there can be no doubt about the third which he has himself admitted. The said offence, distinctly stated, consists in his entering the sacred temple in defiance of the protests of those who had a right to enter them, and thereby offending the religious susceptibilities of the Hindus. We give Mr. Mirza the credit of having promptly made such reparation as was in his power to allay the storm that was threatening him. We have really not the least desire to see a man of Mr. Mirza's position prosecuted and punished in a Criminal Court, especially after the unreserved apology made by him. But considerations, other than ordinary ones, demand that similar conduct on the part of Government officers in Mr. Mirza's position should be effectively checked. One result of his illegal conduct at the temple was that a certain number of Ghodewállás, presumably Muhammadans, insisted on entering the said temple on the very next day. The inhabitants of the small village of Mahábaleshvar, most of whom exclusively subsist on offerings made at the temple, having been alarmed by the said incidents, have petitioned His Excellency the Governor for protection. It remains to be seen what answer His Excellency returns to the petition and what steps he takes with a view to convey to Mr. Mirza the displeasure if any of the Government. If His Excellency the Governor takes any action in regard to this regretable incident, the public expects him on political grounds to recognise that Mr. Mirza's position is such that for the proper performance of the duties of his office, he should be habitually courteous and polite, duties enjoined on the different communities by the Government itself in one of its resolutions on the riots. He should also possess suavity of speech and manners and exceptional tact and judgment. Mr. Mirza Baig has, by his recent conduct, proved that he might at times, if not always, show a deplorable want of these qualities. The Oriental Translator to Government is always near the Governor. If Mr. Mirza's conduct therefore be not adequately noticed, it is likely that an impression will be created on the minds of the Muhammadan and Hindu communities, disastrous alike to their peace and to the best interests of Government. The late Ráo Bahádur S. P. Pandit, who was in the eyes of the then Government guilty of an error of judgment, was made to revert to his former appointment, though his error was neither similar in complexion to nor fraught with as serious consequences as Mr. Mirza's offence. It must not be supposed that we have alluded to this circumstance to recommend to Government that Mr. Mirza should be similarly dealt with. We trust, however, that His Excellency in view of these troublous times will take such notice as will render such conduct on the part of officers in Mr. Mirza's position, improbable, if not impossible, in the future. European officers, it is true, do now and then act imprudently, but we believe it would be difficult to find even

amongst them instances of discourtesy accompanied by such foolish disregard for the feelings of others as to make them use false pretences and excuses like those deliberately made by Mr. Mirza Abas Ali Baig in his conversation with the Hindu gentlemen at the Krishnabái Temple. We are willing to admit that it may be all due to childishness, but then even such childishness is culpable in an officer of Mr. Mirza's standing and position. [The *Dnyán Prakásh* (13) of the 28th and the *Kesari* (49) of the 29th express similar sentiments.]

45. The *Native Opinion* (17) of the 31st May, in its English columns writes:—What distresses us extremely is the assessing of a pecuniary value of a Hindu's religious feelings! Mr. Baig may not be guilty of premeditated insult and we may go even so far as to believe that all his movements at that sacred shrine were prompted by no other than an antiquarian curiosity; yet knowing as he did the extreme tension of feeling between the two communities, he should have been more than usually careful about his rambles at that sacred sanctuary. His apology to the Mahábaleshvar Hindu community may be accepted in all sincerity, but there are certain circumstances which require further explanation. Mr. Baig is said to have represented himself as a Kanoja Bráhmin within the hearing of one of the two Hindu gentlemen at that time at worship in the temple, whereas Mr. Baig makes no reference to the above circumstance. Who is then to be believed, the Gurav or the Oriental Translator? Certainly owing to his position Mr. Baig may be believed, but what interest can the Gurav, who had voluntarily undertaken to show Mr. Baig all over, have in telling a deliberate lie? Then, again, the offer of an apology with the sum of Rs. 50 for the purification of the temple goes to show that something untoward has happened of which Mr. Baig may not be aware. Indeed Mr. Baig has made some amends, but it must lose its value, if the complaint that he represented himself as a Bráhmin proves true. Be that as it may, a judicial inquiry into the complaint would have cleared up all doubt on this score; but why should the Collector of Sátára not grant it is much more than one can understand. The result of similar petition to His Excellency the Governor is not known. The public awaits with anxious suspense what reply Lord Harris has to give to the petitioner.

46. While disapproving of the conduct of Mr. M. A. Baig in connection with the Mahábaleshvar incident, the *Arunodayá* (24), in its issue of the 27th May, observes that if the Bombay Government hush up the matter they will convince the people that partiality was shown by them to Muhammadans in the recent riots; if they make proper enquiry into it and duly consider the incidents of the riots they will see that the blame of the riots really rests on the shoulders of the Muhammadans and they were mistaken in placing it on those of the Hindus. The *Poona Vaibhav* (65) of the 27th May regrets the incident, but desires the complainants not to take further steps in the matter as it is the first time that the officer has acted in an indiscreet manner. The *Khándesh Vaibhav* (51) of the 25th May observes that such intentional insult offered by an educated person and high Government officer to the people of another religion is highly to be condemned, and it does not understand why Government should keep such an officer in their service and give cause to the people to find fault with their otherwise just administration. The *Hindu Punch* (41) of the 31st May says that it was foolish on the part of Mr. Baig to have dared to insult the religious feelings of the Hindus at a time when the relations of Hindus and Muhammadans are so strained, and that His Excellency Lord Harris should duly consider the matter, or else it will be a bad example to others, and the present Bombay Government, which is particularly proud of non-Hindus, will create a decisive ill-feeling between the two communities in whom brotherly feelings have existed for centuries past. The *Mantri* (16) of the 25th May says that the conduct of Mr. Baig is disapproved of by many respectable and straightforward Europeans, and requests His Excellency the Governor to consult not only his official advisers but also other European gentlemen who were at Mahábaleshvar at the time, before disposing of the petition submitted to His Excellency against Mr. Baig. The *Vidushak* (91) of the 28th May says that the Government of India considered the cow-protection movement and the political aspirations of the Hindus as the causes of the recent riots, but they did not at all consider the

craving of Muhammadans for insulting the Hindu religion, that it is really a good instance of impartiality that the District Magistrate of Sátára should in dismissing the complaint altogether ignore the comparison of the sacred bull to his horse made by Mr. Baig, and that if the Bombay Government considered the incident to be a trifling one as was done by the District Magistrate, the Hindu religion would soon come to an end! The *Dhárwár Vritt* (36) of the 31st May says that the incident has put the Bombay Government again on their mettle as they were once in the case of the Yeola riots, that the offence of Mr. Baig is such as cannot be atoned for by the payment of money, and that Mr. Baig would not have acted in the way he did if he had not known that the Bombay Government were the supporters of Muhammadans. The *Shri Shiváji* (80) of the 25th May says:—Mr. Baig's act was after all very indiscreet and has caused annoyance to the Hindus. Mr. Baig has asked apology for his indiscretion, but considering the results that have been produced by it, Government ought to make some arrangements in the matter.

47. The *Indu Prakásh* (15), in its issue of the 28th May, says:—We regret to see Government officials are getting day by day foolish. Mr. Mirza Abas Ali Baig, the Oriental Translator to the Bombay Government, has by his childish conduct in this matter cast a stigma not only on the office he holds, but on the greatness of his ancestors. In order to satisfy his desire to see the entire temple he concealed his caste, representing to the priest that he was a Kanoja Bráhmin. The simple priest believed him, told him to take off his boots and took him inside the temple. Some worshippers at the temple recognized Mr. Baig and told the priest that the visitor was a Muhammadan, but Mr. Baig did not fear to reassert that he was a Hindu pointing out that he had no beard. How strained are the relations between Hindus and Muhammadans at the present time and how bewildered are the people; and it is to be regretted that under such highly perilous circumstances a wise and high officer of Government like Mr. Baig should have committed an act that was idle, childish, likely to insult another religion, untruthful and exciting the people. It is a sample of justice, indeed, that the District Magistrate of Sátára, to whom a petition was presented by the priest, should have disposed of it under Section 263 of the Indian Penal Code, and should have declared the accused not guilty. There is no need of saying what has brought about the strange thing that an individual of a caste believed by the Hindus to be low, openly tells an untruth, conceals his caste and pollutes a sacred place, and though all this is plain enough, the accused is pronounced not guilty. Mr. Baig has asked pardon and paid a fine for his folly and thus done penance for his crime. Due measures, however, ought to be taken about the conduct of the Muhammadan horse-keepers mentioned in the petition made to His Excellency the Governor; they must receive severe punishment for having conveyed a threat and attempted to create a disturbance. Though this case appears trifling, care ought to be taken to prevent its proving a dangerous spark causing a conflagration.

48. The *Kásid-e-Mumbái* (136), in its issue of the 1st June, observes:—We hesitated to give credence to the allegations made by the Hindus against Mr. Baig because it was difficult to fancy that a high and experienced official like him, who had served as a Diván for some years in a Native State, and had satisfactorily acted as a Magistrate at the Presidency, would knowingly wound the religious feelings of any community. The *Mahrátta* (4) has greatly exaggerated the matter, but the *Poona Observer* has stated the facts of the case, and we fully endorse the views of the latter paper, which asserts that Mr. Baig went to the temple to see the sources of the river under the impression that non-Hindus were not prohibited from going there and that he had not the slightest desire to wound the religious feelings of the Hindus. But the allegation that he wanted to pass himself as a Hindu ought not to be passed over in silence. It is an insult to call a Muhammadan a Hindu and a high officer like Mr. Baig would not like to call himself a Hindu. We learn from a reliable authority that he has not asked any apology for having polluted the temple nor has he paid Rs. 50 with the object that it might be purified. In consideration of the present strained relations between the Hindus and the Muhammadans in the different parts of the country, as a gentleman he expressed his regret at the incident. It is to be regretted that the Hindus instead of trying to

increase fellow-feeling with the different communities should sow seeds of dissension. They must bear in mind that the welfare of India depends on complete unity between the two large communities.

Mr. M. A. Baig, Oriental Translator to the Bombay Government, and his knowledge of Maráthi.

49. In a paragraph, headed, "Ignorance of the Maráthi language," the *Dnyán Chakshu* (11), in its issue of the 30th May, says:—The present Oriental Translator to the Bombay Government does not possess sufficient knowledge of the Maráthi language, and consequently it is much talked about that he sometimes misinterprets to His Excellency the Governor. The account of his having interpreted "Mi khatalyá suddhán álon áhen" (I have come with my family) into "I have come with my dispute," which appeared in the last issue of the *Sudhárak* (22), refers, we are informed, to Shrimant Pant Pratinidhi, the Chief of Aundh. He is said to have wrongly interpreted some matters to His Excellency in connection with the same Chief on one or two other occasions. Mr. M. A. Baig speaks Maráthi tolerably well, but he cannot properly understand the meanings of words, and hence it has become very difficult for people who know only Maráthi to convey their thoughts to His Excellency the Governor at personal interviews. Mr. Baig should try to improve his knowledge of Maráthi, so that he may not wrongly interpret words.—Several other papers speak of the wrong interpretation of the Maráthi word alluded to above by an interpreter, without mentioning his name, and ridicule that officer's knowledge of the Maráthi language. These papers state what was really said by the Chief, and what His Excellency was given to understand by the interpreter, until His Excellency referred the matter to the Kárbhári and got the correct interpretation. The *Indu Prakásh* (15) considers the ignorance of the Maráthi language shown by the interpreter in wrongly interpreting an ordinary word to be disgraceful, and observes that it cannot say what the result would have been had the officer been a Hindu. The *Poona Vaibhav* (65), in its issue of the 27th May, points out the advisability of appointing a Hindu to the post of the Oriental Translator, condemns the present policy of Government to look down upon the Hindus and to give the post to some non-Hindu gentleman, who is their favourite, without caring to see whether he is fit for it or not, and requests Government to remember that this policy will one day lead to some undesirable results.

The grievances of Hájis on board the pilgrim steamers.

50. Mr. Ahmad Háji Mulla Dáud, of Rangoon, in a letter addressed to the *Bombay Samáchár* (111) of the 2nd June describes as follows the miseries suffered by Hájis on board the pilgrim vessels. He states from personal experience:—In the interests of the Hájis His Excellency Lord Dufferin's administration gave Messrs. Cook and Sons about Rs. 60,000 as a subsidy for three years, that the Hájis may be taken to the Port of Jedda without any inconvenience to them. But Messrs. Cook and Sons did not make any conveniences for the Hájis who purchased tickets from them, that were not made by the owners of other steamers, and the Háji's holding Messrs. Cook and Sons' tickets suffered the same inconveniences as were borne by other Hájis. The room allotted by law for passengers on board the steamers is not enough for the Hájis. The pilgrim steamers being very slow runners and having to remain in quarantine on the way for ten days, the voyage occupies nearly thirty days, and every pilgrim takes with him provisions that would suffice him for a month. Some of the Hájis carry six months' provisions with them, besides clothing, bedding and other indispensable chattels. The room allotted to each passenger is not sufficient to put these things and to accommodate him. In the pilgrim steamers more than the licensed number of passengers are many times admitted, more passengers being taken at Aden and at Hudeda, when these steamers touch those ports. Wealthy Hájis bribe the sarangs or sailors of the steamers to make more room for them, and the luggage of the poor and quiet Hájis is thrown aside and more room for the wealthy men is made. Strong people among the Hájis such as the Patháns and Bokháris tyrannize over their peaceful neighbours making more room for themselves. One hour a day is allotted for the distribution of water to the Hájis and the strong rush into the crowd and get a sufficient supply while the old and the infirm and women and children often have to go without any supply. If money is spent more water could be had afterwards. The same thing occurs as

regards fuel for cooking, and the Hájis are put to much inconvenience as to cooking as there are ten or twelve cooking stoves, while the number of passengers is one thousand. Every morning while the floors are being washed the Hájis have to lift and carry either in their hands or on their heads their luggage for one hour, and the luggage and provisions of those who cannot do so are damaged by sea-water, and their use brings on sickness. The above described miseries are borne by the deck passengers. The first class passengers suffer still more miseries. A cabin contains room for two persons, but some planks are put up and room for four is made. A saloon is rented out. The upper deck ought to be reserved for the first class passengers for an airing, but it is allotted to passengers who rent it under the name of Chhatri. Out of the two privies one is reserved for general use and the other is rented out as a cabin.

Grievances of candidates for the Mechanical Engineers' Examinations held in Bombay.

51. A mechanical engineer writing to the *Kaiser-e-Hind* (103), in its issue of the 27th May, complains that candidates appearing at the different examinations for mechanical engineering held in Bombay are put to great inconvenience, they are not allowed to use any blank paper as is the case at other examinations, and are required to work out examples and write answers on the small space left below each question on the question paper, that on account of this restriction the candidates are sometimes obliged to give up working some examples, and that a candidate was recently sent away from the examination room as he was discovered to have worked out an example on his blotting paper, and requests the authorities concerned to look into this matter.

A public meeting of Hindus and Muhammadans at Roha in the Kolába District in which it was declared that there were no religious animosities between them.

52. A correspondent of the *Kesari* (49), in its issue of the 29th May, says :—A few days ago a fracas took place between the Hindu and Muhammadan gamblers at the fair held at the village of Talághar near Roha. A complaint was filed before the Magistrate in connection with this disturbance, and that officer causelessly thinking that the fracas had some connection with religious riots, expressed his opinion that if the accused in the case produced a declaration passed at a public meeting of the people that there was no religious animosity between Hindus and Muhammadans, he would not consider the present case a case of riot. At a public meeting of Hindus and Muhammadans it was declared that there were no religious animosities and disputes between them. The Magistrate had no right to obtain such a declaration by conveying threats to the people. [A correspondent of the *Sudhákar* (82) of the 26th May also states that at this meeting it was declared and recorded that no animosities existed between the Hindus and Muhammadans at Roha.]

Disapproval of the notification issued by the Collector and District Magistrate, Sátára, prohibiting a procession and sacrifice of a buffalo at Sátára.

53. The *Pratod* (69), in its issue of the 28th May, disapproves of the notification issued by the Collector and District Magistrate of Sátára prohibiting the procession and sacrifice of a buffalo at Sátára to propitiate the goddess of cholera, saying that the practice is an old one and existed not only under the Muhammadan rule but prevailed under British rule till last year, that there is no record of any person having objected to it on account of its having offended his religious feelings or of its giving rise to a disturbance of peace, and that the notification improperly interferes with the ancient customs and religious beliefs of the people.

A Muhammadan religious procession at Sátára for removing the cholera epidemic.

54. A correspondent of the *Indu Prakásh* (15) of the 28th May, writing from Sátára, says :—For removing the cholera epidemic at this place, the Muhammadans took out a procession that moved over the public roads for a day and a night. At the conclusion of the procession the Muhammadans intended to kill a cow and bury the carcass in a well-known square formed by the meeting of several roads, but Mr. Najbudin, the sensible and wise Muhammadan gentleman, had, on account of cow-slaughter being revolting to the Hindus, resolved to sacrifice a goat in the latter half of the night when

all people were asleep, and that too on a road that was not thickly inhabited by the Bráhmanical classes. But the Márwári community petitioned Ráo Bahádur Khárkar, the Huzúr Deputy Collector, to prohibit the slaughter, and in doing this they committed a mistake. Stringent precautions were taken on that night for the fear of a disturbance, but nothing of the kind occurred as Mr. Najbudin acted discreetly.

Remarks on the decision of the Fourth Presidency Magistrate, Bombay, in the Missionary Assault case.

55. The *Gujaráti* (101) of the 27th May, in its English columns, writes:— The decision of the Fourth Presidency Magistrate in what is known as the Missionary Assault case is not a little extraordinary. The incidents of the case are altogether unsavoury and we refrain from commenting on them. But not only is the Magistrate's decision erroneous in the particular case, but the law as enunciated by him is opposed to the ordinary notions of justice and morality. If an assault *was* committed, the Magistrate was bound to convict and punish the accused. That is the law laid down by the High Court in a number of cases. Assuming there was grave provocation as defined in Section 352, the Magistrate was still bound to convict and punish the defendant under Section 358 of the Indian Penal Code. In our judgment there has been a clear miscarriage of justice. As regards the other observations addressed by the Magistrate to the complainant we must say we dissent from them entirely. We have no sympathy with the missionaries in their wholesale attacks against indigenous creeds which they do not understand. We also feel convinced that their sweeping condemnation of every Indian religion does more harm than good to Christianity. But with all our radical differences with them we feel in the present instance that they are in the right and their cause needs encouragement from every lover of purity, virtue and high morality. If there ever was a case in which the intercession of the High Court was necessary, the present case is precisely of the kind which requires the exposition of sound principles of law and ethics independently of its individual merits, and we trust steps will be taken to invoke the revisional jurisdiction of the highest tribunal in the presidency.

Black-tarring Sir Richard Temple's statue in Bombay and a suggestion to the local Police.

56. The *Din Bandhu* (10) of the 27th May, in its English columns, writes:—Sir Richard Temple, our late Governor, was never a popular proconsul. His famine administration, specially the starvation one-pound-ration allowance to the sufferers, did not add to his fame and the voting of a statue to him struck many at the time as an incongruity. During his Parliamentary career he never failed to tell the British people over and over that India was still rich and prosperous. But all this has long been accepted by the Indians as an ordinary matter of course and no serious notice has been taken of his utterances by the Indian Press. What therefore strikes us as strange is that this freak of vandalism should have been shown at a time when people have ceased to think of him. The conjecture of the *Civil and Military Gazette* that it cannot be the work of the Natives is therefore nearer truth. The mischief was no doubt done under the influence of drink by some midnight revellers. It is to be regretted that such a spirit of mischief should be in the air. It must reflect on the good character of the citizens. The Police will need to be more on the alert to protect these public monuments now that all available statues are going to be set up in prominent open places in the city. [Several papers of the week express similar sentiments.]

A postal inconvenience of the people of Ratnágiri during the monsoons and a request in the matter.

57. The *Bakul* (26), in its issue of the 27th May, complains of great delay being caused in bringing mail bags from Kolhápur to Ratnágiri by postal runners during the rainy months, particularly on days on which the mail contains letters brought by the last English mail, owing to the runners finding of late inconvenient not only to run with the heavy burden but to carry it, and requests Mr. Doderet, the District Collector, and Mr. Moreshvar Rághoba, Superintendent of Post Offices, Konkan Division, to remove this inconvenience by inducing the Postal authorities to engage tángás to carry the mails between Kolhápur and Ratnágiri in place of postal runners.

Grievances of Postmen in Bombay.

58. The *Din Bandhu* (10) of the 27th May, in its English columns, waites:—Our Postmen upon whose integrity, punctuality, regular habits and industry depends the success of the service, do not appear to receive the same considerate and liberal treatment at the hands of the authorities as do the officials and deskmen who drive the machinery of the *tapál*. With every new facility the Post Office provides for the public, fresh hard work and responsibility is thrown upon these ill-paid but useful public servants. Nothing, however, appears to be done to improve their condition; their wages are low compared with the trust reposed in them; the leave and other concessions allowed them are few, and even these are grudged them whilst the discipline is made more rigid. We have often compared these poor *tapálwállás* to the patient half-starved bullock dragging a heavily laden cart with the driver ever and anon twisting his tail to make him go faster. The Bengali postmen have threatened a strike and are attracting the attention of the deskmen. But in this Presidency there is no move as yet among these men; but the *Times of India* has done them a service in advocating their claims to better pay and better privileges. It is to be hoped the Postal authorities will give the matter their careful attention. [Several other papers of the week express similar sentiments.]

Prevalence of cholera at Manmád in the Khándesh District and the dirty condition of the town.

59. A correspondent of the *Indu Prakásh* (15) of the 28th May writes:—Cholera is raging at Manmád for about the last fortnight, causing one or two deaths every day. There being no medical practitioner at this place, the cholera patients are dying for want of medical treatment, and hence it is desirable that a cholera hospital should be opened here by Government. When the town belonged to the Chief of Vinchur, the epidemic broke out once, and then the railway officials made a loud complaint about there being no medical man here; no similar complaint is to be heard now. The town is very dirty, the people foul the river sides, the washermen wash clothes higher up the river and the people take water for their daily consumption lower down, and the waste water drains are allowed to empty their contents on the roads producing an overpowering stink.

Part II.—*Education.*

Refusal of the Government of India to sanction a pharmacological chair at the Grant Medical College, Bombay, and the attitude of the Bombay Government in the matter.

60. The *Gujaráti* (101) of the 27th May, in its English columns, writes:—The publication of the correspondence relating to the appointment of a Pharmacological Professor at the Grant Medical College, instead of clearing up the mystery in which the whole subject is involved, makes the confusion worse confounded. There are inconvenient and serious gaps in the information officially supplied to the public, and if *Chitragupta*, who according to Hindus takes note of every occurrence in this world unobserved, could be induced to send down a summary of his notes, then alone the mystery stands the chance of being cleared. Dr. Bahádurji offered his services without remuneration. They were not accepted, and now the local authorities ask the Indian Government to sanction the appointment of a pharmacologist on a monthly salary of Rs. 500. The medical advisers of the local Government allowed the Petit Institute to be erected, though they now think that the climate of Bombay, like its notorious clouds, is unsuited for pharmocological experiments. This opinion is accepted by the Supreme Government, and the proposed project of Lord Harris' Government has thus ended in a huge fiasco. Now what is to become of the Laboratory established at the expense of a Pársi philanthropist, nobody knows. How the Diván of Pálanpur got mixed up in this business is one of the greatest mysteries. But this story is said to be a long one, and for the present we will content ourselves with the simple statement that in their attempt to discredit Dr. Bahádurji the local Government have dug the grave of their own reputation.

61. The *Kaiser-e-Hind* (103) of the 27th May, in its English columns, writes:—The resolution reveals a parlous state of matters, and, we presume the local authorities must be at their wit's end what next to do. If they have been

brought to this humiliating pass by the action of the Government of India, they have to thank themselves. In their disingenuous attempt to first get rid of Dr. Bahádhurji, and, then devise a make-believe scheme to assure the public that they have no intention of abolishing the chair, they have, indeed, cut a most sorry figure. Not only have they been foiled in their make-shift arrangement, but have, besides, been subjected to a cruel rebuff from the Supreme Government. They dug the pit for Dr. Bahádhurji, but, as the Nemesis of fate would have it, have fallen into it themselves! None can say that this punishment was undeserving, and we congratulate Dr. Bahádhurji on the result. Never, perhaps, was the cruel stroke of retributive justice fallen on the administration so swiftly and sharply! But it seems the resolution is yet incomplete. As "Business" pointed out in the columns of the *Times of India* last Friday, the Government of Bombay would do wise in giving publicity to its resolution on the subject of the donation made by the Diván of Pálanpur. It is of no use secreting this precious cat in the bag. It should be let out so that the enlightened public may have the opportunity of judging for themselves, how far the authorities concerned were justified in setting aside the nominee the Diván had in mind and setting up in his place their own *protege*, who, under no circumstances, could have completed his pharmacological course in six months. It is really a scandal that when a benevolent chief offers a donation for a particular purpose and mentions a particular individual to whom such donation should be made available, the Government should accept the money and propose altogether a new person, and that too for a different purpose from the one the donor meant! Of course, in the present instance, the Diván, being more or less dependent on Government, was constrained from entering his emphatic protest against so palpable a job which any other private individual, not enjoined by the shackles of a báhduring political agent, might have made So much for political ethics at head-quarters. Coming to other details, it may not be uninteresting to inquire whether the Diván is to be refunded his donation? And what about the building for pathological and pharmacological researches? If the authorities consider that the temperature of Bombay is unfavourable for the purpose of such researches, it is a question to what use may the Government put it? And whether Mr. Frámji Dinshaw Petit is at all prepared to allow it to be used for a purpose altogether different from that for which he gave the edifice at a cost of 75,000 rupees? Another point which strikes us is the inconsistency of the Principal of the College, who, in one and the same report, speaks in one breath of the unsuitable temperature of Bombay for pharmacological researches, and in another recommends Dr. Surveyor as a competent person to carry them out! We have never met before with such a remarkable contradiction. The logic of it, coming as it does from the head of a college, simply astounds us. And what is more astounding is that this conflicting opinion of the "expert" was not discovered before the authorities at Bombay Castle forwarded their despatch to the Supreme Government. It is too evident that from the very commencement of the affair the devious ways of the triangular authorities, namely, the Government, the Principal of the College and the Surgeon-General, have landed them step after step into a deep quagmire, with the consequences we have now seen! These tactics reflect no credit on any one of them. The Government has not set a laudable example in ethics; the College Principal has not advanced his *abru* either as a physician or logician, and the Surgeon-General has failed to justify the reason of his relentless persecution of the late incumbent in the chair. Let us hope they are now grown sadder and wiser by their late bitter experience, and that they will turn over a new leaf. Profiting by the lecture administered by the Supreme Government, let them bestow all their attention on a study of the tables of daily temperature, till they are in a position to once more sue for imperial grace, and obtain a permanent grant for endowing the chair, but *not* in the interest of this, that, or the other Dowb! And by the bye, what has the *Bombay Gazette* to say now? Our contemporary oracularly declared some time ago, that it was the eternal want of pence, which came in the way of permanently endowing the chair! It is clear from the resolution that that oracle was false and we were correct.

62. The *Mahrátta* (4), in its issue of the 27th May, writes:—The proposal of the Government of Bombay to establish a chair for pharmacological research

on a salary of Rs. 500 a month has been disallowed by the Government of India and the Government of Bombay has now issued a resolution informing the Surgeon-General and the Director, Public Instruction, of the wishes of the Government of India in this matter. The chief reason assigned by the Government of India for not sanctioning the proposal of the Bombay Government, is that the investigations of a pharmacologist cannot be carried on in the hot climate of Bombay and that the results so obtained would be less definite and reliable than experiments conducted in a cooler climate. It is very difficult to understand the propriety of this reason which, we believe, has been advanced for the first time against a proposal for establishing a chair for carrying on independent medical researches in this country. Translated into plain English it means that the Government of India considers the climate of this country as highly uncongenial to scientific research; and yet there are many institutions created by the Government of India itself for similar purposes. We entirely agree with a Friend of Progress, who, in his letter to the *Times of India*, condemns this theory as being utterly "destitute of foundation, a theory which can only be cuddled and coddled by a mind untrained in the field of science, when the evidence of its absurdity is apparent to every Indian who has lived long in the country and has examined for himself the climates and the seasons of the immense continent which is known by the name of British India." We do not know if the Government of India wishes for ever to prevent the advance of science in this country, but if it does, let it at any rate do so on more reasonable grounds. We can even understand the absolute unwillingness of the Government of India to sanction any expenditure for this purpose. But this cursing of the Indian climate for the sake of supporting its adverse decision does but little credit either to the wisdom or to the intelligence of the Government of this country. It is true that on financial grounds we did not expect the proposal to meet with the approval of the Government of India, but we were more than surprised to see it rejected on climatic grounds. Would it not have been better and even more graceful for the Bombay Government to have accepted His Highness the Gáikwár's offer in the first instance? But wisdom, it is said, comes too late; and as a consequence we shall have no chair of pharmacology in Bombay either by the assistance of an enlightened prince or endowed from public funds. Who will say that the result is not discreditable either to the foresight or to the tact of the local Government?

63. The *Indu Prakásh* (15) of the 28th May, in its English columns, writes:—The question is whether the climate of this country is so abominable and prejudicial to all scientific research. If it be so, how is it that it has only been discovered now? Where were the professional advisers of Government when the bacteriological institutes in the Veterinary College and at Poona were established, and why was no adverse opinion forthcoming when Mr. Petit's munificent offer was accepted by Government? It may be said, of course, that it is the duty of Government to see that public money is not risked in doubtful ventures, but when they accepted the offers of the Petits for the erection and equipment of the laboratories in connection with the Veterinary and Grant Colleges, it was sufficiently evident that the responsibility of working them was also accepted by them. It is a pity that the unsuitability of the Indian climate for all scientific investigations should have come to light now after thousands of rupees have been wasted in brick and mortar. One may even suspect that through some occult causes the general financial embarrassment of the Government, and the utter unsuitableness of the Indian climate for scientific research work have been coincident and owe their origin to the shrinking of the rupee. If this prejudicial dictum is once adopted then farewell to all progress, either in the sciences or arts, and farewell to all industries; for among the latter there are some, such as coal-mining, &c., which require a careful consideration of meteriological conditions. If the Government of India are really serious in their opinion, then they have sounded the death knell of all progress. But we prefer to think that it is the urgency for economy which may have compelled them to veto the establishment of the professorship. And this theory is strengthened by the limitation put by the Government on their words when vetoing the appointment. It is evident that they will not

object to a private individual coming forward to support the scheme. But until this Gideon comes on the scene, what is to become of the buildings and scientific apparatus already stocked therein? And how can Government get out of their moral responsibility to undertake the work of this institute, should the donor insist upon Government carrying out their part of the contract? These are some of the weighty questions with which the subject is encompassed.

Mr. Baines on popular education in India.

64. The *Indian Spectator* (2), in its issue of the 27th May, writes:—Caste being identified with religion, and religion being still everything in India, the key of the situation lies, as Mr. Baines says, in the hands of the Bráhmins. They have not yet shown a remarkably favourable attitude towards popular instruction of the masses, in the larger sense in which Mr. Baines uses the words. No doubt, those of them who have really profited by the light they have received from the west have ceased to view with jealousy the bridging of the gulf separating them from the masses. But they have yet to show practical zeal, and, till they show it, Government alone can do but little, though it resolves to-morrow to allot for education more than the miserable fraction of the total revenue it is at present willing or able to allot.

65. The *Dnyán Prakásh* (13) of the 28th May, in its English columns, writes:—Mr. Baines has brought a serious charge against the high castes or rather the Bráhmins insinuating that they do not help to educate the masses, but seem to be wishing to monopolize all learning to themselves as in ancient days. We certainly fail to understand how Mr. Baines substantiates his charge. So far as our experience goes, we think that the Bráhmin has no objection to teach the lower castes. It is true that the Bráhmins have yet shown no signs of philanthropically opening night schools or cheap schools for the poor. But then it is certainly not for the want of any desire to educate members of lower castes. We certainly fail to understand what leads Mr. Baines to question the sincerity of the high caste teachers. Such things can be said even about the professors who come all the way from England to teach at our colleges. We might say about them that they in their heart of hearts really detest the idea of making us enlightened, but instruct us simply because the work affords the means of livelihood to them. We really did not expect such frivolous remarks about the sincerity of the higher castes from a gentleman like Mr. Baines. The Bráhmins we are sure are always willing to aid the lower class people in their education. The reason why they are not found to do it of their own accord, without depending upon Government aid, is that they are poor and that they do not get sufficient opportunities. We are willing to admit that some 30 or 40 years ago, Mr. Baines' remarks may have been true, but they are decidedly no more so. Times have now completely changed. The civilizing forces of the West have certainly succeeded in driving away from our minds the caste biases that were no doubt once most predominant. They are no more to be found in our hearts. If an individual from the lower classes does not take much interest in education, it is not because he is not encouraged by the high caste men but because a repugnance to all learning is inherent in him. It is bred up for generations in his caste; and he finds it very difficult to throw that away with one effort. However that also is now changing. Our primary schools returns of attendance have begun to show greater numbers of boys and girls from the lower, *i.e.*, the artizan classes.

An enquiry desired into the text-books taught in schools, wholly or partially supported by the Bombay Government.

66. The *Poona Vaibhav* (65) of the 27th May observes that a question was asked in Parliament the other day about the Director of Public Instruction in the North-West Provinces having introduced in the Department the books prepared by him as text-books, and that after the result of the enquiry is known the Director of Public Instruction in the Bombay Presidency should institute an enquiry as to what books are taught in schools, wholly and partially supported by Government, as there are instances of the authorities of these schools having introduced the books prepared by them as text-books in the institutions in their respective charges.

Part III.—*Municipalities.*

A request to the Municipal and Police authorities at Poona to allot a convenient spot for the "old bazár."

67. The *Dnyán Chakshu* (11), in its issue of the 30th May, requests the Municipal and Police authorities at Poona to permanently allot for the "old bazár" a convenient site as the bazár is very useful. The bazár, observes the paper, is at present held in a very inconveniently small place, affording good opportunity to pick-pockets, shop-lifters and sly thieves to ply their nefarious practices.

Part IV.—*Native States.*

A defence of the Settlement Department at Baroda.

68. The *Shri Sayáji Vijaya* (191) of the 26th May, in its English columns, writes:—The Settlement Department, which was under Mr. Elliot, has been exercised for the last six or seven months by the agitation of some interested persons who oppose the action of the department. These agitators were not much successful up to this time, but there is a rumour current now that the Government of India is shortly to upset the work of this department; in fact, there is to be a general order for undoing whatever has been done by the department. We do not know how far this rumour is true, but as it touches an important principle we propose to say a few words on the subject. The work, which Mr. Elliot did in the Settlement Department, was done under His Highness the Gaekwár Sayáji Ráo Mahárájá's express orders. This being the case a great principle is involved, if the Government of India is to reverse the work of the Settlement Department. The principle is whether the British Indian Government can interfere in the internal management of a great and important Native State by taking steps to undo the work which is done under the express order of the Ruler of the State, who has full powers for the internal management thereof. We think, and it is acknowledged even by a despotic Government like that of the Government of India, that it is a just and safe policy to leave unfettered the rulers of large and important Native States like Baroda to manage their internal affairs in the way they think best. In fact, these rulers are considered to be sole sovereigns of their States internally, the British Indian Government not being superior or an appealing authority. We think that Government of India will stick to this wise policy. We have full faith in the sense of justice of the noble and liberal Lord, who is at present at the head of that Government and who has come fresh from the free atmosphere of England, and we are sure that under him the Government of India will not interfere in the internal management of Baroda as rumoured. We intend to take, to-day, into consideration at length only two points of the settlement work, that portion of that work with which the general masses are specially concerned. These are: (1) The redemption of adania lands by Government, *i.e.*, of the Government lands given in mortgage by the patels of villages independently or in defiance of Government orders, (2) The Summary Settlement of alienated lands which were either wholly or partially free on the levy of a small quit-rent. As regards the adania redemption, His Highness Sayájiráo ordered that the Government lands which were thus given in mortgage without the consent of Government should be redeemed by paying back the money to the mortgagees. This order, we think, is just and legal. Both the custom and the law allow the redemption of such lands and the Government of His Highness was fully entitled to do this. When the lands were redeemed the Government made them khálsa and assessed them fully. But mark how this additional revenue was used by Government! Though it expended a large sum of money to gain this revenue, the Government showed its nobleness of mind by not adding it to its treasury, but by giving it up to the people. The additional revenue, which was to accrue from these redeemed lands, was used in lowering the rates of other Government lands which were highly taxed. We have not got the actual figures of this operation, but, from the information which we have got, we guess that about 4 lákhs of rupees were paid by Government to redeem about 2 lákhs of bighas of land. The revenue obtained from these 2 lákhs of bighas of land was used in equalizing the taxation on 4 lákhs of bighás of Government land, which used to pay about 10 lákhs of rupees as assessment which was, after the redemption of adania lands, lowered to 8 lákhs of rupees, *i.e.*, 20 per cent. reduction was made in the burden on the Government lands.

Regarding the second point, *i.e.*, the levy of a small quit-rent on alienated lands, His Highness has ordered the levy of 2 as., 4 as., and 8 as., in the rupee on these lands. Though the holders of these lands might have been able to evade taxation either wholly or partially, up to this time the right of Government to tax them, though in a small proportion, is recognized on all hands. British Government imposed similar taxation on such lands through the Inám Commission long ago. Even in the territories of His Highness' Government the Ijárdárs or the revenue farmers introduced salámi or tax on alienated lands wherever necessities of the times required it, and this salámi is unquestionably paid by these lands up to this time. His Highness Khanderáo had imposed a tax similar to that now ordered to be levied by his son His Highness Sayáji Ráo, and which was actually levied for some years, and it was only in the time of a pussilanimous ruler like Malhárráo, that the tax was given up in some cases and neglected to be collected in others. We are told that the alienated land settlement in Bombay and other Presidencies carried on by the British Government presses harder than that which is now being carried out under His Highness Sayáji Ráo's orders in Baroda. The great and principal fact to be kept in view in these settlements is that the Baroda Government is not actuated with the greedy desire of increasing its revenue and adding it to its coffers, but its grand object is to equalize taxation. Whatever is gained by levying a tax on alienated lands, is more than given up by reducing the burden on Government lands. In anticipation of a revenue on alienated lands, large reductions have already been sanctioned in the revenue of Government lands in the new settlement. We are informed that out of 40 mahál of His Highness' dominions 28 mahál have already been settled on these new bases, and Government have reduced its land revenue by a good many lákhs in these newly settled mahál. Thus, these adania redemptions and alienated land settlements are of vast importance and have far and wide results which affect the well-being of an important and flourishing class of agriculturists, who are the backbone of the State and who form 80 per cent. of the population not of the Baroda State only but of the whole country of India. The orders of His Highness the Sayájiráo in the land alienation settlement are just and lawful, and were passed for the good of the majority of his subjects and they have already effected good. Besides, he had, for his model, the action of the enlightened British Government. If he has differed from this model it is only to be more lenient and not to be harsher to his subjects. When so much is being done for the good of the Baroda subject, it is impossible to urge the plea of general discontent among the subjects. If that plea is brought into requisition, we are sure, it is not true. If discontent there is it is not among the general masses, but it is among a few self-interested and noisy persons, whose interest is not affected by the adania redemption and the alienated land settlements we have referred to above, but who, having been required to pay a little under different arrangement of the Settlement Department, are hostile to its general work, and wish to show their own personal discontent or displeasure under the garb of general discontent of the masses. Under all these circumstances and considerations, we are of opinion that the Government of India cannot with justice interfere in the internal arrangement of the Baroda State by upsetting the orders of His Highness Sayájiráo passed in connection with the Settlement Department work referred to in this article. We, therefore, request Government to make a declaration of its intentions soon, so that public anxiety may be at rest and the intrigues of interested persons may cease.

Approval of the judgment in the Prabhás Pátan riot cases.

69. The *Bombay Samáchár* (111), in its issue of the 2nd June, approves of the judgment in the Prabhás Pátan riot cases passed by the special Sessions Court, observing that the decision is said to have been approved of by the discreet portion of the Hindu and Muhammadan communities of Junágad, that it is not surprizing that it should be so since the Honourable Mr. P. M. Mehta, and Messrs. Sayad Narudin Khan and R. S. Tipnis, the three Judges entrusted with the work of trying the rioters, bear among the Native community a high reputation for their learning, abilities and other virtues, and they have discharged the work entrusted to them very carefully, that the care and caution exercised by the Court in the disposal of the matter are as good as those exercised by the highest Court in the British territories in the disposal of riot cases, and advises the Hindus and Muham-

madans to live peaceably and in brotherly love with each other, exhibiting the virtues of amity, patience and liberal views, as it is to their benefit to do so. [The *Jám-e-Jamshed* (131), in its issue of the 1st June, and a correspondent of the same of the 2nd idem express similar sentiments.]

Liberty of the Press in the Hyderabad State.

70. The *Native Opinion* (17) of the 31st May, in its English columns, writes:—In the face of the liberalising tendencies of the present age that make their influence felt in British India, is the liberty of the people of a feudatory State to be allowed to be trifled with in an off-hand fashion? People are said to live in the light of public opinion, but what do we find beyond the limits of British India? There is a paper in Bangalore called the *Evening Mail* conducted by an educated Native; it has the courage of its own opinions, and speaks out many a home truth which invariably offend the Hyderabad official world. Had the sheet been issued in Hyderabad like the Mysore paper, this too might have met with a hard fate; but being beyond its territorial jurisdiction, what the so-called cabinet could do was to circulate an order withdrawing every State patronage from that paper and under a penalty ordering the State officials not to subscribe to it. For aught one may know Nabáb Fakr-ul-Mulk Bahádur may be a clever man, but we may tell him, if there be such order, he neither understands State craft nor its responsibilities. In his order he says, "No harm can be done to us, &c.," and since his ministry is such fair sailing, why should he feel vexed at public criticism? On the contrary he ought to seek it, and honestly endeavour to show that his administration is above board. But his frets and frowns are a clear indication that "there is something rotten in the State of Denmark," and that his apparent endeavour to white-wash it by strangling public opinion will give him no credit. Granted that the said paper is guilty of over-statements, the course open is the writer's prosecution to satisfy the ends of justice.

Failure of negotiations for a loan of twenty lákhs of rupees asked by the Jámnagar State from the Gondal State.

71. The *Káthiáwár Times* (3), in its issue of the 26th May, writes:—We learn that the arrangements for the loan of twenty lákhs of rupees by Gondal to Jámnagar for the construction of the Jámnagar-Rájkote Railway have fallen through. Jámnagar offered as security three Mahals, viz., Atkote, Bhadla and Burwala, and Gondal accepted it with the proviso that the Mahals should be made over to and managed by it, the Mahals being returned to Jámnagar on repayment of the loan. To this, however, Jámnagar has declined to agree, with the result that the negotiations have come to an end.

A number of murders committed at Khambalia, a Mahál of the Jámnagar State in Káthiáwár, and the Police.

72. The *Káthiáwár News* (104) of the 26th May, in its English columns, writes:—From what we are informed it appears that some eight murders have of late taken place at Khambalia, a Mahál of Jámnagar, and the Police have not yet been able to trace a single murderer. Five murders are reported to have taken place during the short space of a month, and yet the Police are nowhere! Three cases were committed to the Sessions, but the prosecution having broken down, the accused were discharged.

The imposition of a new tax called "Kashivero" on the quarrymen working in the stone quarries in the Una Mahál of the Junágad State disapproved.

73. A correspondent of the *Hitechchhu* (129) of Ahmedabad, in its issue of the 31st May, observes:—A new tax under the name "Kashivero" has been imposed of late on the quarrymen working in the stone quarries in the Una Mahál of the Junágad State. The tax is imposed at the rate of Rs. 2 per every crowbar worked in the quarries. The quarrymen already pay a jhupdi-tax and some of them object to the new levy. This new tax is an indirect cess on the people of the State and ought to be removed.

Absence of Maha Ráo and all the high officials from the Cutch State and the alleged mismanagement of the State.

74. The *Káthiáwár News* (104) of the 30th May, in its English columns, writes:—A correspondent complains that at present the Maháráo and all the high State officials are absent from Cutch, and not only all business is at a standstill, but lawlessness seems to be having a high time of their absence, since not a single week elapses before a fresh loot is reported.

A complaint against the Faujdár of Mándvi in the Cutch State in connection with the case of a Bráhmin girl of Umreth in the Kaira District and a request to the Political Agent, Cutch, in the matter.

75. A correspondent of the *Kachha Samáchár* (132), in its issue of the 21st May, observes:—Ranchhod Nátha, a Khedáwal Bráhmin of Umreth in the Kaira District, removed from that town a girl named Rukshmani, about 16 years old, to Mándvi in the Cutch State and left her in the care of Nánji Narsi, a priest. After keeping her in his house for a short time Nánji entrusted her to his brother-in-law Chhagan Wálji of Madhupur village near Porebandar on receipt from him of some money! The latter kept her in his house for about 11 months and on his getting himself married sent her back to Nánji. Nánji tried to get her married but failed and he kept her with Hansu, a Khavásan. The Faujdár of Mándvi on hearing of this affair, sent for the parties concerned, kept Rukshmani in his own house and promised to get those implicated in the matter duly punished! He subsequently released the persons concerned and ordered the girl to go and stay with Nánji. She declined to do so. The Faujdár has kept her under surveillance for the last two months. This has given rise to several rumours at Mándvi, and if the Political Agent, Cutch, investigates the matter, there is a likelihood of some black deeds coming to light. Rukshmani is a British subject who has committed no offence, and it is difficult to understand why the Faujdár released Nánji and others who were trying to make money by inducing her to lead a vicious life and why did he keep her in his own house for the last two months.

76. In alluding to the same subject, another correspondent of the same newspaper, in its issue of the 28th May, observes:—It is reported that Rukshmani was sold by the Bráhmin, who brought her to Mándvi to Nánji, for about 1,600 koris and then he left. Nánji took her to Abdása to sell her, but failing to find a purchaser he kept her with one Hansbái, who made her lead an immoral life! When this came to the knowledge of the Faujdár, he arrested them and instituted an enquiry. It was then found that Rukshmani wanted to lead a virtuous life. The accused made a confession of their guilt before Mr. Himatrám, the Magistrate, and there was also other evidence against them, but it has all been destroyed by the Faujdár who kept the accused in custody for about a fortnight and then released them on bail. Rukshmani was subsequently ordered to go to Gujarát in order that the case might be dismissed on the technical ground of there being no complainant.

PART V.—*Intelligence extracted from the Press.*

A lump of beef alleged to have been thrown into a public cistern in the Hindu quarters at Ahmednagar by a Muhammadan bhisti or water-carrier.

77. The *Tukárám* (84), in its issue of the 25th May, states under the head "Local" as follows:—At about 11 A.M. yesterday a bhisti or water-carrier, named Rahiman, aged about twenty years, is said to have thrown into a public water cistern in Dávre Lane in the quarter inhabited by the Hindus a piece of beef and has been arrested by the Police. It is rumoured that this act has been done by the bhisti with the object that in consequence of it the Hindus will not draw water from the cistern and he will be able to do good business. Whatever may be the real object of the bhisti, Government ought to take care to prevent the commission of such acts in order to avoid a misunderstanding arising among the people under the existing circumstances.

A calf killed and thrown into a well in the Rájkote Civil Station.

78. The *Káthiáwar Times* (8), in its issue of the 25th May, writes:—Some one killed a calf the other day and threw its body down a well in the Rájkote Civil Station, where it was found by the police.

ATMA'RA'M V. PA'TKER,
Acting Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 4th June 1894.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R FOR THE WEEK ENDING 2ND JUNE 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Ráo Sáheb Sitárám Vishvanáth Patvardhan as Director of Public Instruction in Berár.

1. The *Pramod Sindhu* (1), in its issue of the 25th May, says:—From conversations we have had with the employés of the Educational Department, we do not hesitate to say that the administration of Ráo Sáheb Sitárám Vishvanáth Patvardhan, Director of Public Instruction, Berár, is likely to be as popular as that of Ráo Bahádur Jathár, his predecessor in office. It is very delightful to see his attention has been directed more towards improving the pecuniary circumstances of the poor low-paid school-masters. The school-masters should always remember that Mr. Patvardhan not only blames them for their faults, but is ready to reward them for their merits when he discovers the same in them.

A request to Government to remove the difference in the treatment of Natives and Europeans who kill tigers.

2. The same newspaper says:—If a European gentleman kills a tiger, he gets its skin in addition to the usual reward offered by Government, while, it is said, a Native Shikári gets the reward and not the skin. Why this difference even in such trifling matters? This invidious distinction ought to be removed.

Appointment of Dr. Morrison as Civil Surgeon of Akola, approved, and his confirmation in the post desired.

3. The *Vaidarbha* (2) of the 26th May, in its English columns, writes:—Dr. Reilly, Civil Surgeon of the Akola District, has gone on three months' leave, and Dr. Morrison from Yeotmál has taken over charge of his duties. It is hoped, Dr. Morrison, who has been so well reported in the Administration Reports and among the people of the Yeotmál District, will be confirmed as Civil Surgeon of Akola. The change will be welcomed by a very large majority of people in the Akola District, who wish to see Dr. Reilly, who has utterly failed to properly manage the Akola Jail to work successfully as a District Medical Officer, transferred to some other less important district. We earnestly hope the Resident and Commissioner will look more to the interests of the people than to those of an individual officer.

A'TMA'RA'M V. PA'TKER,
Acting Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 4th June 1894.

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[CONFIDENTIAL.] No. 23 OF 1894.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 9th June 1894.

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(For the week ending 9th June 1894.)

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
8	„ Young India	Baroda	Weekly	150
	ANGLO-MARÁTHI.			
9	The Bodh Sudhákar	Sátára	Weekly	250
10	„ Din Bandhu	Bombay	Do.	1,550
11	„ Dnyán Chakshu	Poona	Do.	1,000
12	„ Dnyánodayă	Bombay	Do.	375
13	„ Dnyán Prakásh	Poona	Bi-Weekly	425
14	„ Hitopadeshak	Bombay	Weekly	1,000
15	„ Indu Prakásh	Do.	Do.	900
16	„ Mantri	Poona	Do.	...
17	„ Native Opinion	Bombay	Bi-Weekly	600
18	„ Prabhákar	Do.	Daily	350
19	„ Rámdás	Bijápur	Weekly	600
20	„ Shetkaryáncha Kaivári	Bombay	Do.	500
21	„ Subodh Patrika	Do.	Do.	950
22	„ Sudhárak	Poona	Do.	3,009
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	150
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	...
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	650
46	„ Kalpataru	Sholápur	Do.	250
47	„ Karmanuk	Poona	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly	1,500
49	„ Kesari	Poona	Weekly	4,300
50	„ Khándesh Chitragupta	Dhulia	Do.	230
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khara Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	200
54	„ Maháráshtra Kokil	Sátára	Monthly	2,000
55	„ Maháráshtra Mitra	Do.	Weekly	250
56	„ Maháráshtra Vritt	Do.	Do.	...
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár	Ahmednagar	Weekly	150
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni	Do.	...
62	„ Nyáyă Sindhu	Ahmednagar	Do.	175
63	„ Pandhari Mitră	Pandharpur	Do.	260
64	„ Pen Samáchár	Pen	Do.	...
65	„ Poona Vaibhav	Poona	Do.	3,200
66	„ Prabodh Chandrika	Jalgaon	Do.	100
67	„ Prabodh Ratnă	Bársi	Do.	235
68	„ Prántik Samáhár	Poona	Do.	...
69	„ Pratod	Islámpur	Do.	300
70	„ Rághav Bhushan	Yeola	Do.	250
71	„ Ratnákar	Kaládgi	Do.	50

No.	Names of Newspapers	Place of publication.	Edition.	Number o Copies issued.
	MARA'THI—*continued.*			
72	The Saddharmadip	Alibág	Monthly	...
73	„ Sanmitra	Bombay	Do.	...
74	„ Sarvadaman	Poona	Do.	...
75	„ Satya Nirnayă	Bárámati	Weekly	...
76	„ Satyă Prakásh	Poona	Do.	...
77	„ Satyă Sadan	Alibág	Do.	200
78	„ Satyă Shodhak	Ratnágiri	Do.	400
79	„ Sholápur Samáchár	Sholápur	Do.	260
80	„ Shri Shiváji	Poona	Do.	300
81	„ Shubh Suchak	Sátára	Do.	260
82	„ Sudhákar	Pen	Do.	300
83	„ Sumant and Satyă Sudha	Kárwár	Do.	300
84	„ Tukárám	Ahmednagar	Do.	250
85	„ Udyogavriddhi	Poona	Do.	...
86	„ Vanapriya	Chikodi	Fortnightly	100
87	„ Vártáhar	Bombay	Tri-weekly	700
88	„ Vengurla Vritt	Vengurla	Weekly	175
89	„ Vichár	Dhárwár	Monthly	500
90	„ Vichár Ságar	Baroda	Weekly	650
91	„ Vidushak	Karád	Do.	300
92	„ Vidya Vilás	Kolhápur	Do.	275
93	„ Vijay	Sháhápur	Do.	250
94	„ Vikshipta	Bombay	Do.	600
95	„ Vividh Dnyán Vistár	Do.	Monthly	500
96	„ Vrittadhára	Dhár	Weekly	150
97	„ Vrittasár	Wái	Do.	285
98	„ Vritt Sudha	Sátára	Do.	200
99	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
100	The Gujarát Darpan	Surat	Bi-weekly	700
101	„ Gujaráti	Bombay	Weekly	2,450
102	„ Gujarát Mitră	Surat	Do.	800
103	„ Kaiser-e-Hind	Bombay	Do.	2,500
104	„ Káthiáwár News	Rájkot	Bi-weekly	..
105	„ Suryă Prakásh	Surat	Weekly	375
	GUJARA'TI.			
106	The Ahmedabad Times	Ahmedabad	Weekly	250
107	„ Ajab	Surat	Monthly	700
108	„ Akhbáre Sodágar	Bombay	Daily	800
109	„ A'ryă Dharm Prakásh	Do.	Monthly	400
110	„ Bhim Sen	Do.	Weekly	...
111	„ Bombay Samáchár	Do.	Daily	2,600
112	„ Broach Mitră	Broach	Weekly	350
113	„ Broach Samáchár	Do.	Do.	700
114	„ Buddhi Prakásh	Ahmedabad	Monthly	580
115	„ Cambay Gazette	Cambay	Fortnightly	...
116	„ Chának	Surat	Monthly	500
117	„ Chandra	Do.	Do.	600
118	„ Darbár Patrika	Ahmedabad	Weekly	...
119	„ Deshi Mitră	Surat	Do.	1,250
120	„ Din Mani	Broach	Do.	...
121	„ Dnyán Darshan	Do.	Monthly	...
122	„ Dnyán Sudha	Ahmedabad	Do.	250
123	„ Dnyán Vardhak	Bombay	Do.	600
124	„ Fursad	Do.	Do.	400
125	„ Gap Sap	Do.	Fortnightly	300
126	„ Gul Afshán	Do.	Monthly	1,200
127	„ Hindi Punch	Do.	Weekly	450
128	„ Hindusthán	Ahmedabad	Do.	716
129	„ Hitechchhu	Do.	Do.	500
130	„ Jain Patrika	Surat	Fortnightly	...
131	„ Jám-e-Jamshed	Bombay	Daily	2,200
132	„ Kachha Samáchár	Do.	Weekly	400
133	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
134	„ Kaira Vartamán	Kaira	Weekly	100
135	„ Kám Dhenu	Bombay	Monthly	1,200
136	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
137	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
138	„ Kelavni	Baroda	Monthly	500
139	„ Madhur Vachan	Bombay	Do.	500
140	„ Nure Elam	Do.	Do.	320
141	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
142	„ Praja Mitra	Karáchi	Weekly	200
143	„ Praja Pokár	Surat	Do.	800
144	„ Rájyabhaktă	Bombay	Do.	1,300
145	„ Rást Goftár	Do.	Do.	1'697
146	„ Samsher Báhádur	Ahmedabad	Do.	300
147	„ Satyă Mitră	Bombay	Do.	500
148	„ Satyă Sodhak	Surat	Fortnightly	500
149	„ Satyodaya	Dohad	Weekly	68
150	„ Sneha Sindhu	Kaira	Do.	275
151	„ Stri Bodh	Bomay	Monthly	560

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
152	The Stri Mitră	Bombay	Monthly	697
153	„ Surat Akhbár	Surat	Weekly	600
154	„ Svadesh Bandhu	Mahudha	Do.	210
155	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
156	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
157	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
158	The Hubli Patră	Hubli	Weekly	...
159	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
160	The Karnátak Patră	Dhárwár	Weekly	400
161	„ Rájahansa	Do.	Do.	510
	KA'NARESE.			
162	The Chandrodayă	Dhárwár	Weekly	200
163	„ Karnátak Vaibhav	Bijápur	Do.	400
164	„ Karnátak Vritt	Dhárwár	Do.	...
165	„ Lokă Bandhu	Do.	Do.	190
166	„ Rasik Ranjini	Gadag	Do.	300
167	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
168	The Chandrika	Bágalkot	Weekly	...
169	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
170	The Bhárată Bhráta	Rewáh	Fortnightly	375
171	„ Bhásha Bhushan	Bombay	Monthly	400
172	„ Bombay B ipar Sindhu	Do.	Weekly	250
173	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	ENGLISH AND URDU			
174	The Muslim Herald	Bombay	Weekly	300
	URDU.			
175	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
176	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
177	„ Charkhári Akhbár	Rewáh	Fortnightly	23
178	„ Dhár State Gazette	Dhár	Weekly	280
179	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
180	„ Gwalior Gazette	Gwalior	Do.	850
181	„ India Gazette	Bombay	Do.	400
182	„ Khair Khah	Do.	Daily	...
183	„ Kushful Akhbár	Do.	Weekly	150
184	„ Muin-ul-Mulk	Do.	Daily	...
185	„ Vakil Islam	Do.	Do.	...
186	„ Zabán	Do.	Monthly	...
	PERSIAN.			
187	The Iklil	Karáchi	Weekly	...
188	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
189	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
190	The Baroda Vatsal	Baroda	Weekly	1,000
191	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
192	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
193	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
194	„ Muin-ul-Islám	Do.	Do.	300
195	„ Prabhát	Hyderabad (Sind)	Do.	400
196	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
197	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
198	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or á) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

PART I.—*Politics and the Public Administration.*

The present policy of Government and its alleged evil consequences in regard to Hindus.

1. The *Pratod* (69), in its issue of the 4th June, says:—The policy of Government during the last decade has made the people devoid of all energy and spirit. The tendency of the later laws is of a kind that punishes a husband for correcting his lewd wife on her giving him cause for provocation. Such unjustifiable severity of the law has deprived men of all manliness. The Indian Arms Act, the like of which exists in no other country, has deprived us of much of our strength. The recent amendment of the Criminal Procedure Code will produce an equally disastrous result. Government are trying to deprive the Hindus of all natural feelings. A man's self-respect and anger are aroused when he is attacked by another without cause; but some designing officers have restrained these feelings in us. The Hindus of Bombay and Yeola remember the disappointment they felt when they were prevented by the authorities from retaliating the attacks made on them by the Muhmmadans during the recent riots. These riots show how sincerely do the Hindus love and respect their gods, but the authorities are trying to destroy these feelings in them. Is it not strange that notwithstanding this the blame of the riots should be thrown on the Hindus? Government officers may oppress our women and shoot them down mistaking them for bears, but still we should not even complain against them, not to speak of taking revenge on them. We have been made imbecile by our rulers. The Muhammadans made numerous invasions of India, destroyed innumerable lives, and plundered enormous wealth, but we withstood all these disasters, and are still living. Englishmen have, however, within a very short time destroyed our courage and other good qualities and made us spiritless like a serpent in the grasp of a juggler. There is no hope of our soon recouping the great loss we have suffered. Our people should duly consider the evil effects of the present policy of Government and use remedies to awaken themselves to their real condition.

The remark made by His Excellency Lord Elgin at the dinner given by His Lordship to old Etonians, about his intentions regarding the administration, disapproved.

2. The *Jám-e-Jamshed* (131), in its issue of the 9th June, observes:—At the dinner given by His Excellency the Viceroy to old Etonians at Simla on Monday last, Lord Elgin remarked in the address delivered on the occasion that His Lordship had resolved to carry on the administration as far as he could, copying the good examples set by his immediate two predecessors in office. But both Lord Dufferin and Lord Lansdowne's administrations have been very disappointing to the people of India. The latter's administration was carried on according to the wishes of the Anglo-Indians. The remark made by His Excellency the Viceroy at the dinner is therefore likely to disappoint and even to cause anxiety to the people. It would have been better if His Excellency had not expressed his views so early.

Lessons to be learnt from the tree-daubing in Behár and the alarm caused thereby.

3. The *Mahrátta* (4), in its issue of the 3rd June, observes:—For our own part we attach not the slightest political significance to the tree-daubing movement, for the signs of the times do not justify such an alarmist view of the case. The policy pursued by the Indian Government prior to the great mutiny was one directly calculated to bring on a popular convulsion of the nature then exhibited to the world's gaze. The discontent then prevailing in the land was of a serious character. The cartridge affair, though it directly gave rise to the mutiny, could not have succeeded alone in giving it a bitter aspect, had the people affected by the then Government policy not been ripe for revolt. All these signs are wanting at present. There is discontent no doubt. But those who attribute to it a character which lead to popular rising will lay themselves, in our opinion, open to the imputation of being alarmists, devoid of real political insight. Government may, however, learn one lesson from the movement and insist on the officers that be to lay it to heart when dealing with the people. That lesson one may read as he runs, if he is disposed to do so. The whole Anglo-Indian world, both official and non-official, are not in touch with the great mass of people over whom

they rule. In spite of the past one hundred years of their rule, no single Englishman has ever exhibited a thorough and intimate knowledge of the inner feelings of a strong and proud people ever prone to sullen silence. The host of writers who have rushed into print on this occasion may claim for their utterances a weight which they deserve not, for we have no hesitation in saying that they do not know the people. Such men are incapable of drawing the said lesson although it is distinctly conducive to the welfare of their Empire. The lesson is this. From the tree-daubing movement it is evident that a silent, disarmed and helpless people like the inhabitants of India have already at their command, or can invent for the purposes of the movement, agencies at once subtle, mysterious and silent, when they choose to organize a movement or communicate intelligence. The movement may be purely religious or political, or partly religious and partly political. If the originators of the movement desire that the motive for the organization should be kept a secret as rigidly as possible, they can succeed by the employment of secret agencies which can baffle all efforts at detection of such an elaborate, complicated and civilized machinery as the Government employs. It is a wise Government which renders the occasion for the use of such agencies improbable. There may be signs of unrest at present. The unrest may increase if the Government persists in a policy, which in the eyes of the ruled, is destructive of their interests. The Munshi of the Empress, who figures among the several correspondents *anent* the tree-daubing movement, has done us a service by frankly pointing out the several anomalies in the British administration of India and has urgently called upon the English public to put a stop to them, for he believes that the present unrest is the result of the unsympathetic character of the Indian rulers. The poverty of the people, the enhanced revenue assessment, the cow-killing question, the agricultural problem, the impossibility of raising additional taxation, the question of interference with the Native States and the necessity of at least partially satisfying the demands and aspirations of the educated India, are some of the burning topics of the day, and if their solution is put off *sine die*, it is sure to increase the discontent that is now prevailing amongst the people though on a small scale. We therefore earnestly urge upon the attention of Government the necessity of speedily settling some, if not all, of these questions, and think that the discussion on the mud-patches will not be without its use, if Government is induced to put its own house in order.

4. The *Indian Spectator* (2), in its issue of the 3rd June, writes:—It makes one sick to read the sensational writings on the tree-daubing in the north, which still continue to appear in the English and Indian press. The mail has brought to us the article in the *Spectator*, which had fixed May for the great catastrophe and the letters of Colonel Malleson, stoutly maintaining that the daubs of this year have a strong family likeness to the *chapatees* of the year 1857, and must mean equally serious trouble, especially because the Government has of late been guilty of acts which have upset the minds of the Indian subjects of Her Majesty. Let us see what these acts are. They are the Age of Consent Act, the introduction of the elective principle in the formation of our Legislative Councils and the Opium Commission. We, in India, can only laugh at this and wonder how the brilliant writer of the best history of the great Mutiny could possibly think that these little things are on the same level with the annexation policy of Lord Dalhousie or with the rumoured intention of John Company to violate the caste of its soldiers by cartridges greased with the fat of the sacred cow and the detested pig. And, even in 1857, the general population remained quiet, the movement being exclusively confined to the sepoys and the disaffected princes. The British rule has, since then, been consolidated, and has given far too much evidence of good-will to be shaken by paltry matters. It has, in the interval, created interests so much dependent upon the continuance of the *Pax-Britannica* as to make even a sepoy-rebellion almost an impossibility. Not that the British rule is perfect or one under which the people are absolutely happy. There are problems like the poverty of the masses and the estrangement between the two communities which inhabit India, which must be solved satisfactorily, before this Empire can count upon a longer life than any in the world of its kind enjoyed. But the trouble if it comes, which Heaven forbid, is future; and for

the present, at least, we in India are all sure that there is absolutely no ground to fear any attempt at disruption. Nor is it certain that daubings of trees or despatches of *chapatees* are the unmistakeable ways of procedure with the fomenters of political risings in India. History shows that the country employed other means, more sure and more articulate for such purposes. We are, therefore, glad to see that gentlemen of well-known Indian experience in England and the Government of India, and the official and non-official public here have come to an almost unanimous conclusion that the tree-daubing in Behár and the N.-W. Provinces, whatever it is, has no political significance. We only wish that lovers of sensation would no longer be helped to inflict publicly mischievous nonsense on us. If gentlemen, like the Panjab Civilian of 40 years' experience, really smell danger, let them communicate directly and in confidence with the authorities and not proclaim from the house-top that "we are weighed in the balance and found wanting, our kingdom has been partitioned," and so on. Alarmists like these are more likely to do harm than any good to the people or to the Government and should therefore be discouraged and silenced.

5. The *Gujaráti* (101) of the 3rd June, in its English columns, writes:—The tree-smearing mystery has unduly alarmed the people of England and exercised the mind of many Anglo-Indians now residing there most of whom have further contributed to excitement by their ignorant interpretation of the mystery. Whatever purpose the authors of tree-smearing have in view, we do not think it has any political complexion. There is no doubt the events of the past ten years have created a feeling of dissatisfaction throughout the country the like of which was to be found only in Lord Lytton's reign. The causes of this unrest are many, but we need not recapitulate them here. That there is increasing need of statesmanlike qualities in the administration of the country and that red-tapeism and routine, and the assumption of an air of official infallibility are not likely to arrest the growth of unrest any one who runs may see for himself. The work of conquest was easier compared to the work of adjusting the system of Government to the educational and political requirements of the country. Many thoughtful Indians feel that here it is that English statesmanship has not yet realized its duties and responsibilities. Though this feeling is gradually spreading, no sane man believes that it has anything to do with the daubing of trees with Gopichandan. If there is any political conspiracy at the bottom, no more foolish means could have been adopted by the tree-smearers for entrapping themselves. In these days of postal, railway and telegraphic communications such an open method of communicating a political message which the people themselves do not understand would be an absurdity and reflect little credit on the intelligence and sagacity of the supposed political intrigues. Opponents of the Congress are at liberty to make much of the incident with a view to discredit the demand for simultaneous examinations and demonstrate by creating a scare the necessity of maintaining intact the present costly system of administration. The recent riots have best served this purpose and we should not be surprised if the tree-smearing mystery were used for a similar end. [The *Svadesh Bandhu* (154) of the 6th, the *Mumbái Vaibhav* (58) and the *Gujarát Darpan* (100) of the 7th, and the *Nipáni Vaibhav* (61), the *Gujarát Mitrá* (102) and the *Satyá Mitrá* (147) of the 3rd June express somewhat similar sentiments.]

6. The same newspaper, in its vernacular columns, observes:—Government may or may not be aware of the nine things which have wounded the feelings of the people, but the latter have not forgotten them, namely:—(1) The odious Age of Consent Act; (2) the dispersion of the Hardwár Fair; (3) partiality in connection with the cow-protection movement; (4) the appointment of the hemp and opium commissions; (5) the imposition of numerous taxes on the people and the policy to spend lavishly in order to patronize Englishmen; (6) the Currency Act passed under the excuse of solving the exchange problem; (7) the increasing poverty of the people of India; (8) the defiling of the Dehotsarga and the Prabhás Pátan riots; and (9) indifference of Government to indigenous arts and industries and its encouragement to foreign trade. These things have created a feeling of dissatisfaction amongst Hindus, Pársis and Muhammadans. The views expressed by different persons on the policy of Government clearly show that

unless the present policy is changed and the people are made happy the prowess of the British lion will be on the wane. The promises given by Government are not fulfilled, and due attention is not paid to the miserable condition of the people who are suffering from partial starvation.

7. The *Sudhárak* (22) of the 4th June, in its English columns, writes:—The minds of Englishmen seem to have grown apprehensive of the peace of India: any the least sign real or supposed excites them; and in their anxiety to preserve their rule they counsel tightening of the bonds instead of loosening them. The policy of distrust is accountable for much of the evil existing, and its removal demands the substitution of a policy of confidence.

8. The *Rást Goftár* (145), in its issue of the 3rd June, observes:—It is no use overlooking the tree-smearing incident considering it as worthless. There must be some mystery about it which should soon be found out. The secrecy with and extent to which it has been carried on make it a serious affair. It is really strange that Government should not have been able to discover the tree-smearers and their object. We do not suppose that Government are ignorant of these particulars. It cannot be believed that Government are unable to unravel the mystery. Very probably they are aware of the whole thing and have purposely kept back the particulars. Their silence is, however, still more mysterious.

9. The same newspaper, under the heading "Disaffected, though not disloyal," observes:—The mysterious tree-smearing has brought into question the loyalty of the Natives, some Europeans regarding the mystery a sign of a mutiny. It is gratifying that the fears of such alarmists have not been realized. However discontented the Natives may be they are never faithless as is shown by history. Even if they get excited and may wish to cause a disturbance, being deprived of arms they have not the means to carry out their wish. The Natives are mild and patient and any fear of their proving disloyal or riotous ought to be dismissed. At the same time we do not deny that they are discontented. It is misleading to say that there is no heart-burning whatsoever amongst the Natives and they are quite contented with the present administration. Government officials generally assert to the contrary, but they must be doing so either with the object of concealing the blemishes and defects of their administration or must be afraid of being censured by just Englishmen. We are glad that amongst those who have come forward to express their opinion on the mysterious tree-smearing there are some gentlemen of independent views, who advise Government to unravel the mystery and inform the public of the result. We fully agree with Mr. Caine that in many parts of India it is believed that justice is not meted out when the interests of Indians clash with those of Englishmen, and that the Indian authorities have become so arbitrary that even the India office gets replies from them to its enquiries with great difficulty. The contribution of Moulvi Rafiudin Ahmed to the *Pall Mall Gazette* is worthy of consideration, though there are many more reasons for the discontent than those enumerated by him. We, however, agree with him in saying that if prompt attention is not paid to the discontent, it may assume a serious form hereafter. [The *Broach Samáchár* (113), in its issue of the 7th June, expresses similar sentiments.]

Tree-smearing in the N.-W. Provinces and assurance in connection with it.

10. The *Hindi Punch* (127), in its issue of the 27th May, gives a cartoon, entitled, "Anti-scare Amulets (Love and Sympathy) for John Bull's Family in India," the letter-press running as under:—*Sayyad Punch.*—I appreciate a loving parent's anxiety, Mr. Bull; but your children in the land of Hind have nothing to fear from the sprites of the besmeared mango-groves: here are two potent charms to protect your dear ones if they are not all scoffers!

Remarks on the opinion of Sir Richard Temple on the mysterious tree-smearing in the N.-W. Provinces.

11. In alluding to the opinion of Sir Richard Temple on the mysterious tree-smearing, the *Kaiser-e-Hind* (103), in its issue of the 3rd June, observes:—It was once the motto of the Anglo-Indian officials to unite the different races of India and to govern the country, but latterly owing perhaps to jealousy, the motto has been changed,

to "divide and rule." The opinion expressed by Sir Richard on tree-smearing shows that he is in favour of the latter policy, and recommends Government to stick to the same. This shows the real feelings of the Anglo-Indians towards Natives. When a retired Anglo-Indian officer like Sir Richard openly declares that the strength of Government consists in disunion amongst Natives, the Anglo-Indians are likely to make increased efforts to heighten the ill-feeling caused by them among Natives with a view to secure more imaginary strength. This state of things may do temporary good to Government, but when the people are awakened to the real character of their rulers, great mischief, of which the Anglo-Indians seem to be hardly aware, will arise. Truely speaking, the Anglo-Indians are the real enemies of Government.

12. The *Sudhákar* (82) in its issue of the 4th June, observes:—The opinion expressed by Sir Richard Temple in connection with tree-daubing in Behár and some other districts of the North-West Provinces is worth noting. He stated that he believed that tree-daubing had some connection with the recent Hindu-Muhammadan riots, but Government had nothing to fear from these differences between the two communities, while it is sure to be benefited by them; Government is a mediator in these disputes, and the differences between the Hindus and the Muhammadans would bring strength to British rule in India. The expression of this opinion will confirm the belief of the public that some of the European officials in India act upon the short-sighted and foolish principle that to foment quarrels among the people is to strengthen the administration.

Disapproval of the despatch of the Secretary of State for India with regard to simultaneous Civil Service Examinations and the attitude of the Government of India and the Provincial Governments in the matter.

13. The *Mahrátta* (4), in its issue of the 3rd June, writes:—The Indian party in England must be now prepared to renew its work in connection with the holding of the simultaneous examinations in India and England for the Indian Civil Service. Much was certainly not expected from the Government of India and the Provincial Governments. But it now seems that neither of these is prepared to help, in the slightest degree, towards carrying out the resolution passed by the House of Commons on the 2nd of June last year. The Blue Book has not yet been received in this country and we, therefore, reserve our criticism upon the reasons adduced by the local Governments against the adoption of the resolution passed by the House of Commons last year. It is, however, clear that the safety of British rule, which is supposed to be so much endangered by the mud-patches on the mango-trees, must have been the main argument of the several Governments consulted. The question has been so often discussed in the Indian press and on the public platform that it is, we believe, impossible to discover any new argument either for or against the measure. The real question at issue is what weight to attach to the excuses put forward by the Anglo-Indian officers for maintaining their monopoly of the Indian Civil Service. This question was fully discussed in Parliament when Mr. Paul's proposition was before the House. The Government of India has deemed it fit to set aside Parliament in this matter, and it is not, we believe, a bad sign of the times that they have done so. If the Indian party at Home only keep on working—and with the improved organization they have recently brought about, we have every hope that they would—there can be little doubt that in the end the House of Commons would come off successful. We do not know if it is the recent attitude of the House of Lords that has encouraged the Government of India to thus defy the authority of the House of Commons, but if so, the Government of India is certainly following a very dangerous precedent in thus setting at naught the highest constitutional authority in the Empire. To our political leaders we need only say that there is no cause for disappointment in the attitude now taken by the Government of India. The question of admission into the Civil Service is practically a question of sharing with our rulers the burden and the responsibility of governing India, and the privilege cannot be obtained without an amount of hard fighting. Let us, therefore, keep on agitating in spite of the so-called friendly advices, reverses and defeats, and in course of time we feel sure that the House of Commons will be convinced of the justness of our demands and be ready not only to pass a resolution and forward it to the Government of India, but to see that it is carried out fully and loyally by the Government of the country. The

insubordination of the Government of India will be long tolerated when once the House has made up its mind and determined to carry out its orders, howsoever Lord Lansdowne may deplore such a tendency in the legislative assembly of the empire. [The *Shri Shiváji* (80), the *Poona Vaibhav* (65), the *Vyápári* (99), the *Shubha Suchak* (81), the *Nyáya Sindhu* (62), the *Dnyán Ságar* (88), the *Baroda Vatsal* (190), the *Khándesh Vaibhav* (51), the *Vrittasár* (97), the *Násik Vritt* (60), the *Chandrakánt* (29), the *Nagar Samáchár* (59), the *Chikitsak* (31), the *Vidushak* (91), the *Jagadádarsha* (43), the *Bakul* (26), the *Kaiser-e-Hind* (103), the *Gujarát Mitra* (102) and the *Din Mani* (120) of the week express similar sentiments.]

Alleged partiality shown to Muhammadans in conferring Birth-day honours.

14. The *Sholápur Samáchár* (79), in its issue of the 5th June, says:—The number of Hindu subjects of Her Majesty is larger than that of Muhammadan subjects, and there are many Hindus who are worthy of being honoured, and yet partiality has been shown to Muhammadans in conferring the recent Birth-day honours, inasmuch as the title of Ráo Bahádur has been conferred on only four Hindus while the number of Muhammadans upon whom the title of Khán Bahádur has been conferred is about sixteen. While the Muhammadans are puffed up and the Government officers have trampled down the Hindus and their religious rights in the Yeola and other riots, it does not become the just British Government to show partiality in conferring titles also.

15. The *Poona Vaibhav* (65), in its issue of the 3rd June, observes:—Of the Birth-day honours that fell to the lot of the Natives this year the larger number seems to have been shared by the Muhammadans. The title of C.S.I. has been conferred on Ráo Bahádur Shriram Bhikaji Jathár, the late Director of Public Instruction in Berár, and that of Ráo Bahádur on Mr. Kalyán Sitárám Chitre. The Hindus are satisfied with a small gift, and both the Hindu gentlemen are deserving persons; we are therefore very glad for the gift! The world however will see that Government has this year failed to observe its usual equal treatment.

Disapproval of the despatch of the Government of India on the Hindu-Muhammadan riots.

16. The *Indian Spectator* (2), in its issue of the 3rd June, writes:—We do not think that the causes stated in the despatch of the Government of India sufficiently explain the outbursts of fanaticism that are becoming lamentably frequent of late. The causes must be deeper yet, and till they are fully investigated into, a satisfactory solution of the difficulty cannot be obtained. It is a pity that Government have not dealt with the question of the attitude of their executive officers, and examined how far it may be held to have erred in the matter. It would also have been well, had Government insisted on making an inquiry into who the designing persons are who take advantage of strained relations, foment animosities, and lead the immediate out-break of lawlessness. These are questions of even larger importance than those dealt with in the despatch in question. Perhaps, Government will deal with them when they formulate, as promised, their "recommendations as to the measures to be taken to remove or mitigate" those causes which lead to riots. In them the public will be more interested than in the historical survey given in the present despatch.

17. The *Maháráshtra Mitra* (55), in its issue of the 31st May, says:—It is very mean on the part of the Government of India to make the childish assertion that cow-protection movement was the cause of Hindu-Muhammadan riots and mislead the Secretary of State for India. Lord Dufferin (Lansdowne?) is reported to have made before the Secretary of State a false statement that the Native newspapers are given to exaggeration and try to bring the European officers into disrepute. He has thus sullied his high position, displayed the meanness of his race and darkened his own face! Let His Lordship bear in mind that if the Native newspapers were disposed to prejudice the minds of the people with a view to overthrow British rule they could do it in no time. Their writings, which have received a training and experience of English principles for 37 years since 1857, are now powerful enough to leap over large ditches; but they consider Her Majesty the Queen as their mother and no evil thoughts

ever enter their heads. For removing the wrong impressions of Government the people resort to means similar to that adopted by the Bombay Cow-protection Association, namely addressing a memorial to Government.

Alleged confidential circular issued by the Bombay Government prohibiting music before mosques.

18. The *Mahrátta* (4), in its issue of the 3rd June, writes:—We are glad that our contemporary of the *Dnyánodayá* (12) is prepared to support us in condemning the one-sided circular we have referred to in these columns, in case one is really issued by the Government of Bombay. As for ourselves we have no doubt that a circular of the kind has been issued and that it makes no mention of the right of the Hindus to have music stopped in front of their temples as a matter of courtesy. In the Yeola resolution the Bombay Government expressed its desire to stop music both in front of mosques and temples. But Mr. Cumine, the Collector of Khándesh, seems to have caused a change in its views and the confidential resolution, above alluded to, insists upon district officers to stop music only in front of mosques on the ground of courtesy. We fail to understand why such orders should be circulated in confidential circulars. A principle, that cannot stand the test of public criticism, does not deserve to be followed in the administration.

Proposal alleged to have been made by the Inspector of Police at Yeola in the Násik District to the Hindus of that place in connection with music before masjids and Hindu temples.

19. A correspondent of the *Kesari* (49) of the 5th June in a paragraph, headed, "Is this not partiality?" says:—Is there any objection to say now that no change has taken place in the conduct of the authorities at Yeola though the throat has been made quite dry by crying that the authorities have committed partiality. About four days ago the Inspector of the additional police invited respectable Hindus to meet him in the Municipal Hall, and after they had assembled, asked them if they had any objection to their not having music in front of masjids and to Muhammadans being permitted to have music in front of their temples, and observed that if they came to such an arrangement among themselves they would not have to bear the (additional) expenses. A nice persuation indeed! The Hindus replied that they were not delegates and that they would consult the Hindu community and communicate their reply. It is said that the Inspector also observed that when the Hindus were given permission to have music at Raghuji's fair he forgot about a Bohra masjid being there. The Hindus are said to have replied to this remark that there are temples at Hindu houses just as there is a musjid at each Bohra house. There is no doubt that a conversation to the above effect did take place. Was not this an attempt on the part of the Inspector to start a new dispute? There was hitherto no dispute whatever in connection with the Bohra masjid, but why the Bohrás should not also now find courage? Would it be untrue to say that the authorities commit partiality? Why should the people be frequently annoyed? Would any Hindu consent to such an arrangement as mentioned above? On the whole, we find it very difficult to obtain justice. Why should the resolution of the Bombay Government not be allowed to remain in force?

The recent Bombay riots and the local Cow-protection Association.

20. The *Mahrátta* (4), in its issue of the 3rd June, writes:—In a country the population of which is hetorogeneous it is always very difficult to make a law that will be acceptable to all parties concerned, and it is still more difficult to administer it unless the people themselves are disposed to help the officials of Government in its administration. The task herein involved can, however, be made comparatively easy if by tact and judgment the rulers, as represented by their officials, and the ruled, as represented by their leaders, are made to feel and work harmoneously. Success or failure in Government depends much upon this harmony, and judged by this standard the Government of India, as a whole, is day by day tending towards an ignominious failure to prevent which is at the present moment the all absorbing topic engaging the attention of all. Lord Ripon's administration was hailed with delight, both here and in England, because of all its good features, securing of unanimity of feelings among all concerned was the most prominent. The secret of success in this most desirable achievement lies in affording oppor-

tunities to all for a constant rubbing together of shoulders, and the scheme of local self-government on the official and of the Indian National Congress on the peoples' side are admittedly the two measures of lasting benefit calculated to bring about the desirable state of things. To the greatest regret of us all both these measures of far-reaching influences were however and are misunderstood, and a similar fate seems to be in waiting for similar other institutions. One of these is the establishment of cow-protection societies throughout the length and breadth of the country. It is really unfortunate that the most recommending feature of the movement—that of bringing about the unity of the races—is not yet better understood. But we hope it will not fail to receive public ovations. The memorials which the Go-Rakshaka Mandali of Bombay and the Hindu community of Bareilly in the N.-W. Provinces have recently submitted to Government are full of facts which suggest that the movement for the preservation of horned cattle is, above all, the movement which should have the first claim upon our attention in the interests of peace and progress, and it is to this feature and the movement that we solicit special attention. The memorial of the Bombay Go-Rakshaka Mandali is very instructive on one point, *viz.*, that as an economic measure cow-protection or rather the protection of horned cattle is welcome not only to Hindus but to Muhammadans also. The memorial points out that not only Muhammadans are members of the Mandali, but that a few followers of Islám have begun to join in the exhibition of well-bred cattle There is nothing in their religion which can prevent them from taking part in the work of such societies. The economic field is perhaps the only field where all sections of Her Majesty's subjects can make friends and act together. The work of these associations is solid in the Central Provinces where Muhammadans are as favourably disposed towards it as the Hindus and the Europeans. There is nothing whatever in the movement which can be unpalatable to any. But when members of Government take it into their heads, they can easily set up the ignorant, and turn friends of the movement into its enemies. Mr. Mehta has exposed Mr. Campbell, and Sir Dinshaw now places facts before the public which conclusively expose the hollowness of the charges brought by Mr. Vincent against the cow-protection society and the innocent and useful work it has been doing. The Bareilly memorial is more instructive. It is a record of incontrovertible facts extracted from official documents which show that the mischief now brewing is of official creation—mischief however which has nothing to do with the work of cow-protection societies The riots now so frequent are not riots due to any zeal for cow-protection but due to administrative weakness and official improvidence. Cow-protection societies never intended and do not intend to proclaim *Jehad* against the slaughter of cows generally, but only against indiscriminate slaughter. If the butchers think there is room for extending their trade, let them do what they like. But neither they nor the beef-eaters can claim impunity if they choose to offend their fellow-subjects; and it is self-evident that if the authorities do not take proper action to protect one community against the aggressive and offensive conduct of another, they do so at great risk. As we have pointed out on previous occasion, such conduct on the part of the officials is, to say the least, disloyal, and it is our firm conviction that no punishment for such conduct can be too severe. It is a source of slow poison that is sapping the very foundations of British rule in India. Sir Dinshaw in the memorial under review points out that the Bombay Mandali consists of respectable citizens whose loyalty is above suspicion. It is indeed very bold on the part of an officer of Government to make in his report insinuations—and those too based on inaccurate and false facts—against the conduct and work of a constitutional body that can legitimately claim and does command highest respect. The Bombay memorial emphatically gives a lie to statements contained in Mr. Vincent's report and the public has a right to know what reply the Bombay Commissioner of Police has to make. If the Government of Bombay, whose credit is now at stake, does not let the public to have Mr. Vincent's explanation together with its own observations thereon, His Excellency Lord Harris would only add one more conspicuous illustration of his incapacity to decide such important questions in a province, which has amongst its population several members who by their possession of eminent statesmanly virtues justly claim to be in no way inferior to the officers who govern them. When the foundations of the British Empire were laid in India, the country was being governed by disorganized monarchy and the profession of sound and liberal principles of Government considerably helped the establishment of British power. The ambition of those who are continuing and extending that power ought not, therefore, to be merely to prove that their Government is better than what they superseded. Their ambition should be to prove that the present Government is immensely better than the best this country has ever had. The Bombay memorial very discreetly refers to the glorious days of the Muhammadan Empire when highest religious toleration prevailed in the land under the celebrated Mogul Emperor. A comparison of the present state of things with that which then prevailed ought to be an object-lesson and a very salutary warning to Government. It is the responsible officers of the State that always set an example for immitation, and although the memorial does not say so in plain terms the allusion to historic past is very pregnant, and if Lord Harris' Government choose to read between the lines it can easily see what the Go-Rakshaka Mandali of Bombay means. If the Bombay Government does not, therefore, express its severe displeasure at the conduct of its officers like Mr. Campbell and Mr. Vincent, it will, in our opinion, not only lose a splendid opportunity for once more winning the good opinion of its subjects, but will make the poison doubly effective and encourage hostility between two most important classes of Her Majesty's subjects—a feeling that is very dangerous both to the rulers and the ruled. The Go-Rakshaka Mandalis are strongest advocates of "live and let live," and irreverence shown to the Mandalis is irreverence shown to the only healthy policy upon which the British Ráj in India depends for its vital energy. In conclusion, we sincerely thank Sir Dinshaw, and through him the Mandali, for their bold attitude against the cowardly attacks of the short-sighted advisers of Government, and trust the protest will not be lost upon Lord Harris' Government. It cannot be too often repeated that the future peace of the Province largely depends upon the proper settlement of this question, and it is in the hands of Lord Harris and his Councillors to do the greatest service or disservice, as they choose, to the cause of peace and progress in the Province committed to their care. We, therefore, again earnestly request His Lordship to apply himself to the settlement of the question with an unbiassed mind and earn for himself the reputation of a just and wise ruler.

21. The *Kaiser-e-Hind* (103) of the 3rd June, in its English columns, writes:—We congratulate Sir Dinshaw M. Petit and his colleagues of the Go-Rakshaka Society for their public spirit in giving an unqualified contradiction to half a dozen serious, but absolutely unfounded, charges which the Police Commissioner laid at the door of that Society, while submitting his report to the local Government on the riots of August last. Let us recount what the more important of these reckless allegations were. The memorial which is a most sober and ably drafted document and does infinite credit to the draftsman, goes *seriatim* into the charges and pronounces them to be absolutely without any foundation; in fact, "the thousands of cows" of the Police Commissioner's imagination dwindle down to the extremely modest and reasonable number of fifty! Then as to the statement regarding personal remonstrances, it turns out to be purely apocryphal, the Committee stoutly repudiating that any such remonstrance was made to any member from the Vice-President downwards. Coming to the exhibition of pictures, the Society flings these in the face of Government and challenges it to say if there is anything in them to excite the least feeling of hostility or indignation! So the third charge turns out to be as audacious a hyperbole as number one! The last charge also bursts like a soap bubble. The Committee flatly contradicts the statement regarding the Society having called a meeting to consider the matter of the Prabhás Pátan riots! What is then the moral conveyed by the memorial? This only. That the Police Commissioner had indulged in a number of reckless statements which are absolutely unfounded. We may at once acquit him of any *malafides* in the matter. No doubt he submitted his report on the assumption that the "facts" so called, as were furnished to him by his underlings, were correct. In this respect the Commissioner is not singular. It is the failing of the policeman. It is the *system* which is at fault and which, in grave cases, embarrasses high officials as the Commissioner has found himself embarrassed in the present instance. To us it is a matter of profound regret that in this special case, when

so many mutual recriminations were bandied about, he neglected to take the precaution, which a more sagacious Commissioner, with a reputation at stake, would have taken. He ought to have *verified* for himself each and every allegation before he submitted his report. The Commissioner, besides, ought to have known that in an affair like the serious riot of August last, the Government would almost wholly depend on the report he might submit; that, therefore, it was incumbent on him, as the chief preserver of peace between the different communities, not to allow a single allegation to be made, which he could not afterwards conclusively substantiate. So far it was a grave error of judgment on his part. In this respect, we are bound to give credit to the Bombay Government that despite the Commissioner's report it wisely refrained from hurling an imputation against the Go-Rakshan Society. So far the Society may be said to have honourably acquitted itself of the gross charges. The management is in the hands of a large number of highly respectable and influential citizens and we, for one, have not the least apprehension as to its practical aim and objects, which are of the highest economic value. From the very outset we had emphatically refused to accept the police theory as to the Society's proceedings being one of the causes of the late riots, and we find that we were absolutely in the right in discounting it. This fact ought to teach a lesson to Government that it is neither safe nor politic to depend upon one-sided official reports; and that, oftener than not, grave injustice is done to a public cause by reliance on such. If Government had not been wholly misled by the *ex cathedra* statements of the police in the Tower Tragedy Case, we are quite sure the memorial of 44,000 citizens would have never met the fate it did. We trust that the lesson now taught will warn the police that it is, after all, not so easy a thing as they fancy to make reckless reports, which cannot stand the light of truth. "Trust not in police reports" should further be the motto of all responsible administrations.

22. The *Indu Prakásh* (15) of the 4th June, in its English columns, writes:—The memorial which Sir Dinshaw Mánokji Petit as President of the Cow-protection Society has presented to Government gives a complete answer to all the allegations made by the Police Commissioner against that body. The fact that the body is presided over by such a loyal, peace-loving and philanthropic gentleman as the Pársi Baronet ought to have made Mr. Vincent think twice before "casting certain reflections on the character and operation of the *Mandali.*" We are, indeed, at a loss to know why the Society did not answer the Commissioner's allegations earlier. We think, that the Committee of Management of the Society were mistaken in supposing that the state of the public mind in the city required that they should hold silence for some time. But the fact that the memorial is submitted so late does not in any way mar its importance or value. The Committee have a most cogent and convincing argument against the Police Commissioner in "the incontrovertible fact that the Muharram festival, which concluded on the 12th July 1893, passed off as usual without the slightest friction or disturbance of harmony and that both Hindus and Muhammadans participated in its celebration with feelings of the utmost cordiality." This fact proves beyond the slightest shadow of a doubt that whatever the causes of the deplorable occurrences of last year, the Cow-protection Society is certainly not one of them. The memorial deals *seriatim* with all the charges brought by Mr. Vincent against the Society and very easily demolishes all of them. It would be very interesting to know what the Police Commissioner has got to say in reply to the memorial. Indeed, we do not know what he can say. But he may have that faculty of Goldsmith's school-master who "even though vanquished could argue still." If the Police Commissioner's charges against the Society prove to be groundless, as they may fairly be said to be on their way to do, it will be a serious question both for the Government and the public what importance to attach to the whole report submitted by him concerning the riots and their causes. It is sincerely to be hoped that in the future he will profit by this lesson and make sure of his facts before he undertakes to charge publicly a respectable and innocent body like the Cow-protection Society.

23. The *Indian Spectator* (2), in its issue of the 3rd June, observes:—Mr. Vincent and those of our Anglo-Indian friends, who declared their firm belief that riots in the city of August last were due to aggressiveness of the

local cow-protection movement, will find it hard to digest the memorial which the Society has forwarded to Government upon the subject. Indeed, a society which has been in existence since 1887, without calling forth any protest from the Muhammadans or from officials till the riots of last year, which has for its President a Pársi Baronet of known loyalty, and counts some Muhammadan gentlemen as members, and which actually gave prizes to Muhammadans exhibiting good animals, could not *primâ facie* be the cause, or be one of the causes, whatever they were, of the riots of last year. The memorial acknowledges the "uniform courtesy" Mr. Vincent has shown to the members of the Society and the valuable services he rendered during the riots, but performs the consequently unpleasant duty of traversing the allegations made by him in his now well-known letter to Government. It categorically repudiates all of them. We must, of course, wait for Mr. Vincent's defence of the position he took. But for the present, at least, the local Society seems to be likely to come out of the controversy triumphant.

24. The *Gujaráti* (101) of the 3rd June, in its English columns, writes:— Sir Dinshaw Mánackji Petit has rendered valuable services to this city in various directions and the service he has now done to the cause of the cow-protection movement by forwarding a weighty and well-reasoned memorial to Government, as President of the local Go-Rakshaka Mandali, vindicating the Society against the charges brought against it by Mr. Vincent, will not be easily forgotten. The first thought that arises in one's mind on a perusal of the petition is why this defence was so long delayed. But this delay has been satisfactorily explained. The state of the public mind in this city as well as outside was altogether undesirable, and every sensible person was rather willing to forget things than keep up any unpleasant discussion. The memorial, taken as a whole, deserves the utmost consideration not only from Government but from every person who is interested in the cow-protection movement. Though the local authorities did not endorse Mr. Vincent's view in its entirety, yet they did not exonerate the Society from all blame. Serious imputations were made against it by the Acting Commissioner of Police, and the memorial shows in a convincing manner how each and every one of them is baseless. It is, in fact, a direct and categorical denial of the charges preferred against the Society, and no one who reads it will fail to ask himself on what information they were based and advanced. All the charges have been so effectively answered that the case against the cow-protection movement has hopelessly broken down. One of the causes of the present unrest in India is the feeling now becoming general that Government arrive at wrong decisions on many important questions on the strength of one-sided official reports. When three such responsible officers like Mr. Vincent, Mr. Acworth and Mr. Campbell held decided views on the question, there would be nothing strange if Government and the rest of their officers took the same view. It must, however, be admitted that His Excellency Lord Harris' Government took a sounder view than was warranted by Mr. Vincent's report, but did not exonerate the Society altogether. The incident also explains how misunderstandings arise between Government and the outside public. The former have in their possession one kind of information, the public another, and each party thinks the other to be perverse. If there had been a commission of inquiry, all the facts detailed in the memorial would have been easily placed before it and the errors in Mr. Vincent's report exposed. Officials in the North-West Provinces have thrown the whole responsibility for riots on the cow-protection societies. Their one-sided reports have been accepted by Government as gospel truths, and the recent despatch of the Government of India on the riots re-echoes the opinions of their officers. Mr. Bishan Narayana Dhar has effectively exposed some of the official legends and fables. But he is no official and can receive no hearing at the hands of Government. Official reports not seldom influence the decision of Government in a wrong direction, but Mr. Vincent's report has produced other undesirable consequences. It was authoritatively proclaimed that the cow-protectionists are hostile to Muhammadans and the latter can hardly be blamed if they accepted this statement unreservedly. So that even if they had no feeling of enmity against the movement, the report was calculated to engender it for the first time. We regretted this result most from the very date of publication of the official correspondence. The memorial is likely to neutralize it, but when a wrong

impression is once created in excited and illiterate minds, it is not easy to eradicate it. The Secretary of State sanctioned the publication of the whole correspondence on the subject of riots, and but for this publication every one would have remained in ignorance of the contents of the Police Commissioner's report and those directly affected by it would have been deprived of the opportunity of meeting the charges brought against them. We are glad the Go-Rakshaka Mandali has very ably vindicated its character through its worthy President, Sir Dinshaw Mánekji Petit, and it is equally satisfactory to learn that the sister Society also will shortly follow suit in course of the next week. It must be said that as compared to what might have been said with reference to the charges against the Society, the memorial is very temperately worded. We wish in some places the arguments had been presented in a somewhat stronger light. But such as it is, it is a document which cannot fail to arrest the attention of Government. [The *Gujarát Darpan* (100), the *Gujarát Mitră* (102) and the *Satyă Mitră* (147) of the 3rd June, and the *Rájyabhaktă* (144) of the 5th June express somewhat similar sentiments.]

25. The *Kesari* (49), in its issue of the 5th June, observes:—The protest completely meets the attacks made on the Society. It, moreover, states that the Mogul emperors had, after duly considering the reverence paid by the Hindus to cows, issued orders in connection with cow-slaughter, and in consequence of this far-sightedness the Mogul rule had lasted for a long time. The wisdom exhibited by emperor Akbar in this matter was unexampled. We request His Excellency Lord Harris and his Councillors to duly consider the indirect suggestion made by Sir Dinshaw Petit in this protest. The Muhammadans and the Europeans perhaps consider cow as one of the animals for meat, but we beg to draw the attention of Government to the desirability of not relying on this foolish notion, for otherwise the administration will not be easily carried on. Such a wise ruler as Akbar had fully comprehended the matter, and the British Government ought not to forget that in the country which they want to rule most of the inhabitants revere the cow. A solitary reformed Hindu may eat beef in a hotel, but as remarked by Dr. Leitner, Government ought to bear in mind that it is dangerous to put faith in what this brutal person says and writes. Nobody doubts that the British Government is powerful, but if it fails to make due arrangements in regard to cow-protection, it will have ever to bear petty annoyances and peace to a desirable degree will not prevail in the country. The advice given by Messrs. Campbell and Vincent is erroneous and foolish, and our administrators should bear in mind that its adoption would endanger the peace of the country, and should put under due restraint these hectoring and strife-loving officers.

26. The *Dnyán Prakásh* (13) of the 4th June, in its English columns, writes:—We have received a copy of the memorial addressed to Government by the Bombay Go-Rakshaka Mandali. The memorial is written expressly for the purpose of giving the lie to Mr. Vincent's aspersions and insinuations against the Mandali's work in Bombay and elsewhere. Mr. Vincent, as is well known, tried to besmirch the name of this Mandali in his letter to the Bombay Government on the 9th September 1893. In that letter the Police Commissioner of Bombay made very curious allegations against the Mandali. Every one of the allegations has been refuted, and refuted most completely in the short memorial which is addressed to the Government of Bombay. The falsity at the root of every one of these allegations has been perfectly exposed and Mr. Vincent has been shown in his true colours. We really wonder what Mr. Vincent meant by writing things which were perfectly false in his letter to Government. Did he suppose that he would never be exposed? The Bombay Go-Rakshaka Mandali has 1500 members—from all castes and creeds, including Europeans, Pársis, Muhammadans and Hindus; and it counts even one Chinese gentleman amongst its life-members. Its committee of management consists, we are given to understand, of 75 members, out of whom 35 are Justices of the Peace and 1 a distinguished member of the Bombay Legislative Council. Sir Dinshaw Mánekji Petit is the President of the Mandali. How can we help crying 'wonder'! when we see Mr. Vincent trying to besmirch the name of such a Society and insinuating that its propaganda was the fountain source of all mischief and riots? We really fail to understand what Mr. Vincent meant by writing a letter full of such false charges against this most respectable body of

philanthropic workers. Our earnest wish now is that the Government of Lord Harris should ask Mr. Vincent to speak out and confess. They should not now allow the matter to be dropped. The Committee of the Go-Rakshaka Mandali have in most unequivocal terms exposed the falsity of the Police Commissioner's assertions, and if the Police Commissioner now do not come forward with his explanation, people will have good reason to interpret his silence as his free and unreserved confession of having stated things which were anything but true. It is really a matter for great surprise that such statements as are to be found in Mr. Vincent's letter should have been so boldly made to Government.

27. The *Sudhárak* (22), in its issue of the 5th June, writes :—The Association distinctly informed Mr. Vincent that there were only fifty cows, out of which six belonged to Muhammadans, that were considered fit for prizes, and were to be taken about in a procession at the celebration of the annual festival for 1893, and yet he mentions in his report that one thousand cows were to be paraded. One of the accusations preferred by Government against editors of newspapers is that while writing about the Bombay riots they exaggerated matters, and there is some meaning in this charge. Now Government ought to decide for itself whose conduct is more censurable—that of the Police Commissioner who exaggerated the number of the cows after he had received specific information about the number, or that of the editors who could not during the riots get themselves convinced of the correctness of the information supplied to them by their correspondents. The different charges preferred by Mr. Vincent in his report against the Cow-protection Association have been completely refuted in the Association's protest, which also proves how dangerous it is that Government should place implicit reliance on the reports made by the officers subordinate to it. Will Government derive a lesson from this subject?

28. The *Subodha Patrika* (21) of the 3rd June, in its English columns, writes :—The reply of the Cow-protection Society to the strictures of the Police Commissioner is a day behind the fair. Such a properly-worded document might, we think, have appeared at any time, whatever the state of public feeling on the questions at issue. Late, however, as the reply is, it is neither flimsy nor vague. The fact that the Muharram passed off as usual only a fortnight before the riots is a great point in favour of the Society. It is also noteworthy that the Society is not composed of Hindus alone, but includes Pársis and Muhammadans as well among its members and sympathisers. Thirdly, we are told that its preachers are listened to and even cheered by Muhammadans. This, however, does not necessarily involve the conclusion, all its preachers are equally discreet at all times and displease no Muhammadan by their discourses. One of the rules of the Society prohibits in so many words the raising of religious animosity. But it does not appear what provision is made to ascertain or to ensure that the rule is strictly followed in practice. As to the direct contradiction which the reply gives to some of the specific allegations of the Commissioner, it is a matter on which the Commissioner may, no doubt, have something to say. But if the Society and its agents act with the discretion and moderation which the high repute of some of its members gives reason to expect, it must be a very harmless body indeed. It appears, however, that the Society does not scorn to enlist religious feeling on its side and in issuing its pictures it seems to forget that it is mixed and not a purely Hindu body. The mischief of this is obvious. Pictures which bring out the Hindu religion about the cow may, if circulated among Hindus alone, not give offence to any body. But Muhammadans may well object to them if they are hurled at them with the object of converting them to the views of the Society. At all events a composite body established for a secular object, and which wishes to bring all communities to sympathise with it, ought to have little to do with the religious views of one of the communities whose members go to make up its personnel.

Sir Dinshaw Mánekji Petit as President of the Bombay Go-Rakshan Mandali.

29. The *Rást Goftár* (145), in its issue of the 3rd June, under the heading "short and sweet," observes :—The memorial sent under the signature of Sir Dinshaw Mánekji Petit alone has created great surprise and given rise to criticism amongst some Anglo-Indians. They admit that

when the cow-protection societies were first started their object was simply protection of cows and other horned animals and not political in the least, and that Sir Dinshaw, being President of the Cow-protection Society, Bombay, from its birth, has been obliged to sign the memorial. But as the Society has lately assumed a political aspect and its working has tended to incite the religious feelings of the Hindus and excite the Muhammadans, it would be well for Sir Dinshaw now to sever his connection with the movement, not for the purpose of pleasing the authorities or flattering some Anglo-Indians, but for effecting the good of the Pársi community. It is beneficial for the Pársis to keep themselves aloof from everything connected with the recent disturbances between the Hindus and Muhammadans. Besides, the political character latterly assumed by the Cow-protection Society is likely to incur the displeasure of Government. The Hindus, perhaps, see nothing wrong in the political development, but the Muhammadans object to it. The Pársis with a view to be on terms of amity with both the communities, have kept themselves aloof from the movement. Sir Dinshaw's connection with it does not of course mean the connection of the entire community, but from the partisanship of even a single leader of that community there is risk of the whole of it falling into disfavour with the Muhammandans. The neutrality of the Pársis has pleased the Muhammadans, and has not at the same time displeased the Hindus, as a majority of the latter do not like the interference of the Pársis in their religious movements.

30. The *Rájyabhaktá* (144), in its issue of the 5th June, contradicts the allegations made by the *Rást Goftár* (145) against the Cow-protection Society, saying that the Society has never assumed a political or religious aspect and carries on its work exclusively on principles of political economy, and hopes that Sir Dinshaw will not accept the advice given by the *Rást* and sever his connection with the Society.

Hindus' reverence for the cow and the attitude of Government officers towards cow-protection societies.

31. The *Dnyán Prakásh* (13) of the 7th June, in its English columns, writes:—The cow is looked upon as the mother of all the world, and people revere her more than their own mothers. Even the Muhammadans, when they were in the height of their glory, had to yield and show respect to the fervent feeling of reverence for the cow, which the hearts of the Hindus cherished from times immemorial. They had to fix places away from the habitations of the Hindus for the slaughter of kine, and during certain reigns cow-slaughter was altogether disallowed. Sanads were given to the Maráthas saying that no kine would be slaughtered any where. But alas! Those times have changed. The British Ráj, which boasts of the spirit of toleration, has not thought it fit to fix separate places for cow-slaughter, and the aspersions which Government officials throw upon the innocent work of the Cow-protection Society have further aggravated matters. The strange conduct of many of the officials, who seem to be inclined to favour the Mussalmáns whenever there is a dispute between the Hindus and the Mussalmáns, has also much to do with the present state of discontent among the Hindus. To add to all this there is the ever increasing pressure of taxation and the consequent increase of poverty. The Government have very hard times before them. They must find out means to alleviate the sufferings of the millions. It won't do to merely wrangle for the amount of the compensation allowance. We have no wish to sound the note of alarm. We do not believe that matters have gone very far. We only want to say, that if the policy that is followed by Government at the present day is pursued for a long time, the consequences would not be of a very desirable nature.

32. The *Hitechchhu* (129) of Ahmedabad, in its issue of the 7th June, observes:—The cow is a very useful animal and should be preserved, and the question of her protection has been given religious importance in order that the people may try their best to carry out this object. In the time of some of the Muhammadan Emperors very sensible rules were framed in connection with the slaughter of cows, for preventing a disturbance between the Hindus and Muhammadans; but under British rule some selfish Anglo-Indians, fearing that if the two communities united together they would ask for more

political franchises, are trying to set one community against the other. It is desirable that the two communities should amicably settle any differences that may exist between them. The cow-protection movement is not directed against the Muhammadans, a majority of whom are like the Hindus vegetarians. They slaughter a very limited number of cows as a religious sacrifice and for other purposes. They, moreover, being natives of India, it is better for them to use goats, hens, ducks, &c., than kine and oxen for food. The object of the Cow-protection Societies is to reduce the large number of the cows slaughtered daily for Anglo-Indians and European soldiers. The societies take constitutional measures which are not only beneficial to the Hindus but to the Muhammadans also, and when Anglo-Indians cannot prevent the Hindus from doing so, they instigate the Muhammadans against the Hindus. If Government really wish that no riots or disturbances should occur, they should give needful assistance to the promoters of the cow-protection movement which is so beneficial to the rulers and the ruled, and should prohibit the slaughter of cows for Anglo-Indians and European soldiers, and, if necessary, supply them with Australian beef. This will remove all source of the present anxiety of Government. [The *Rájyabhaktá* (144) of the 5th June expresses similar sentiments.]

The order alleged to have been issued by the Magistrate at Benares that every Hindu corpse should be cremated, disapproved.

33. The *Poona Vaibhav* (65), in its issue of the 3rd June, says:—It seems that Government officials are desirous of oppressing the Hindus whichever way they can. It is a well-known fact that Hindu corpses are generally cremated and other people are gradually expressing their approval of this mode of disposal of the dead. The Magistrate at Benares has recently promulgated an order that every Hindu corpse should be cremated, and if one is not so disposed of, the persons concerned will be considered to have committed an offence. Most of the Hindu corpses are no doubt burnt, but the corpses of young children, sanyásis or religious ascetics, lingáyats, &c., are buried under religious precepts of the shástrás, and the Magistrate's abovementioned order is pure oppression. Who will say it is no oppression, when Christians and Muhammadans, who invariably bury their corpses, are not interfered with, while the Hindus are persecuted in regard to a religious matter. It is to be regretted that the hectoring conduct of such Government officials will lessen the reverence paid by the Hindus to Government, creating in them instead a feeling of scorn for it.

Regret expressed at Mr. K. M. Chatfield not being appointed an Additional Member of the Bombay Legislative Council in place of the Honourable Mr. R. G. Oxenham, resigned.

34. With reference to the nomination of Mr. G. W. Vidal, I. C. S., Barrister-at-Law, and Ráo Bahádur Ranchhodlál Chhotálál, C.I.E., as Additional Members of the Bombay Legislative Council, the *Jám-e-Jamshed* (131), in its issue of the 8th June, writes:—The re-nomination of Ráo Bahádur Ranchhodlál is not to be depricated though he disappointed the public during his first nomination. He has, however, been able to know while he has been in the Council the wishes of the public, and it is to be hoped that he has profited by past experience, and will duly attend to an advocacy of the needs and wants of the people of Gujarát in future. The nomination of Government servants as additional members is made on the principle of representation of the different leading departments, so that they may prove of use to Government at the discussion in Council of the subjects appertaining to their respective departments; and the appointment of Mr. R. G. Oxenham was made while he was acting Director of Public Instruction. On Mr. Oxenham's resignation Mr. K. M. Chatfield, the permanent Director of Public Instruction, should have been appointed to the vacancy to which he has a sort of claim, as he has been the head of the department for a long number of years.

Comments on the speed with which the Government of India sanctioned an increase to the Bombay Police force.

35. The *Native Opinion* (17) of the 3rd June, in its English columns, writes:—After a telegraphic despatch, approving of the proposed increase to the local Police force, who will say that Government is dilatory in any matter of business? As a penalty for the late riots, the people of Yeola have to pay for a year the sum of Rs. 18,000 and odd, but in the case of Bombay the charge is

permanent, and the largest share of the same is to come from the pockets of the Bombay rate-payers. In the purview of a Civil Court, the representations of both the parties to a question in dispute are given every consideration, but this question of Police increase being regarded as of extreme necessity in some higher quarters, people's views on the point, perhaps, could carry little weight with them. But why such telegraphic speed for the said Police increase? We are afraid the representations of the local Municipality have met with no serious attention from Lord Elgin who, for want of time, must have had to delegate their consideration to some other members of the Government. Be that as it may, had the whole question been sifted to the very bottom, even Lord Elgin would have found enough of ground not to insist on the proposed increase. We are told that some modification in the Government proposal is made; what that modification is we cannot know until the resolution on the subject is placed before the public. The wonder, however, is that the sanction for the said proposal comes on the people with the speed of lightning. Whatever the view of the Government, this question was not such as required hot haste. Bombay was not in the throes of a second riot, so as to prompt the authorities to set people's views aside. The Committee, that drew up the last Municipal report on the question, was quite representative, and knew the temperament of the two communities in this connection as much, if not more, as the local Police did. Indeed, the rapidity of the orders issued is striking, and were other matters, which more keenly affect the condition of the people, to be dealt with with the same despatch, Government would never be found fault with for its red-tapism or administration by circumlocution, as is often the case. But the wonder is where people expect despatch, there everything is done with the pace of a snail, and where there is no necessity for it, there we find it with a vengeance.

36. The *Indu Prakásh* (15) of the 4th June, in its English columns, writes:—The Government of India are reported to have given their sanction to the proposed increase to the city Police in a somewhat modified form. The despatch with which all things in this connection have been managed by the Bombay Government and the Government of India is really wonderful and renders the force of consulting the Municipal Corporation more and more inexplicable. The riots of last year seem to have frightened even the Government of India out of their wits and thoroughly incapacitated them to give a calm and careful consideration to the question. The Corporation's only hope is now the Secretary of State, who being at a distance may be expected—though not very sanguinely—to consider the question in its true light. We hope the Municipal Corporation will lose no time in sending in a strong and carefully prepared protest against the decision of the Indian Government which saddles the rate-payers of this city with the maintenance of a standing army. [The *Kaiser-e-Hind* (103) of the 3rd June expresses somewhat similar sentiments.]

The Honourable Mr. Crowe at the Birth-day Darbár at Poona on the exchange compensation allowance.

37. The *Mahrátta* (4), in its issue of the 3rd June, writes:—The Honourable Mr. Crowe, the Agent for Sirdárs in the Deccan, and the Sessions and the District Judge of this place, has made a brilliant discovery which will immensely strengthen the hands of all Anglo-Indian officers and journalists. In his Darbár speech Mr. Crowe told his audience that the grant of compensation allowances, which has been so adversely criticised by the Native Press, was after all a measure of sound economy! Mr. Crowe was ready with his reasons for so startling a proposition. To him the matter was as simple as the ordinary syllogism in elementary works on logic, which tries to establish that Socrates is mortal. The experienced officers of Government, he argued, found it more profitable to retire on pension than to remain serving in India in these days of silver depreciation, and Government was thus placed in a position either to increase the salaries of these officers or to allow them to retire and fill their places by highly paid new officers. Thus situated Government naturally followed the more economical of the two courses open to it. We pity the Honourable Mr. Westland for not hitting upon so simple an argument as this for defending the action of Government in granting compensation allowances wholesale to all its European officers. We should, however, like to be further enlightened by the

Honourable Agent for Sirdárs in the Deccan as to how his premises, granting that they are true, justify the indiscriminate grant of exchange compensation allowance to the old and the new officers alike. Perhaps the Honourable Mr. Crowe did not mean anything serious by his remarks, or perhaps he believed that his audience was so wanting in the sense of humour, as to credulously swallow his remarks on this subject. If Mr. Crowe had nothing better to say on the point he could have well omitted this subject from his speech. Arguments like these do not do any service to Government or to the cause advocated, but only serve to further expose the weakness of the position taken up by the Indian Government, by making it patent to all that it is impossible to support it on better grounds. The rest of Mr. Crowe's address was well suited to the occasion and we hope that the Chiefs and Sirdárs of the Deccan will specially bear in mind the appeal which he made to them to qualify themselves for the discharge of the duties which have devolved upon them under the altered circumstances of the country. [The *Jajad-hitechchhu* (44) of the 2nd and the *Vyápári* (99) of the 3rd June express similar sentiments.]

38. The *Kaiser-e-Hind* (103) of the 3rd June, in its English columns, writes:—As a sample of the ineffably ludicrous in *haut politique* nothing perhaps can surpass the address delivered by Mr. Crowe to the Sirdárs of the Deccan, on the occasion of the Queen's Birth-day on Saturday week. One may read the speech from top to bottom half-a-dozen times over and fail to discover its aim and object. There was not a word in that whole address regarding any of the topics which might have come home to them with an effect as nothing else could, bearing in mind how the Sirdárs are apt to convert into practice the sage utterances of our modern India's political oracles at Native Courts. The speech was a blank, a perfect desert, which hardly did credit to the representative of the local Government, which affects such a sneaking fondness and tender sympathy for the Sirdárs, as witness their enfranchisement for the purpose of sending one of their representatives to the Legislative Council. Instead, they were treated to such foreign and insipid cold collation as exchange compensation and cow-killing, two topics for which the Sirdárs hardly care two straws. We might have understood the drift of such a homily on the subjects, had it been preached before a political body like the Poona Sárvajanik Sabha. But it was simply wasted before the Sirdárs. Coming as it did from a heaven-born official, it was simply ludicrous. As well might the Political Agent have harangued before a host of petrified mummies! Can it be that a single Sirdár was the wiser for the inane talk on those two topics—topics, besides, already threshed out *ad nauseam* without doing any good to any body. To do him justice we must confess that he waxed eloquent on the institution of the Deccan bank and exhorted his hearers to take practical and substantial interest in them, as they were most likely to fulfil the objects of agricultural banks. If the Deccan bank can in any way achieve these objects, we shall feel rejoiced and begin to entertain the hope that better days were in store for the impoverished agriculturists of the Deccan. But we have yet to wait and see how the new institution works and in what directions. More than banks what are wanted are beehives of small but useful industries dotted all over the district. We have too much of unprofitable agriculture and unemployed or poorly remunerated labour while the hopes of productive tillage are not many. If under the circumstances the influence of the Political Agent can contribute in however small a measure towards this desired object, we are sure the salvation of the impoverished agriculturists would be a reality, and the Deccan would be relieved to no inconsiderable an extent of its present misery and distress. It would smile and prosper as it never has done since the days that the rapacious Survey Department first sat as an octopus on the land nearly half a century ago. [The *Broach Samáchár* (113), in its issue of the 7th June, expresses somewhat similar sentiments.]

Defence of the *Bombay Samáchár* against the attack made on it by the *Bombay Gazette* in its issue of the 5th instant.

39. In a leader, headed, "the misapprehension shewn in certain quarters of the new law requiring the public to perform compulsory duties of the Police or a spy, and the necessity of submitting memorials by India in order to support the efforts made by the well-wishers of India in Parliament in the matter," the *Bombay Samáchár* (111), in its issue of the 6th June, attempts

a reply to the charge preferred against it by the *Bombay Gazette* in its issue of the 5th idem, of having misrepresented the intentions of the Legislature in regard to the recent amendments of the Criminal Procedure Code. The *Samáchár* quotes Section 44 of the Criminal Procedure Code and observes:—It is not difficult to understand how severe is this section; it requires every person to give information to a Magistrate or Police Officer of the commission of, or of the intention of any other person to commit, any of the offences alluded to therein. Some of the Judges of the Calcutta High Court expressed a fear of a misuse being made of this section, and recommended that the public should be exempted from giving information about the intention to commit any offence. Instead of adopting this recommendation the section has been made more severe. The *Samáchár* then gives an extract from the speech of the Honourable Sir Anthony MacDonnell on the 15th February last, at the introduction of the bill for the new act, and remarks:—Thus by the new act the public has been required to give intimation to the Magistrate or the Police of not only unlawful assemblies and rioting, but also of any intentions to hold such an assembly. In order to shew how annoying and risky is the performance of this duty it is enough to quote Section 141 of the Indian Penal Code which gives the definition of an unlawful assembly. If five individuals assemble together and if an ordinary quarrel is started among them, these persons may be held to have met in an unlawful assembly, and by the new law a person who has witnessed the gathering is bound to leave his own work and give intimation of the occurrence to a Magistrate. If five members of a family assemble and quarrel among themselves they may also be considered to have met in an unlawful assembly and other persons who may have seen the occurrence must run to give information to the authorities, and this conduct of the latter is likely to prove injurious to the family. The section also states that an assembly which was not unlawful when it assembled may subsequently become an unlawful assembly, and to perform the obligation imposed by the new law, the persons who see an assembly must wait near it until it disperses, for the fear of being accused at the instigation of rogues of being aware of the unlawful nature of the assembly, if that assembly afterwards becomes an unlawful assembly. Again, the law imposes on the accused the burden of proof as to his being ignorant of the occurrence of an unlawful assembly. For these reasons several Native Political Associations of Bengal and the Calcutta High Court have recorded their opinion that the section of the new act about unlawful assemblies will prove annoying to the public, recommending at the same time to throw out the section. No explanation was offered against the fear of its proving annoying in the Supreme Legislative Council, where it was only remarked that in framing it Government aimed at securing a high object. The *Samáchár* next gives an extract from the speech made by the Honourable Sir Anthony MacDonnell at the third reading of the bill for the new law, and says:—Sir Anthony admits that if the new law is strictly enforced the public will be bound to give intimation to Government of the meeting of unlawful assemblies that may meet for trifling purposes, but he conveys the consolation that the Magistrate will excuse a person for not giving information about assemblies to which the new law does not apply. But of what little use are such assurances has been found out from the operation of the salt and other acts. Again, how could it be ascertained beforehand what unlawful assemblies would the Magistrate consider as trifling? And the decision of the Magistrate will hang on his experience, wisdom and even caprice. For these reasons the discreet portion of the public has also been frightened by the new act as will be seen from the remarks made by the Honourable Dr. Rás Bihári Ghose. It is, however, a consolation that Sir William Wedderburn has drawn the attention of the Secretary of State for India to the subject. As done by the Political Associations of Bengal similar associations in the Bombay and the other Presidencies should submit memorials to the Secretary of State for India and Parliament. Public meetings may also be held throughout the country to elicit public opinion more distinctly. The *Samáchár*, in its issue of the next day, quotes the opinion of the Calcutta High Court on the new act, and, after entering into more details, observes that the High Court's opinion supports the views expressed by it and that it is justified in using the sentiments to which the *Bombay Gazette* has under a misapprehension taken an objection. [The *Jám-e-Jamshed* (131) of the 7th June in noticing the attack made on the press in the article of the *Bombay Gazette* mentioned above, observes that the Native Press is not in need of the advice tendered by the *Gazette*, and that the shortcomings and defects of the Native press are far less than those of the *Gazette* and most other members of the Anglo-Indian Press.]

The *Bombay Gazette* on the attitude of the Native Press towards Government and their measures.

40. The *Mumbai Vaibhav* (58), in its issue of the 8th June, disapproves of the remarks recently made by the *Bombay Gazette* about the attitude of the Native Press towards Government, says that articles such as have appeared in the *Gazette* are responsible for prejudicing the mind of Government against the Native Press which has been pointing out in time to Government the faults and shortcomings of its officers and the real state of things owing to measures such as the Tariff Act and the grant of exchange compensation allowance, and that newspapers like the *Gazette* which always flatter Government, ignore the faults of Government and its officers and try to mislead them, ought really to be considered disloyal.

Mr. M. A. A. Baig and the Mahábaleshvar incident.

41. The *Sudhárak* (22) of the 4th June, in its English columns, writes:—Mr. Mirza A. A. Baig is no new-comer to the country and serving as he has done in executive capacities elsewhere, and knowing the habits and customs of the people so long, he ought to have and must have known that his presence beyond the Nandi in the temple would not be tolerated. To argue that he was taken in by his guide and not prohibited does in no way exonerate him from the blame. He himself admits, his error; at least, so it appears from the letter he has written to Messrs. Bhágvat and Dandawate. The amends he tried to do for it, viz., offering Rs. 50 for the purification of the temple would on other occasions have ended the matter. The peculiar times, however, have furnished the public with an incident to raise a howl. The Hindus everywhere believe that in matters of dispute between them and the Muhammadans, Government side with the latter, and expect that this clear encroachment of an enlightened and high Muhammadan official on a Hindu religious place of worship will be severely dealt with. The late Mr. Pandit was made to suffer for an error of etiquette. It is to be seen how his successor is rewarded for the act of indiscretion.

42. With reference to the alleged pollution of a Hindu sacred place at Mahábaleshvar by Mr. Mirza Abas Ali Baig, the same newspaper writes:—This is not the first instance of the followers of other religions having entered the Hindu temple. Mr. Baig entered the temple after taking off his boots, while there are many instances of Europeans with their boots on being taken by the Gurav into the temple. Mr. Baig's case, however, has derived considerable importance inconsequence of the Muhammadans having unreasonably persisted in opposing use of music before masjids, though the Hindus have offered to stop music during the hours of prayer in the masjids.

43. The *Gujaráti* (101) of the 3rd June, in its English columns, writes:—There might be idle mischief-mongers in every community as Mr. Mirza Abas Ali Baig says in his letter of apology. But we never thought from his official antecedents that he was so grossly wanting in discretion. There is a good deal of difference in his version of his conduct, and that of Mr. Bhágvat and the Gurav of the Mahábaleshvar temple. Mr. Baig admits the not quite friendly relations now subsisting between the two communities, and it was therefore extremely indiscreet on his part to have done what on his own admission he seems to have done. But if the more serious allegations made by the Gurav and Mr. Bhágvat are true, it would be impossible to justify his conduct. It speaks volumes for the gentleness and patience of the Hindus in the temple that they treated him, even after he was identified, with courtesy. We are not sure if the religious fervour of our Muhammadan friends would have permitted them to act likewise if some indiscreet outsider had even unconsciously offended their feelings in the manner Mr. Baig is reported to have done. After his appointment to the present post, we were almost the first to congratulate him on his elevation, because we were sincerely glad that an educated Muhammadan had been raised to a high position, and it is, therefore, to us a matter of con-

siderable regret that he has shown himself conspicuously wanting in tact and discretion. Mr. Kelkar, his immediate predecessor, was a popular officer and commanded the respect of Government as the head of his department, and after this incident, we are afraid, Mr. Baig will have to prove that he has in him those higher qualities which win the love of subordinates and perfect confidence of superiors. We have not the slightest desire to be hard upon him. But at a time when Native officers in responsible positions are on their trial, and when young India is demanding an increased share in the administration of the country, an enormous responsibility lies on the former. When European officers act in a high-handed or unsympathetic manner, there is some excuse for them. But the case of Native officers is entirely different. We are really sorry for what has happened. But it is consolatory to know that Mr. Baig tried to repair his mistake by offering an apology and a sum of Rs. 50 for the purification of the temple. In the interests of all it would have been well, if the matter had ended here. Mr. Bhágvat withdrew his complaint on receipt of Mr. Baig's apology. But the Gurav was not satisfied with it, as it omitted the statement alleged to have been made by Mr. Baig to the former that he was a Kanoja Bráhmin. The Gurav therefore filed a complaint before the District Magistrate at Sátára who dismissed it on a ground which shows how even experienced European Magistrates do not understand Native customs and feelings. We think that the decision of the Magistrate is not in accordance with law. A similar view has been taken by the legal advisers of the complainant who has therefore appealed to the Sessions Court at Sátára. This step was rendered necessary by the fact that immediately after what Mr. Baig had done become known, the Muhammadan *ghodáwállás* at Mahábaleshvar threatened to enter the temple The worshippers have already petitioned to the Bombay Government on the subject and the matter is under consideration. Mr. Baig must have now seen how one act of indiscretion leads to unforeseen consequences, and how necessary it was for him to have exercised special prudence in these days of unfortunate racial misunderstandings of which he is aware.

44. The same paper, in its Vernacular columns, under the heading of "my notes," observes :—Had there been an ignorant man in place of Mr. Baig his conduct would have been excusable, but the latter deserves punishment. The apology given by him clearly shows that he is unfit for the responsible post he now holds. He ought to have simply acknowledged his mistake and satisfied the worshipper of the temple and other Hindus. But Mr. Baig has, by mentioning in his apology what was not required there, caused great dissatisfaction among the Hindus and thereby enhanced his fault. The worshipper has sent a petition to His Excellency Lord Harris, but has not yet received a reply to it. Does His Excellency wish to hush up the matter? Perhaps the law cannot take notice of Mr. Baig's conduct, but Government ought to take severe notice of him for the deception practised by him. [The *Rájyabhakta* (144) and the *Din Mani* (120) of the 5th June express similar sentiments.]

45. The *Indu Prakásh* (15) of the 4th June, in its English columns, writes :—We have no wish to make too much of the silly act of Mr. Mirza A. A. Baig at Mahábaleshvar last month. We are, however, compelled to notice it by the attempt made in certain quarters to hush up the matter or make light of it. Possibly Mr. Baig did the deed more from thoughtlessness than a deliberate intention to insult the feelings of the Hindus. But we think that such thoughtlessness and silliness on the part of a highly placed Government official is calculated to result in mischief as much as a deliberate attempt. To say that the paltry sum of Rs. 50 given by the offender is "adequate compensation to re-sanctify the shrine" is to betray one's ignorance of, and incapacity to understand and appreciate, Hindu feeling. The studied silence observed by the Anglo-Indian Press on this incident is characteristic and those who know what a storm was raised over the head of the late Mr. S. P. Pandit for a slight error of judgment can easily see in what direction the current of Anglo-Indian sympathy flows. We do not want Government to deal out to Mr. Baig the same measure that they unjustly did to Mr. Pandit. We would only assure them that if they take no notice of the silly conduct of Mr. Baig, their action will undoubtedly be interpreted by the general public to mean that under the present régime the Mussalmáns can do anything with impunity. It will be a

most undesirable thing for Government to let this impression gain ground, as the consequences of it will be anything but happy. It will be also worth while for the Government to consider seriously whether a man, who can thoughtlessly do a deed, which he must have known to be likely to offend the feelings of the Hindus, is a person fit for an office which has most to do with many Hindu Chiefs and Princes, and which demands an amount of prudence, self-control, tact and judgment for the proper and satisfactory discharge of duties connected with it.

46. The *Kaiser-e-Hind* (103) of the 3rd June, in its English columns, writes:—Our Poona contemporary, the *Mahrátta*, gives in his last issue a graphic account of what is now known as the Mahábaleshvar incident, supported by authentic correspondence. The whole subject is indeed very serious and the gravity of it is enhanced by the offender being an official on the *personal entourage* of His Excellency the Governor. The defilement of a sacred Hindu temple under an imposture, for the gentleman inculpated shaved his beard and passed off for a time as a Kanouja Bráhmin when he was a Muhammadan, is indeed an offence which needs to be sufficiently punished, committed as it has been by an official who was the last from whom such conduct was expected. We are loth to comment on the incident in the scathing terms it deserves. For we are more anxious that the returning good feeling between the two great communities of the city should not be again impaired by even a hair's breadth. That consideration alone prevents us from further commenting on the flagrant outrage. But it is to be earnestly hoped that the Bombay Government for its own reputation will see fit to meet the offending official with the punishment he deserves. [The *Sholápur Samáchár* (79), in its issue of the 5th June, says that Mr. Baig is a native of India, occupies a high position, is educated and is acquainted with the religious beliefs of the Hindus, and, therefore, he ought not to have acted in the way he did, and that His Excellency Lord Harris is on his trial in this case. The *Satya Nirnayă* (75), in its issue of the 4th June, observes that the offer of Rs. 50 by Mr. Baig in itself shows that he has committed the offence with which he has been charged, and that if Government will not take due notice of his conduct the Hindus will be led to believe that the Muhammadans are encouraged by Government to behave in this manner, and their minds will be prejudiced against Government.]

47. The *Subodh Patrika* (21), in its issue of the 3rd June, says that it was good that the *Mahrátta* published the whole correspondence relating to the indiscretion committed by Mr. M. A. Baig at Mahábaleshvar, and observes:—If a poor man had behaved in a similar manner he would according to law have been sentenced to a few days' imprisonment and a fine in addition; but Mr. Baig being a big officer and a Muhammadan to boot, his offence will, according to the policy of the present Government, not only be forgiven, but that he will be promoted to some higher post. Is it that Government have postponed the transfer of Mr. Baig because they cannot find at present another Oriental Translator as clever as he is? Anyhow Government should duly consider his conduct and transfer him to some other post. [The *Bakul* (26), in its issue of the 3rd June, says that Government should institute enquiries into this matter and punish him with degradation in service.]

48. The *Indian Spectator* (2), in its issue of the 3rd June, writes:—The little incident at Mahábaleshvar is to be deeply regretted, and we would be sorry if harm comes out of it to Mr. Mirza Ali Baig, the capable Oriental Translator. We are sure Mr. Baig never had the deliberate intention to wantonly insult Hindu religious susceptibilities or to desecrate a shrine. At the worst, he was guilty of an indiscretion, more the result of an unrestrainable, though natural, curiosity than of official indifferentism. And now that he has unreservedly expressed regret and given an adequate compensation for re-sanctifying the shrine, we should do our best to forget the incident, and make it impossible for designing persons to make capital out of it. The business of the Gurav of the temple seems to be going on all well, so he himself deposed before the District Magistrate of Sátára and, perhaps, he will reap the benefits of little sharp advertisement. The Government may give him and the Hindus of Mahábaleshvar an assurance that no one intended or intends, and that no one

will be permitted, in future, to violate their shrine with impunity, and there allow the matter to rest.

49. The *Phœnix* (5), in its issue of the 6th June, writes:—We do not consider that after the frank and fair explanation given by Mr. Mirza Abas Ali Baig it is desirable to pursue him any further. He admits having made a mistake in venturing far into the temple at Mahábaleshvar, and intruding into the sanctum where he had no right to go. He also admits that the Hindu gentlemen who resented this intrusion were perfectly justified in doing so. He offers Rs. 50 towards the expenses of purifying the temple. He recognises the fact that he had no right to injure the feelings of others, but declares that he had no intention to do so. In the face of this open and public repentance, it would be unkind to prosecute this gentleman who might have been more careful, but who certainly was not actuated by any ill-feeling or malice or bad intention. We entirely disagree with the *Mahrátta*, in so far as it wishes the Muhammadan gentleman to be punished for his misbehaviour on the ground that he ought to have known better. Would it not be both politic and wise to accept his contrition? [The *Dnyánodayă* (12), in its issue of the 7th June, expresses similar sentiments.]

Alleged immoral conduct of a Bráhmin clerk on the establishment of the Collector of Kolába.

50. A correspondent of the *Din Bandhu* (10), writing from Mátherán under date the 1st June, states as follows in its issue of the 3rd idem:—Mr. R. A. Lamb, the Collector of Kolába, lately visited this place, and among the establishment that accompanied him there was a person named Devdhar, his second Kárkún. On the night of Saturday last this man entered the house of a postal runner, having previously arranged to satisfy his carnal desire. A person saw this and, having chained the door of the house from the outside, collected the neighbours and exposed Devdhar. Mr. Rávji Vithoji, the Post Master of this place, could have had this immoral man legally punished if he had so desired, but finding that the culprit was a Bráhmin, the Post Master saved him from punishment. Had the offender in this case been a non-Bráhmin, the Bráhmins would have got him punished. For instance, the other day Mr. Mirza Abas Baig, the Oriental Translator to Government, entered a Hindu temple at Mahábaleshvar with the permission of a Bráhmin with the desire of seeing the internal arrangements. The other Bráhmins filed a complaint against Mr. Baig and made him ask apology. Devdhar's offence is more serious and yet he has been let off. These instances shew the difference between Bráhmins and non-Bráhmins.

The Forest Department and the Khots in the Ratnágiri District.

51. The *Chandrodayă* (30), in its issue of the 31st May, says that in spite of the decision of the Bombay High Court admitting the proprietary right of Khots to teak-trees growing on Khoti lands, the Forest officers in the Ratnágiri District have been causing great annoyance, expense and trouble to the Khots by prosecuting them criminally for asserting their right, that the district being presided over by just and upright Magistrates they have, under guidance of the decision of the High Court, decided several cases in favour of the Khots who had the means to fight out their cases and obtain justice, that the decision of the High Court in one case ought to be considered a precedent for application in all similar cases, but the Forest Department does not accept it as such and is causing needless trouble and expense to the Khots in the District, and that the Government should once for all issue strict orders to the Forest officers and relieve the people from the unnecessary trouble and expense that are inflicted on them. [The *Satyă Shodhak* (78) of the 3rd June learns that orders have been issued by the Forest Department to its subordinates not to interfere with the teak-trees growing on Khoti lands and to withdraw the complaints made by it.]

Alleged oppression practised at Násik on the labouring classes in the Peth Táluka who had gone there to sell small timber.

52. The *Rághav Bhushan* (70), in its issue of the 4th June, says:—Owing to the distress prevailing in the Peth Táluka of the Násik District and absence of sufficient remunerative work, some of the labouring classes of that Táluka took the other day bundles of some small timber for sale in the market at Násik. The forest contractor charged these people with the theft of the

wood and the Police arrested about 150 men, women and children and detained them from early morning till 10 P.M. All this time the people arrested had nothing to eat, and the children getting extremely hungry were crying petiously, and some of them even fainted, but nobody took notice of them. A correspondent of the *Native Opinion* (17), in its issue of the 3rd June, and the *Sholápur Samáchár* (79) of the 5th June give a similar account of the treatment received by these men, and add that owing to the arrest of these 150 men and the attachment of the bundles of timber they had, about one thousand persons had to sell the bundles of timber they had brought at a nominal price and to flee back to their villages to avoid being arrested, that large crowds of people had assembled to witness the pitiful condition of the people arrested and long kept in a small verandah, that their appeals to the Police to give them something to eat were unheeded, that the matter was brought to the notice of the City Magistrate, but he expressed his inability to grant batta allowance as the men were not formally imprisoned, that the inquiry made by the Panch into the matter proved that the timber which the men had brought for sale was old and used previously in building huts, &c., and that when the Police Superintendent arrived he retained under attachment the bundles of timber and liberated them without examining the complainant. The papers express surprise that such oppression should be practised at the head-quarters of a district and in the close vicinity of the District Magistrate's office.

Prevalence of cholera in the Deccan and the Village Sanitation Act.

53. The *Sudhárak* (22) of the 4th June, in its English columns, writes:—Tales of havoc done by that foul epidemic, cholera, all over the Deccan Districts this season, speak more forcibly than word of mouth or a pen, of the lamentably insanitary condition of our rural and urban areas. That we as a nation are very backward in our sanitary arrangements need not be confessed afresh. The parental Government, however, are not quite free from blame in the matter. The Village Sanitation Bill was passed into an Act by the local Legislature merely as a sop for the watching civilized world. We have heard nothing of the measure being introduced into any rural area, brought under the action of its provisions, and the village communities are left where they were in the matter. The sanitary management of urban areas is by legislative enactments entrusted to Municipal Boards, which together with an abundant supply of pure drinking water is their prime duty. The paucity of funds in the hands of these bodies renders them powerless, and matters are no way better there than in villages. In big municipal cities where funds are not wanting and the working agency is available, inattention and carelessness on the part of supervising municipal servants allow the matters to be ill-looked after, and there are complaints raised by the rate-payers every day and with greater urgency during the periods of epidemics. Turning to our own city for example, sanitation seems to be neglected completely in many parts of the town. Lanes and bye-lanes are said to have rarely had the privilege or the pleasure of being visited by the Municipal Secretary, or the Health Officer, or any of the civic fathers. There are gutters and sewers stinking from year's end to year's end and seem to have never been even noticed by the municipal executive. We have heard several complaints of these kinds and have advised the persons to proceed in the usual way. The newspaper is a nice means to rouse the supine executive, but it should be utilized last.

Prevalence of cholera in the Sátára District and a request to the District Collector.

54. The *Pratod* (69), in its issue of the 4th June, says that cholera is raging throughout the Sátára District and particularly at Wái and in many villages of the Válva Táluka, and that the villagers are in sad need of medical relief, and requests the District Collector to remove this want by engaging the services of some medical practitioners to go to different villages and dispense cholera medicines.

Working of the Arms Act in the Belgaum District.

55. A correspondent, writing from Belgaum to the *Mahártta* (4), in its issue of the 3rd June, observes:—I have already drawn your attention to the silly working of the Arms Act in this District. I mention here an incident and quote portion of an order passed by Mr. Charles, which smacks of official high-handedness or ignorance. A native gentleman here of known respect-

ability returned his license to that officer informing him that the word "display" was unauthorizedly inserted in the license when as a matter of fact the previous licenses were given for "protection." That officer in a contemptuous and overbearing tone replied " * * * the undersigned does not think that a license to possess arms for protection is required in a city like Belgaum, where police and military protection can be had as necessity arises; and that, therefore, the undersigned does not think it necessary to make any correction in the license. Mr. * * can, however, use it if he likes in the extremely unlikely case of his ever having to fire his pistol for his personal protection." This reply on the face of it is full of nonsense. It ignores entirely the purpose for which the previous licenses were granted to the gentleman. It assumes that the Police administration of the town of Belgaum is above all fault, the Police can safely be depended upon for protection in times of need, and that in the town there can scarcely arise an occasion for a private person to make use of his arms. As a matter of fact, the Police administration of the town has not been as satisfactory as it ought to be. The District Magistrate showed his ignorance of the history of police administration here. Instances can be mentioned of very serious offences committed in the town, having gone undetected. In the riots that occurred here some years ago, it was found that the Police *bundobast* was defective, several innocent persons were arrested and brought to trial, and that the Police even went the length of misrepresenting facts of the riots to Government.

Abolition of the post of the Mint Master, Bombay, recommended.

56. The *Jám-e-Jamshed* (131), in its issue of the 5th June, observes:—Private silver is not coined at the Bombay Mint and there is no probability of a change being soon made in the present arrangement. Nor is any silver, it is believed, coined on account of Government. Under these circumstances why should not two out of the three highly-paid posts of the Mint Master, the Assay Master and the Deputy Assay Master be abolished? It is said that the Assay Master gets the large salary of Rs. 2,200 per month, besides earning a commission for appraising gold and silver which is nearly equal to his salary. An enquiry ought to be made as to whether the Assay Master can easily perform the duties of the Mint Master. If the post of the Mint Master is abolished there is no likelihood of any inconvenience being experienced while an annual saving of Rs. 36,000 will be made.

The grade promotion given to Khán Sáheb Kásam Khán Muhammad Khán Dehlavi, Police Inspector, disapproved.

57. The *Poona Vaibhav* (65), in its issue of the 3rd June, says:—Khán Sáheb Kásam Khán Muhammad Khán Dehlavi, Police Inspector, who attained notoriety in the Yeola riots, has been promoted one grade. The promotion of this officer, though he is censured by every body in connection with these riots, shows what little respect is shown by Government to public opinion. If His Excellency Lord Harris had been a governor in England, His Lordship would not have dared to promote Mr. Dehlavi. In India there is nobody to question His Lordship on the subject.

Remarks on the present practice of serving summonses issued by Civil Courts and a suggestion in the matter.

58. The *Shubha Suchak* (81), in its issue of the 1st June, is surprised to see that the practice of obtaining the plaintiff's assistance for a baliff's serving summonses of Civil Courts is allowed to prevail, says that a plaintiff should be relieved of the responsibility of pointing out the defendant as a bailiff can duly discharge his duty without the plaintiff's assistance, and can, if need be, obtain the assistance of village Pátils and Kulkarnis, who are servants of Government, in identifying the defendant, and suggests that Government should entrust the work of serving summonses of Civil Courts to the Postal Department and pay the postal peons some additional remuneration for it.

Approval of the decision of Mr. P. H. Dastur, Fourth Presidency Magistrate, Bombay, in the case of Moss *vs.* Hurst.

59. The *Mahrátta* (4), in its issue of the 3rd June, writes:—The judgment of Mr. P. H. Dastur in the case of Moss *vs.* Hurst has been misread and misunderstood by some of our contemporaries. The full text of the judgment has been published in the last issue of the *Bombay Guardian*, and though the writer in the *Guardian* affirms that the written judgment does not correctly

represent what was said in open court, we think that no material point has been omitted; there is here a conflict between legal and social duties, and Mr. Dastur as a Magistrate was bound to follow the law. No one can find fault with the object of the Midnight Band, but there are limits which a moralist must not transgress. We have not the least sympathy with the vicious and the wicked, but neither are we prepared to justify the conduct of the misguided missionaries who will hurl from the streets the texts of the scriptures against people in their houses. If such a course be once conceded to be legal, it will be impossible for any non-Christian to live in peace, for heathenism itself is a sin in the eyes of the missionaries and some one of them may even invade the privacy of our houses under the pretext of saving our souls. Public preaching is open to all whether of the Midnight Band or some other society. But if our missionaries cannot achieve their object by this means, they have no right to insult people by proclaiming their sins in public streets. We, therefore, think that Mr. Dastur was perfectly justified in dismissing the complaint for assault and discharging the accused in the case before him.

60. The *Phœnix* (5), in its issue of the 6th June, writes:—The judgment given by the Fourth Presidency Magistrate of Bombay in the case of Moss *vs.* Hurst will give satisfaction to all liberty-loving people. Life would be a tiresome task if we were at every moment dogged at our heels by persons who considered it their mission to pry into our houses or in any other than public places. Mr. Hurst may not deserve our sympathy, but the sacred band of morality preachers arrogating to themselves the function of correcting morality deserve much less. Human society has never approved of censors of morality whether they flourished in Greece or Rome or elsewhere. These persons have always fallen into contempt, because no one ever likes the privacy of his life invaded. By all means inveigh against brothels and prostitution in public halls, in schools and colleges, but nowhere else.

Disapproval of the same decision.

61. The *Dnyánodayă* (12) of the 7th June, in its English columns, writes:—The judgment of Mr. Dastur, in the case of assault against the Midnight Mission, seems to us to be most extraordinary, to use the mildest term. The Judge had not the slightest doubt that the accused had committed assault of the most violent nature, and yet excused him on the ground that he had good reason for being provoked on account of the warning he had received, that if he continued in his vicious course he would go to hell. Warning men of the evil consequences of their sins seems to be according to this new interpretation of the law a penal offence, and those who do such things must be bound over to keep the peace! The legitimate conclusion that all will draw is that in Bombay, at least, it is legal to knock down and kick those who dare to severely warn any one of his evil ways!

62. The *Kaiser-e-Hind* (103) of the 3rd June, in its English columns, writes:—We are inclined to agree with those of our contemporaries who have criticised the decision of the Fourth Presidency Magistrate in connection with the recent prosecution of those rascally conspirators, who attacked that holy band of missionaries, known as the Midnight Mission. The law propounded by the Magistrate was certainly bad. What may be the logical sequence of his decision? This only that under a provocation any subject of Her Majesty has the privilege of attacking the person who provoked him, and though the individual attacked may be hacked and hewed, the law would consider it a justifiable act! This is a wonderful interpretation of the ordinary section of the Penal Code! And what is worse still is that the Magistrate justified the vicious lepers of society, who congregate in Cursetji Sukláji Street. It seems that in this case the Magistrate was absolutely indifferent to the law of public morals—a circumstance not at all flattering to his own code of ethics. Even in grave questions, involving monetary transactions, eminent Judges have been known not only to look at flagrant cases of corruption and breach of trust from a purely legal point but from the point of public morality also. But here is a case ten times worse. We are sorry we have to say so much against the decision, for the Fourth Magistrate is discharging his duties satisfactorily on the whole. But for all that we are constrained to say we cannot overlook this lapse which is inexcusable from the point of view of public morality. In that case Bombay

may as well be given up to the licenses of the Cursetji Sukláji lepers and the tender mercies of the police who openly support them. But is not Bombay a miniature "modern Babylon," and is not Bombay Society rotten to the core? [The *Dnyán Chakshu* (11) of the 6th June expresses similar sentiments.]

A request to the Police Commissioner, Bombay, to order the closing of liquor-shops during the ensuing Bakri Id Holidays.

63. The *Kásid-e-Mumbái* (136), in its issue of the 8th June, approves of the precautionary measures taken by the Government of the North-West Provinces for preservation of peace during the ensuing Bakri Id Holidays, is glad that the local Government has also taken similar measures for preserving peace at Bombay and other places in the Presidency on the same occasion, and observes:—The existence of friendly feelings between the Hindus and Muhammadans of this Presidency and particularly those of Bombay is known to all and the disturbances which latterly took place between the two communities were confined to the lower classes only. It is no secret that the authorities are afraid that the bitter feelings existing between the lower classes of the two communities in several parts of the Presidency have not abated. We therefore repeat the request made by us in our issue of the 28th March to the Commissioner of Police, Bombay, to order the closing of the liquor-shops for two days during the ensuing Bakri Id Holidays, in the interest of public peace. We also exhort our Muhammadan brethren to refrain from taking liquor which is the cause of great mischief.

Alleged prevalence of extensive and frequent dacoities and highway robberies in the Hyderabad District in Sind, and a general sense of insecurity.

64. The *Phœnix* (5), in its issue of the 6th June, reports a few cases of dacoities and highway robberies in the Hyderabad District, and observes:—A general sense of insecurity prevails in the Hyderabad District, owing to the very extensive and frequent dacoities and highway robberies that have been committed there of late with impunity. It is reported that Muhammadan ruffians armed with guns and swords are fearlessly promenading the highways and villages, ready to spring upon any way-farers who may be carrying any property with them. We have been informed that people seriously assert that we are reverting to the old barbarous rules, and ascribe this extraordinary state of affairs to two causes. One is the absence of strong measures that should be adopted in such critical moments by the authorities, the Collector and the District Superintendent of Police. People are reminded of the dacoities of Colonel Trevor's days, which that officer spared no pains to trace. Strong and stringent measures resulted in the extirpation of the evil and the restoration of peace and security. Energetic police officers, like Mr. Kennedy, were employed to ferret out the most inveterate badmáshes from their dens, and others employed in collecting evidence to connect the offenders with the crimes. Another cause is said to be the evil and unexpected effects of the fashionable policy of setting one class against another. We are not in a position ourselves to-day to assert to what extent the recent dacoities are attributable to this policy, but there can be no doubt that though the evil effects of the policy may not be the immediate cause of the dacoities, the policy is likely to have produced a very mischievous influence on the mind even of the ignorant Muhammadan peasants and villagers. It is notorious that some Muhammadan Pirs and Syed Zamindárs cherish hordes of thieves and robbers. They and their henchmen are imbued with the idea that their crimes against Hindu Baniás will go unpunished. It is to be regretted that such a notion should take hold of the ignorant mind, as it is productive of great mischief. We daresay we have a very strong Commissioner in Mr. James, but we are afraid that the magnitude of the atrocities committed and the gravity of the situation have not been properly represented to him. We would not hesitate to recommend the assumption of any extraordinary powers by the Executive for the time being to meet the evil. We would also strongly recommend the transfer of Mr. Kennedy, who some time ago acted as District Superintendent of Police in the Karáchi District to the Hyderabad District. Living as we do in large cities, in well-fortified houses, in the midst of such a large population and under the protection of police and military forces, we can not possibly realize the situation of poor helpless Baniás living in small villages

containing a few houses with no police to speak of to protect them. The dacoits not only rob the males of their money but do not scruple to rob the females of their honour. The latter fact is never revealed or reported, for the poor Indian would undergo any sacrifice rather than mention that his wife has been outraged. The plan of the dacoits' operations is that they collect in large bodies of 25 or 30 men, make an inroad upon the house of some wealthy Bania in a small village, and at the outset let off crackers or fire a gun to terrorize the villagers, and then on entering their victim's house, call upon him to surrender his property at the point of the sword.

PART II.—*Education.*

Mr. Baines on "Popular Education in India."

65. The *Káthiáwár News* (104) of the 2nd June, in its English columns, writes:—In his paper on "Popular Education in India" read last month before the Royal Statistical Society by Mr. Baines, he admits that with all the vaunts and parade of highly organized Educational Departments, with schools, colleges and universities, for giving literary education, and with all the Local Boards, Municipalities and semi-elective Councils for giving political education, the efforts at raising up the masses, intellectually and morally, have not yet produced any results worth mentioning, and that the difficulties in the way have not yet been so much as duly ascertained and appreciated. No one can dispute this; in fact, every body believes it to be so, and we learn from Mr. Baines that only 11 per cent. of the males in India can read and write and only half a per cent. of the females. As for those who have received what is called higher education they are nowhere. Mr. Baines seems to confirm the too prevalent and popular view that instruction in this country is merely a tool whereby a certain class gets its living, and with which the rest of the community has no concern. Popular education in India is a failure, because it is not education that is imparted but a sort of artificial stimulus administered. The advantages of literary acquirements are overrated and those of that education of the faculties which neither books nor schools can impart to a people who are debarred from the exercise of civil and political rights are underrated. The Indian intellect is stimulated into a sudden growth, is being irregularly developed, and is thus hurried into an activity higher than the average civilization of the country requires. The consequence is that, as it was felt some years ago in Germany, there is a wide gulf between the highest minds and the lowest minds. And what is the result? There is no sympathy between the two parties, and we fear there are not at present any means by which they may be brought into contact. The accumulation and diffusion of knowledge do not go hand in hand, because they have been greatly interfered with either for good or for evil, by frequently incompetent men, to whom the administration of public affairs is entrusted. Mr. Baines' confirmation of the popular view that it is merely a tool whereby a certain class gets its living raises a very important question, and that is who are responsible for it. Of course the Government. Government intends to educate the people for their good, but their way of imparting instruction is such as to inflict very serious harm upon the masses. The entire absence of moral education is at the bottom of all this mischief; and when people are taught that education is merely a tool to make money, they flaunt it in the face of Government as expeditiously as possible by means fair or foul, and a number of people seem to think that their sole mission in life is to make money as much as possible, and they seem to be making money all their life, without so much as thinking whether by their so doing other people are not made more and more miserable. In other words, it means that every year an army of hungry sharpers is manufactured by Government and let loose upon the public. It will hardly be pretended that the interests of civilization in India will be advanced by such a policy as this.

A suggestion to the Bombay University not to appoint persons as examiners in those subjects in which they have written some school-books.

66. The *Phœnix* (5), in its issue of the 2nd June, writes:—Mr. Nesfield, the Director of Public Instruction, has been hauled over the coals by the Indian Press for allowing the circulation of books edited or compiled by himself. Mr. Nesfield's fault is undoubtedly great, and no endeavour should be made to excuse it. But we would also like the Press to take notice of certain other persons who are yearly appointed examiners by

the Bombay University. Some of these persons are authors of a few manuals for school boys, and make money by their sale. It would be just and proper that these authors should not be appointed to examine in subjects dealt with in their books. It is notorious that these books command a large sale because their writers examine in subjects treated of in the books. No one should be allowed to gain by the position which he holds in any indirect manner.

Selection of Dr. Nasarvánji to go to England to study bacteriology, approved.

67. The *Indian Spectator* (2), in its issue of the 3rd June, writes:—The Native State of Pálanpur came some time ago to the resolve that it would devote Rs. 6,000 to a public purpose. It was nearly settled that an L.M. and S. should be sent to England to study bacteriology. For some reasons the local Government did not approve of the choice of the person made, though the choice itself was excellent. The Bombay Government had something to advance in favour of the persons it recommended in preference to the gentleman first proposed. The amount set apart was not a large one, especially with the ruling rates of exchange. It was necessary, therefore, that it should be made to go as far as possible, in the carrying out of the desired object, namely, the study of bacteriology. The Government suggested in consequence that one who had already made some advance in that branch of science might be fixed upon, since he was likely to benefit more by a year of study in Europe, and it has been calculated that the money set apart could bear the expenses of no more than a year, than one who was new to the subject. In this manner Dr. Nasarvánji F. Surveyor has come to be selected. The selection has, we are sorry to notice, given great dissatisfaction in certain quarters. We, for our part, fail to see why the Government and the public may not be congratulated on the selection made, which we cannot but call a happy one. It is true, Dr. Nasarvánji has not yet made his mark in the profession. But it would be both ungenerous and unjust to forget that he has had no opportunities yet, as his life has been that of a student till now. The silly idea prevails among our people that a man's merits are to be measured by the amount of his professional practice. The true meaning and spirit of scientific research are so unfamiliar to us, that we must needs reduce all scientific knowledge to rupees, annas and pies, earned from patients. From such premises, only one conclusion can follow, namely, that a doctor without a large practice is necessarily and *ipso facto* incompetent. It may be of some use to remark that often times medical men, who have a large practice, are, for all purposes of science, a non-entity. We have good authority for saying that in chemistry which plays a very important part in investigations, connected with bacteriology or pharmacology, Dr. Nasarvánji has pursued his studies, at least as far as, if not further than, any of his contemporaries on this side of India. Casting aside, therefore, the ignoble argument about large or small private practice, it must be admitted that the Government has made no bad choice in this matter, and we have hopes that Dr. Nasarvánji will, when the time comes, justify the confidence reposed in his industry and abilities.

PART III.—*Railways.*

Several breaks on the B.-G.-J.-P. Railway alleged to have been left unrepaired for want of sufficient funds.

68. The *Káthiáwár News* (104) of the 6th June, in its English columns, writes:—We understand that the Superdi-breaks near Dhoráji on the B.-G.-J.-P. Line have nearly been repaired, Gondal having found money in time; but the breaks at the Oojat River, near Shápur Station on the Junágad section, have not been repaired, probably because no money was found in time. The diversion on the river at the large breaks is likely to be washed away by high floods. If it be true that the work could not be repaired for want of money, then all that could be said against it is that such things should not be tolerated in the interests of the public. We should like to hear more on the subject from those concerned.

Construction of the Rájkote-Jámnagar extension line said to have been postponed for want of funds.

69. The same newspaper writes:—When will the construction of the Rájkote-Jámnagar extension line commence? We hear that the out-door survey work is completed, but no money is to be found. The arrangement with Gondal fell through because we believe Gondal wanted the possession, in guarantee of the money to be lent,

of three mahâls, to be managed by it, to which Jámnagar would not consent, and offered the revenue of the Railway plus the revenue of the three mahâls, and the State's own guarantee, and that in the event of a dispute the suit to be filed as a political suit. Something like this was the arrangement. But even if a satisfactory arrangement between the two States had been arrived at, it would have collapsed, Government having ruled that one Chief cannot lend money to another Chief without its permission. We understand that if the Jámnagar State authorities were to set about the business in a right way, some of the merchants of Jámnagar would be ready to lend the money. If the Agency would not spur the State to find the money, it would not be forthcoming, probably for a century more!

PART IV.—*Municipalities.*

Disapproval of the proposed extension of the Bombay Municipal Act to Karáchi.

70. The *Phœnix* (5), in its issue of the 6th June, writes:—The present Act which governs Karáchi is more liberal than the Bombay Act. We in every respect occupy a better position than the Bombay Municipality. What is there in it which should recommend itself to the citizens and our representatives in the Municipality? If the Government considers Karáchi as an advanced town, it can grant to it a larger amount of elective representation with an elective President without resort to legislation. If Karáchi is not considered advanced enough to deserve a larger measure of self-government, how is it considered fit for the Bombay Act being extended to it? Under the Bombay Act with the same proportion of elected to nominated Commissioners as is now existing, we shall be decidedly worse off than any of the most backward Municipalities in the entire Presidency. With half the number of the Municipal Commissioners appointed by the local Government, with one-third of the members of the Managing Committee also appointed by itself, and with the chief executive officer also its own servant and nominee, we may bid good-bye to local self-government in Karáchi.

Disapproval of the water-supply scheme sanctioned by Government for the Municipality of Dhárwár.

71. The *Rájahansa* (161) of the 30th May, in its English columns, writes:—In spite of the most reasonable and well-grounded opposition to the water-supply scheme on the part of the citizens of Dhárwár, and the disinterested and impartial opinion of the entire press of the locality, Government have, at last, sanctioned the scheme, subject, however, to a condition precedent to its being carried into execution. This condition, apparently well meant as it seems to be, has, in fact, no meaning at all. The condition, as we are told, is that if the three bodies, viz., the Municipality, the Local Board, and the Railway Company, unanimously agree to pay their respective shares of contribution, as previously proposed, the scheme should be carried out. But what of the popular cry? Cry! Yes it is simply a cry and nothing more. A cry in the air as we may properly call it! The whole city—of course a few persons excepted—has been trying to satisfy Government that there is no present necessity of the water-supply, and has, in our opinion, done all that lay in its power to oppose the scheme, which is not only not beneficial to it, but is highly injurious to its well being in future. And yet its efforts have been all in vain! Under such circumstances, it is very unwise on the part of Government to have passed such a romantic decision. The Local Board money is intended to be spent on some other useful works. The Municipality has no right to ask that body for money. However, if it does ask for it, it is the duty of the Board to see that such an encroachment upon its funds is not made. The Local Board has to meet many urgent wants of its own. With all this, we do not think, that the Board will ever be prepared to contribute to the Municipal scheme which, in fact, is disapproved by the whole population. We hope, the members of the Board will seriously consider the impropriety of contributing towards a work which is strongly condemned by popular opinion. As to the Railway Company, we have at present nothing to say. If the water-supply scheme proves to be ever of any use at all, it will be useful to the Company alone, and, as such, it is simply absurd to suppose that it will ever hesitate to contribute towards the work. It now remains for the people again to see that their complaint, well-

grounded as it is, is once more considered by Government before the scheme is actually carried out.

A complaint against the Surat Municipality and a request to Mr. Lely, the President, in the matter.

72. The *Gujarát Darpan* (100), in its issue of the 3rd June, under the heading "Halálkhore cess on employers of private bhangis," observes:—It seems that the Surat Municipality, which is particular at recovering taxes from poor people by even attaching and selling by auction their petty belongings, did not recover at all the halálkore cess from about thirty well-to-do gentlemen including some local Government officers till 1892. When this negligence came to the notice of the Secretary at the beginning of 1893 he got special memoranda printed and sent them instead of serving on them the usual notices. None of them, however, seems to have replied to the memorandum till June following, while the Municipal authorities did not take prompt measures to recover the tax, and the claim has consequently become time-barred. Mr. Lely, the President of the Municipality, is requested to take due notice of this negligence.

A complaint against Ráo Bahádur Chunilál Venilál, late Chairman of the Managing Committee of the Broach Municipality, and a request to Government in the matter.

73. The *Broach Mitră* (112), in its issue of the 6th June, observes:—The people of Broach were much vexed by the high-handed conduct of Ráo Bahádur Chunilál Venilál, late Chairman of the Managing Committee of the local Municipality, and a memorial signed by about 800 merchants was submitted to Mr. Cappel, late President of the Municipality, last January. Having failed to elicit a reply, the memorialists sent several reminders and submitted a fresh memorial on the 11th of May, to the Corporation, but with no better result. These memorials have not been yet brought on the Municipal records, and this has given rise to various surmises as to their disposal. The Commissioner, N. D., and Government are requested to obtain an explanation from the President as to why the memorials have not yet been placed before the Corporation and to desire him to do so without further delay.

House-tax at Yeola in the Násik District to meet the expenses of the additional police posted there.

74. The *Raghav Bhushan* (70), in its issue of the 4th June, observes:—A general Meeting of the Yeola Municipal Corporation was held yesterday and the question of meeting the cost of the additional police was discussed. It was decided at this Meeting that since Government insists upon the house-tax being raised, a tax of Rs. $4\frac{3}{4}$ be levied on each house as it will make the Hindus and Muhammadans pay in proportion to the house-tax already paid by them. The President, however, wants to raise the house-tax two and a half times its present assessment. The Commissioners are threatened with being suspended from office if they go against the wishes of the authorities, but they ought not to submit to such threats.

PART V.—*Native States.*

Remarks in connection with the administration of the Baroda State.

75. The *Mahárăshtra Mitră* (55), in its issue of the 31st May, says:—Considering the object with which the English Government have posted a resident and a regiment at the capital of each of the important Native States, it is meet that the State officers should act in a manner so as to preserve the dignity of their master. Various rumours are current about the unsatisfactory condition of several departments of the Baroda State. During the administration of the late Malhárráo Gáekwád there was a person named Bháu Punekar who resided in the city of Baroda and encouraged the people to carry to the Residency their complaints against the oppression practised by the Mahárája, and used to earn money thereby. A similar report is now to be heard. It is said that a petitition has been forwarded to the Resident on behalf of the Vahivatdár of Sitpur. It is surprising that Diván Bahádur Manibhái, who is aware of the result of the petitions against the State officers forwarded to the Residency while he was Native Assistant to the Agent to the Governor-General, should have failed to enquire into and remove the grievances of the Boharis of Sitpur and compelled them to approach the Agent. We suggest the Diván Bahádur and Mr. Ángre to at once institute enquiries into the alleged complaints

against the Police and the Revenue Department, and to take due steps in the matter.

The desire of Government to take away the management of sea customs from some Chiefs of Káthiáwár, disapproved.

76. The *Praja Mitră* (142), in its issue of the 2nd June, dispproves of the desire of Government to assume the management of sea customs at several ports in Native States in Káthiáwár, Cutch, &c., on the score of preventing evasion of customs duties in British territories, says that it is not good for Government to take undue advantage of their alliance with the Native Chiefs, that those Chiefs who possess ports are considered more powerful than those who have none, and that this policy of Government is likely to cause discontent among the Chiefs and make them exclaim save us from our friends, and advises Government to adopt other measures to prevent evasion of customs duties.

The indebted condition of some Chiefs of Káthiáwár and a complaint against the Political Agency in the matter.

77. In alluding to the refusal of the Gondal Darbár to lend funds for a Railway line to the Jámnagar State, the *Rájyabhaktă* (144), in its issue of the 5th June, observes :—The unsatisfactory condition of the treasury of the Jámnagar State during the last few years shows want of proper supervision on it on the part of the Káthiáwár Political Agency. It is also rumoured that the Pálitána State, whose treasury was left in a highly satisfactory condition by the late Thákore Sursingji at the time of his death, has also run into debt. Many other States of Káthiáwár are also in debt. We think that the Agency is quite aware of the true condition of these Chiefs, but allows them to incur further debts and then thinks of attaching their States. Moreover, when the Chiefs are compelled to subscribe to public funds or build public institutions or carry out costly reforms their pecuniary condition is forgotten for the time being. The Chiefs are burdened with the cost of the Agency which has gradually increased, and if the Rájasthánic Court and some of the posts of Assistant and Deputy Assistant Political Agents are abolished, and a reduction is made in other ways or if the indebted States are exempted from paying their quota of the cost of the Agency, much good would accrue. The Agency should also advise the involved Chiefs to curtail their own expenditure.

Remarks on the decision in the Prabhás Pátan riot cases.

78. The *Gujaráti* (101) of the 3rd June, in its English columns, writes :—The trial of the Prabhás Pátan rioters has concluded to the relief of the prisoners and the outside public. It is one of the lengthiest trials on record in India, and entailed heavy and arduous work on the Judges of the Special Court that was appointed to investigate the serious offences with which seventy-nine persons were charged. Perhaps if the Bombay Government had been less meddlesome, the trial would have ended earlier. In riot cases it is very difficult to secure convictions on sufficient legal evidence. What took place in Bombay at the Sessions is well-known. Out of 79 prisoners only 18 men were convicted and sentenced by the Special Court from five years to two years' imprisonment. Some of the principal offenders who were alleged to have committed barbarous murders have escaped for want of sufficient evidence. But we are sure the Judges must have done their best to administer justice in an impartial manner. The presence of Mr. P. M. Mehta on the Bench, we remarked five months ago, was an ample guarantee that the interests of justice will not be allowed to suffer. He was ably seconded in his work by Mr. R. S. Tipnis who is already a distinguished member of the judicial service and Mr. Sayad Nuruddin Khan. It is a subject of common observation in Junágad that the appointment of Mr. P. M. Mehta as Judicial Councillor has distinctly influenced the tone of judicial administration in the State, and the recent lengthy trial must have supplied a valuable and great object-lesson to the local Courts as well as the people in the principles and methods of systematic administration of law. We have no desire to recall the horrors of the riots at Prabhás Pátan, but we trust that in future steps will be taken by the executive to avert such a disgraceful and horrible catastrophe as disfigured the annals of Junágad last year. [The *Kaiser-e-Hind* (103), the *Rást Goftár* (145), the *Satyă Mitră* (147), the *Gujarát Mitră* (102), the *Gujarát Darpan* (100), the *Rájyabhaktă* (144) and the *Svadesh Bandhu* (154) of the week approve of the decision.]

79. The *Mahrátta* (4), in its issue of the 3rd June, writes :—It is reported that the judgment in the Prabhás Pátan riot cases delivered on Tuesday last has given satisfaction to both the communities; and judging from the punishment meted out, one can easily see that the learned judges have erred, if at all, on the side of leniency, which, in our opinion, is the true policy to be followed in such cases. Riots are results of excited feelings and in the case of the mob, who are sometimes simply led away owing to their ignorance, leniency produces better effect than harshness.

80. The *Indu Prakásh* (15) of the 4th June, in its English columns, writes :—The constitution of the special tribunal in itself was a sufficient guarantee to both the communities that there would be no miscarriage of justice; and we are glad to find that neither community has found reason to be dissatisfied with the judgment.

81. The *Kásid-e-Mumbái* (136), in its issue of the 4th June, observes :—We are informed that the Hindu and Muhammadan communities of Junágad are satisfied with the decision of the Patán riot cases, and we endorse their opinion. The names of the Special Judges were a sufficient guarantee that impartial justice would be dispensed, yet they could have met the ends of justice by passing less severe sentences on the offenders. The sentences passed on Válan Mián Kásam Mián and Azum Mián Fakrudin *alias* Aba Mián are really severe; the Judges should have taken in their consideration the social position of these prisoners, and passed on them a sentence of nominal inprisonment and fine. It is gratifying that a large number of the accused have been acquitted, but how is it that all the accused were Muhammadans? The riot could not have taken place without the Hindus taking part in it. The Muhammadans may have only defended their lives and property, and if in doing so the opposite party suffered in any way why should they alone be considered guilty? Their defence was similar to that of the Hindus who were arrested and tried for taking a part in the Bombay riots, and when the latter were lightly punished the former have been severely sentenced. As soon as the result of the Pátan riot cases was known in Bombay precautionary measures were taken by the local Police particutarly on last Friday, in order that the Muhammadans may not cause a disturbance; but Government ought to know that the Muhammadans, who have lately received bitter experience, are not so insane as to cause frequent disturbances, and the precautionary measures were uncalled for.

82. Mr. M. A. Munshi, the proprietor and editor of the *Muslim Herald* (174), has addressed a letter to the *Bombay Samáchár* (111) of the 4th June, in which it is stated that the judgment passed in the Prabhás Pátan riot cases by the Special Sessions Court has been received with satisfaction both by the Hindus and the Muhammadans.

83. A correspondent of the *Hitechchhu* (129) of Ahmedabad, in its issue of the 7th June, observes :—The decision in the Pátan riot cases has dissatisfied the Hindus and the question arises whether the Police has failed to collect sufficient evidence or the Public Prosecutor in placing it before the Court. If the Bombay Government were to enquire into the matter the anxiety felt by the Hindus would be lessened! Do the Hindus of Prabhás Pátan now consider themselves safe? It would not be surprising if people anxiously waited for a reply to this question. [The *Sneha Sindhu* (150), in its issue of the 8th June, is also dissatisfied with the decision.]

84. The *Subodh Patrika* (21), in its issue of the 3rd June, observes that the evidence before the Court may not have been strong enough to meet out capital punishment to the accused in the murder cases, but it does not think that it would have been unjust to sentence them to transportation for life, and that, considering the nature of the offences, it cannot help remarking that the sentences passed on the accused are very light.

Suggestions to Government with regard to the administration of the Sávantvádi State.

85. The *Indu Prakásh* (15) of the 4th June, in its English columns, writes :—The State of Sávantvádi in the Southern Division, though small in area and revenue, forms not quite an insignificant part of the political charge of the Bombay Government, and must be adding considerably to the cares and anxieties of the Political

Department. It has its own factions and parties, intrigues and schemes. The administration of the State was so long practically in the hands of a particular local community which forms the majority of the well-to-do class. The State was almost regarded as a preserve for the young men of that community which has been engaged in the clerical profession for a long period. So long as the other sections of the population were steeped in ignorance and engaged in other walks of life, the monopoly was not so annoying to the people. But education having been brought by the British Government within easy reach of all sections, they seem to have begun to feel the inequity and injustice of the monopoly. Happily for the people, the Bombay Government seems to have awakened to the necessity of breaking the monopoly enjoyed so long by the particular section and of introducing a foreign element into the administrative machinery. It is a matter of gratification to us that the Government have realised the necessities of the situation, though not a moment too soon, and we are in perfect sympathy with the Government in their attempt to improve the tone of the administration by importing a foreign element. The policy which the Government seem to have laid down lately is a sound one, and we have no doubt it will succeed in purifying the administration and result in much good to the people of the State. We would, however, suggest to Government the necessity of seeing that one principle is not allowed to override all other accepted principles of sound administration. Just as it is necessary in the interests of good government that the higher offices in the State should be filled by outsiders, it is equally necessary that the men appointed should not have the only qualification of being outsiders, they must be men fitted for the places by their education, training and experience. We are induced to make this suggestion by the recent acting appointment to the Judicial Assistant's place. The person appointed is pronounced to be quite incompetent and ignorant of the very principles and practice of law by those who are best fitted to form an opinion about his fitness for the post. Government ought to have selected an experienced and energetic Subordinate Judge in their service for the place, and the people of Sávantvádi, we assure Government, would have been grateful to them for their choice. The mischief, however, is not yet past remedy, and we hope that when the question of making the permanent appointment to that place comes before Government, they will not fail to select a proper officer for the place. We have also heard of a proposal made by the Political Superintendent of the State for the creation of a new post of an Executive Engineer for the State on something like Rs. 350 per month. We cannot vouch for the accuracy of our information on this point, but if such a proposal be before the Government, we beg to suggest that they should first satisfy themselves by independent and thorough inquiry of the necessity of the proposed place, before they sanction the proposal involving as it does a heavy expenditure on the slender resources of the State. It is also desirable in the interests of economy that Government should inquire whether it is necessary to saddle the State with the maintenance of a Civil Surgeon on Rs. 550 or so, and whether the wants of the State will not be met by the appointment of an energetic and experienced Assistant Surgeon. The last suggestion that we have to make to Government in this connection is with regard to the post of the State Kárbhári. We are informed that the present incumbent of the place completes his 55th year in a month or two, when he will be entitled to retire. Naturally enough he does not wish to retire, and we hear that he has induced the Political Superintendent to recommend to Government that he should be given one or two years' extension. The State Kárbhári's office is the most important of all in the State, as it is that officer who is intimately and directly concerned with the administration. If Government are really impressed with the necessity of breaking the long continued monopoly and introducing a foreign element, this is the real opportunity for doing it, and it is sincerely to be hoped that Government will not let this opportunity pass unutilized. Besides, the general impression among the subjects of the State seems to be that the present incumbent of the place is too much engrossed in plots and schemes to ruin his opponents, to give any attention to his proper work, the details of administration. Rumour says, though we cannot vouch for the truth of the statement, that the *virtual* State Kárbhári is the *Jabábnishi Kárkún* who does all the work according to his own sweet will and has thus gained an amount of importance in the State. We are told that he has been doing the work for the last 15 years, in fact, ever since the State Kárbhári's office was created. We would therefore humbly suggest to Government the desirability of asking the officer in question to retire on pension and of seizing this opportunity to appoint an experienced, energetic and competent outsider of tried probity of character to the chief and the most coveted post in the State. It is advisable to select a suitable man unconnected in any way with the Southern Division. We hope the few suggestions that we have made in the interests of the voiceless subjects of the State will meet with careful consideration at the hands of Government, and that they will entitle themselves to the gratitude of the subjects of the State by giving them a just and benevolent administration.

Alleged encroachment on the rights and privileges of the Chief of Miraj and the Council of Administration at Kolhápur.

86. The *Maháráshtră Mitră* (55), in its issue of the 31st May, disapproves of the order said to have been issued by the Bombay Government directing that applications for revision of the decisions passed by the Chief of Miraj be treated as appeals, subjecting the decisions to confirmation or reversion by the Assistant Political Agent, and allowing the Chief one month's time for appeal to the Government against the decision of the Assistant Political Agent, if he be dissatisfied with it, says that the Bombay Government have also interfered with, and reversed a decision of the Council of Administration at Kolhápur, and observes that Government have in this matter acted contrary to the treaties entered into with these States, and that it is unbecoming on the part of Government to thus remind the Chiefs of their own suzerainty.

PART VI.—*Intelligence extracted from the Press.*

Prophecy made by a Moulvi of Calcutta.

87. The *Kásid-e-Mumbái* (136), in its issue of the 8th June, reproduces a paragraph from a Madras paper to the following effect:—Moulvi Kherudin, a very old and learned gentleman, residing in Nákhuda Street at Calcutta, who preaches at the Juma Masjid there every Friday, has got a large following of disciples, and has accurately predicted on several occasions before this, has recently predicted that within the next two years there will be confusion and disorder throughout the world, that the rulers of different countries will fight among themselves, that these wars will last for about nine years when Imám Mehdi Ákhar Zamán and Hazrat Masiha will make their appearance on earth.

Precautionary measures taken near the Juma Masjid at Bombay on Friday last.

88. The *Jám-e-Jamshed* (131), in its issue of the 9th June, states:—Yesterday being the Juma day a detachment of the Lançers, the policemen of the A Division and the entire Water Police were posted at midday prayer time in the vicinity of the Juma Masjid in Bombay. Some of the dealers near the Market had causelessly closed their shops. There were no signs at all of a disturbance of the peace being attempted. The Muhammadans met in the Masjid at 12 o'clock and quietly dispersed after saying their prayers. No objection whatever was taken to the ringing of the bell in the neighbouring temple of Máruti at the prayer time, and the Hindus and Muhammadans appeared to mix with each other with due regard. At different places in the mofussil precautionary measures are being taken against the Bakri Id Holidays.

Mr. Bell, the City Magistrate at Patna, alleged to be a sincere follower of Hinduism.

89. The *Poona Vaibhav* (65), in its issue of the 3rd June, says:—Mr. Bell, the City Magistrate of Patna, is a sincere follower of Hinduism! He does not take his meals without first bathing in the sacred Ganges, sipping the water with which the idol of the goddess Kálika is bathed, and receiving food, &c., presented to the idol and distributed among the worshippers! Mr. Bell has recently hung up a large bell in Kálika's temple! It is one of God's marvels that respect is being created in the minds of the followers of other religions for the eternal religion that is considered by the pale-looking and short-lived Hindu reformers as silly.

An influential Government officer, not named, accused of trying to lessen the importance of Bráhmins, and to advance that of non-Bráhmins.

90. The *Hindu Punch* (41) of the 7th June states:—An influential officer is striving strenuously to lessen the importance of the Bráhmins, and we pity him for his efforts not succeeding. It is said that he is intently contemplating how to lessen the reverence paid to these religious beggars, and to advance the respect shown for other Hindus than Bráhmins and Muhammadans.

Substance of the lecture delivered at Poona by Mr. P. L. Nágpurkar, Pleader of Sholápur.

91. The *Dnyán Prakásh* (13), in its issue of the 7th June, gives substance of the lecture delivered at the Hira Bág at Poona on last Thursday by Mr. Prabhákar Lakshaman Nágpurkar, Pleader at Sholápur, in which he compared the condition of the people of India with that of other civilized nations. After enumerating some of the reasons for which the rulers are said to be unwilling to concede more political privileges to the people of India, the lecturer observed:—On enquiry in America I learnt that if the Americans had been in our present position they would have been more miserable than we are. The Americans admire us for being vegetarians and so intelligent, and have a very high opinion of us. They are not surprised at the want of confidence in us displayed by Englishmen, for Englishmen had the same opinion of Americans—their fellow-countrymen—as they have of us. The English are like bull-dogs. They will tenaciously hold what they have in their grasp and will not allow it to be snatched from them without a struggle, as will be seen from the history of America. The Americans consider the Indians' case to be similar to theirs. Our castes are based on religion. The American Missionaries advise us to abolish the caste system, but it also exists in America though on a different basis. Instances of a bailiff or a kulkarni receiving illegal gratification of an anna or so are cited as instances of our dishonesty as a race, but in America it is very common to give tips to the customs employés to avoid payment of customs duties. If the Americans are fit to enjoy political independence, why should we be considered unfit to have it? There is really no difference between the merits of the two. We cannot be said to be unfit to carry on local self-government. Zulus and other barbarous tribes enjoy a share in the administration of the African colonies; we are civilized and have many good qualities like Englishmen, and I do not see why we should not have a share in the administration of our country. Those Englishmen who, while in India, are unwilling to concede to us the rights enjoyed by them, readily admit, on returning to England, that there is no objection to concede to us all the rights enjoyed by them. Our condition will not improve unless we get more political rights. Our National Congress must be changed into an Industrial Congress. Government servants and Native Chiefs cannot attend the former, but the latter can be attended by all and will be very useful in advancing the material prosperity of the country. There are several Indian productions that will find a ready market in America, and hence companies should be formed and agencies established for extending trade with that country. It is owing to the caste system that India has been able to preserve, though in a lingering state, most of its arts and industries. We should give up prejudice against touching low castes. Educated men should try to improve the industries of the country by taking a practical interest in them. After the conclusion of the lecture, Mr. Sáne and Professor Tilak addressed the meeting and said that Indians should visit America and see her institutions, that we must acquire a spirit for enterprize possessed by our rulers, that the caste system is not a cause of our degeneration, that Europeans have some faults like ourselves, that mere talk is useles, and what is wanted is active effort, that we have no leaders, and that we must have Englishmen for our leaders to bring the oppression practised on us to the notice of Parliament and to obtain redress of our grievances.

Lectures given by Mr. B. G. Tilak and the Honourable Mr. Justice Ránade at Poona, at the summer gathering.

92. The same newspaper, in its local columns, mentions the names of the gentlemen by whom, and the subjects on which some of the lectures were delivered at this year's summer gathering at Poona. In this list Professor Tilak is said to have delivered a lecture on Native States full of useful information, and the Honourable Mr. Justice Ránade is reported to have read the first two chapters

of a History of the Maráthás which he is now writing—the first chapter dealing with the importance of Marátha history and the second describing how the ground was prepared for the early foundations of the Marátha power.

Celebration of the birth-day of Shiváji Maháráj at Shevgaon in the Ahmednagar District.

93. The *Poona Vaibhav* (65), in its issue of the 3rd June, writes:—On 2nd Vaishákh Shuddha (7th May 1894) the birth-day of Shiváji Mahárái was celebrated with great pomp at Shevgaon in the Ahmednagar District. The celebration was held in a pavilion at the house of Mr. Náráyen Malhár, the well-known Vakil of this place. In the evening after the persons invited had gathered, the Bráhmins were worshipped and made to repeat the Vedas: money was then distributed among them by Mr. Bháu Sáheb Deshpánde. At 9 o'clock in the evening a meeting was held at which glowing and impressive speeches suited to the occasion were made and some verses were repeated. After the president of the meeting had made a nice speech, coats and caps were distributed among poor children. A Kirtan was then performed at which the exploits of some god or hero were related with music and chanting. Next day there was another Kirtan, and on the third day a drama was performed. It is a great merit to the people of the out-of-the-way town of Shevgaon to have celebrated with great ardour the birth-day of Shiváji Mahárái, and it is to be hoped that other people will follow this good example and preserve among them the memory of the hero who relieved them from misery.

Rumours about an Honorary Magistrate not named.

94. The *Hindu Punch* (41), in its issue of the 7th June, says:—It is rumoured that a false charge will be preferred against the "Goat with the big moustaches alias justice wolf." (This nickname was given by the paper to an anonymous Honorary Magistrate against whom it had recently preferred several complaints, *vide* paragraphs 41 and 50 of the reports for the weeks ending 7th and 21st April 1894 respectively.) It is said that a report has reached the authorities that the "goat" wished to be bribed in a case of incendiarism, &c. This is good news. Sin must come to light sooner or later.

A drama in Sindi put on the stage for the first time at Hyderabad (Sind) by the students of the Sind Arts College.

95. The *Phœnix* (5), in its issue of the 6th June, writes:—On Friday, the 1st June, at Hyderabad, at the only theatre house in that city, an audience crowded in every part and corner witnessed a most interesting event—the birth of the Sindi stage. Hitherto the Sindi Theatre, entertaining as it sometimes has been, has always exploited foreign drama, English or Urdu or Gujaráti, the actors, managers and even the audience being largely foreign. For the first time, at least in the memory of the present generation, a play in the vernacular of the multitude was put upon the stage, and the *eclat* with which it went off seems to demonstrate that it has supplied a felt want. The credit for this bold venture belongs to the students of the Sind Arts College, who utilised a portion of their vacation in preparing for these theatricals, from the proceeds of which they hope to present a good round sum to the college authorities as their contribution to the fund now being raised for the students' quarters.

Proposed sale of his stable ground at Sátára by the Chief of Akalkot and remarks in the matter.

96. The *Maháráshtră Mitră* (55), in its issue of the 31st May, disapproves of the conduct of the Chief of Akalkot in offering for sale by auction the piece of ground at Sátára on which stood the buildings in which the body of horse commanded by him under the Marátha rule was stabled, says that the Chief is ill-advised in the matter, and suggests that he should build a bungalow on the ground and preserve the memory of his family at Sátára which was once the seat of the Marátha empire, and says:—One revolution follows another. In case the Chief of Akalkot is one day ordered to form an encampment on the ground of the stables and to keep a watch over Sátára he will have to ask another man the loan of his land for the purpose; and hence it is better not to part with his own ground and to improve it. He ought thus to secure the convenience of visiting Sátára without obtaining permission to do so as some other Chiefs have to do. The paper

also suggests the Nimbálkar Chief to erect a building on the ground formerly used by his family for stabling its cavalry, and commends the action of the Chief of Bhor in this matter.

Death of Thákore Suratsingji of Muli.

97. The *Káthiáwár News* (104) of the 6th June, in its English columns, writes:—The Muli Darbár, Thákore Suratsingji, died on Saturday last at the age of 60 years, after a long and lingering illness of some days, leaving two sons, both minors, the elder of whom, who is 14 years of age, studies in the Ráj Kumar College. The late Darbár had succeeded his brother in June 1870. On hearing of the death of the Darbár, the Deputy Assistant at Wadhwán went to Muli with a view to take charge of the treasury, &c., followed by Captain J. S. Ashby, the Pránt officer, who went there the next morning. During the minority of the heir to the Gádi the State will be managed by the Agency. The late Darbár was very popular among his subjects, who greatly deplore his loss. All the offices and shops were closed as a mark of respect to the deceased. He was a fourth class Chief, and not third class as is given out.

A'TMA'RA'M V. PA'TKER,
Acting Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 12th June 1894.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[illegible]
also [illegible] the Nambikar Chief to erect a building on the ground formerly used by his family for stabling its cavalry [illegible] of the Chief of Bhor in this matter.

31. The Nambikar [illegible]

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R FOR THE WEEK ENDING 9TH JUNE 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Disapproval of the decision of the Secretary of State for India with regard to Simultaneous Civil Service Examinations.

1. The *Vaidarbha* (2) of the 2nd June, in its English columns, writes:— If Reuter's summary is correct the decision of the Secretary of State with regard to Simultaneous Civil Service Examinations will disappoint the people. It will be one more illustration of the fact which is becoming clearer and clearer every day, that even from a Liberal Secretary of State India cannot get much in fulfilment of her legitimate aspirations. Whether this is due to the demoralising influence of power and office, or whether the *vis inertia*, with which the old gentlemen of the India Council and permanent officials of the India Office oppose all liberalising tendencies, proves too much for the ordinary politician, the fact stands patent to all, and is as damaging to the reputation for consistency and justice of members of a Radical administration as to those of a Tory administration. Ever since the direct government of India was assumed by the Crown the hopes of the people have been raised by large promises and their attention sought to be dazzled and arrested by public declrations of the highest, purest and noblest sentiments. Years and years have rolled by and very little has been done towards translating those declarations and promises into actual facts. On the contrary, it is seen that if at one time some effort is made towards redeeming the pledges given so oft and so fully, the succeeding years only see a vigorous operation carried on to counteract and thwart that act of justice. It has become evident that those who have interest in the Civil Service will not help Indians in obtaining grant of their just demands. Therefore it is that the scene of action is shifted from India to England. Even in England itself, as Mr. Fowler's recent despatch would seem to show, our only hope lies in the action of Parliament, which sits at Westminster. It must be remembered that in England itself reform is not obtained immediately it is asked for. One has to knock repeatedly before the door opens. We must move the British people and their representatives in Parliament and for this we must not be depressed but must go on with our efforts. [The *Varhád* (*Berár*) *Samáchár* (3) of the week also considers the decision of the Secretary of State to be most disappointing.]

Ráo Bahádur Jathár, late Director of Public Instruction, Berár, congratulated upon the title conferred on him and recommended to Government for special pension.

2. The same newspaper writes :—It is with great pleasure and delight that we announce that our most worthy and popular Director of Public Instruction Ráo Bahádur Shrirám B. Jathár, B.A., has been made a C.I.E. His services as Deputy Educational Inspector, as High School Head master, as Educational Inspector, and as Director of Public Instruction were very meritorious, and we earnestly hope Government will grant him special pension (*i.e.* more than Rs. 5,000 per year, the maximum pension ordinarily allowed to Native officers), and do justice to the worthy gentleman concerned and to the whole Native public.

3. The *Varhád (Berár) Samáchár* (3) of the 4th June, in its English columns, writes :—We congratulate ourselves on the darling of this province Ráo Bahádur Shrirám Bhikáji Jathár having been made a Companion of the Indian Empire. It but seldom happens that the honorary distinctions are conferred upon the choice personages of the community. In Ráo Bahádur's elevation to the distinguished rank of eminent persons in the Empire we feel ourselves highly honoured, and we are much obliged to our contemporary the *Vaidarbha* for having made a very nice proposal to Government. Our local contemporary never hit upon a sounder and more welcome suggestion than the one in question. The local Government has set the seal of its high approbation in all its annual reports and has declared in so many words that no department of administration was more efficiently managed than the one under the control of Ráo Bahádur Jathár. Such a signal service is rarely noted on record and it needs no further recommendation that such "extraordinary meritorious service" should be rewarded with the special privilege and higher rate of pension.

Honours conferred on Messrs. Mir Khán and Máruti Patel, considered undeserved.

4. The *Vaidarbha* (2) of the 2nd June, in its English columns, writes :—Mr. Sádat Mir Khán, Tahsildár of Pusad, has been made a "Khán Bahádur" and Mr. Máruti Kadátáji Patel, Special Magistrate of Shegaon, a "Ráo Sáheb". We frankly admit we fail to see what excellent services these two persons rendered to the State or to the public to deserve such a recognition.

Alleged attempts made to widen the gulf existing between the Natives and the ruling race.

5. The *Varhád (Berár) Samáchár* (3) of the 4th June, in its English columns, writes :—We once thought that time was fast approaching to assimilate the Hindu and Muhammadan races with the ruling race. Religious and racial distinctions were to be mere sham differences and to continue in tact as the desirable effects of liberal toleration and mutual self-respect. But the influences of assimilation are gone, and now attempts are made to widen the gulf between the two people. The *Pioneer* of Allahabad has struck a discordant note that appals us the most. The whole thing savours of antipathy to the Hindus.

Proposed public *pán supári* meeting in honour of Mr. Aitken, Head Master, Akola High School.

6. The same newspaper, in its local columns, says that a public meeting was held yesterday in which it was resolved to give a public *pán supári* entertainment in honour of Mr. Aitken, Head Master, High School, Akola, who shortly retires on pension, and observes that this is enough to show how popular has Mr. Aitken been.

Appointment of Mr. L. K. Chiplunkar as Head Master, Akola High School, approved.

7. The *Vaidarbha* (2) of the 2nd June, in its English columns, writes :—Mr. G. C. Aitken, Head Master of the Akola High School, retires from public service next week on medical certificate, and we hear Mr. Lakshman Krishna Chiplunkar, B.A., First Assistant Master in the Amráoti High School, will succeed him. The appointment of Mr. Chiplunkar will meet with entire public approval, and we say the authorities will have done justice to the school in making the appointment.

Manufacture of carpets, towels, &c., at the Akola Jail for sale, disapproved.

8. The same newspaper writes:—The Superintendent of the Akola Jail asks us to advertise that good carpets, towels, *Shikári* and *Do-Suti* cloth, tape, &c., are manufactured at the Jail, and those of the public who want to purchase these articles should apply to the Jailor. We really do not understand how the Akola Jail can manufacture such things for sale! It is entirely against the avowed principles and intentions of Government. The Jail is to manufacture only such articles and in such quantities as are required for use in the Jail or in any departments of Government. The Jail is not in any way to interfere or compete with the local trade, and if the Akola Jail does it, the matter shall have to be brought to the notice of Government.

Mr. M. A. Baig, Oriental Translator to the Bombay Government, and the Mahábaleshvar incident.

9. The same newspaper says:—Some of our people have made a mountain of a mole hill in connection with the visit of Mr. M. A. Baig to a Hindu temple at Mahábaleshvar! Mr. Baig has tendered apology, and paid Rs. 50 for the purification of the temple, and this is quite sufficient. Really this sort of foolish conduct of some among us is making the relations between Hindus and Muhammadans more strained.

A'TMA'RA'M V. PA'TKER,
Acting Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 12th June 1894.

[CONFIDENTIAL.] **No. 24 of 1894.**

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 16th June 1894.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	English.			
1	The Bombay East Indian	Bombay	Weekly	735
2	" Indian Spectator	Do.	Do.	650
3	" Káthiáwár Times	Rájkot	Daily	300
4	" Mahrátta	Poona	Weekly	375
5	" Phœnix	Karáchi	Bi-weekly	400
6	" Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	" Sind Times	Karáchi	Bi-weekly	250
	Anglo-Maráthi.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	" Din Bandhu	Bombay	Do.	1,550
10	" Dnyán Chakshu	Poona	Do.	1,000
11	" Dnyánodayă	Bombay	Do.	375
12	" Dnyán Prakásh	Poona	Bi-Weekly	425
13	" Hitopadeshak	Bombay	Weekly	1,000
14	" Indu Prakásh	Do.	Do.	900
15	" Mantri	Poona	Do.	...
16	" Native Opinion	Bombay	Bi-Weekly	600
17	" Prabhákar	Do.	Daily	350
18	" Rámdás	Bijápur	Weekly	600
19	" Shetkaryáncha Kaivári	Bombay	Do.	500
20	" Subodh Patrika	Do.	Do.	950
21	" Sudhárak	Poona	Do.	3,000
22	" Vártáhar	Bombay	Do.	1,500
	Maráthi.			
23	The Arunodayă	Thána	Weekly	625
24	" A'ryávart	Dhulia	Do.	225
25	" Bakul	Ratnágiri	Do.	440
26	" Belgaum Samáchár	Belgaum	Do.	215
27	" Chandánshu	Tásgaon	Do.	102
28	" Chandrakánt	Chikodi	Do.	200
29	" Chandrodaya	Chiplun	Do.	125
30	" Chikitsak	Belgaum	Do.	400
31	" Chitragupta	Karád	Do.	200
32	" Daivadnya Mitră	Bombay	Monthly	...
33	" Daivadnya Samáchár	Do.	Do.	500
34	" Dakshin Vritt	Kolhápur	Weekly	156
35	" Dhárwár Vritt	Dhárwár	Do.	820
36	" Dnyán Dip	Bombay	Monthly	300
37	" Dnyán Ságar	Kolhápur	Weekly	400
38	" Ganga Lahari	Násik	Do.	211
39	" Gulburga Samáchár	Gulburga	Do.	...
40	" Hindu Punch	Thána	Do.	700
41	" Holkar Sarkár Gazette	Indore	Do.	450
42	" Jagadádarsh	Ahmednagar	Do.	352
43	" Jagad-hitechchhu	Poona	Do.	4,500
44	" Jagatsamáchár	Thána	Do.	650
45	" Kalpataru	Sholápur	Do.	250
46	" Karmanuk	Poona	Do.	1,500
47	" Keral Kokil	Bombay	Monthly	1,500
48	" Kesari	Poona	Weekly	4,300
49	" Khándesh Chitragupta	Dhulia	Do.	230
50	" Khándesh Vaibhav	Do.	Do.	200
51	" Khara Prakár	Bombay	Monthly	1,000
52	" Kumtha Vritt	Kumta	Weekly	200
53	" Maháráshtra Kokil	Sátára	Monthly	2,000
54	" Maháráshtra Mitra	Do.	Weekly	250
55	" Maháráshtra Vritt	Do.	Do.	...
56	" Moda Vritt	Wái	Do.	325
57	" Mumbai Vaibhav	Bombay	Daily	550
58	" Nagar Samáchár	Ahmednagar	Weekly	150
59	" Násik Vritt	Násik	Do.	275
60	" Nipáni Vaibhav	Nipáni	Do.	...
61	" Nyáyă Sindhu	Ahmednagar	Do.	175
62	" Panchánan	Karád	Do.	...
63	" Pandhari Mitră	Pandharpur	Do.	200
64	" Pen Samáchár	Pen	Do.	...
65	" Poona Vaibhav	Poona	Do.	3,200
66	" Prabodh Chandrika	Jalgaon	Do.	100
67	" Prabodh Ratnă	Bársi	Do.	225
68	" Prántik Samáhár	Poona	Do.	...
69	" Pratod	Islámpur	Do.	300
70	" Rághav Bhushan	Yeola	Do.	250
71	" Ratnákar	Kaládgi	Do.	50
72	" Saddharmadip	Alibág	Monthly	...
73	" Sanmitra	Bombay	Do.	...
74	" Sarvadaman	Poona	Do.	...

No.	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
75	The Satya Nirnayă	Bárámatí	Weekly	...
76	„ Satyă Prakásh	Poona	Do.	...
77	„ Satyă Sadan	Alibág	Do.	200
78	„ Satyă Shodhak	Ratnágiri	Do.	400
79	„ Shikshak	Chikodi	Do.	...
80	„ Sholápur Samáchár	Sholápur	Do.	260
81	„ Shri Shiváji	Poona	Do.	300
82	„ Shubh Suchak	Sátára	Do.	260
83	„ Sudhákar	Pen	Do.	300
84	„ Sumant and Satyă Sudha	Kárwár	Do.	300
85	„ Tukárám	Ahmednagar	Do.	250
86	„ Udyogavriddhi	Poona	Do.	...
87	„ Vanap iya	Chikodi	Fortnightly	100
88	„ Vártahar	Bombay	Tri-weekly	700
89	„ Vengurla Vritt	Vengurla	Weekly	175
90	„ Vichár	Dhárwár	Monthly	500
91	„ Vichár Ságar	Baroda	Weekly	650
92	„ Vidushak	Karád	Do.	300
93	„ Vidya Vilás	Kolhápur	Do.	275
94	„ Vijay	Sháhápur	Do.	250
95	„ Vikshipta	Bombay	Do.	600
96	„ Vita Vritt	Vita	Do.	...
97	„ Vividh Dnyán Vistár	Bombay	Monthly	500
98	„ Vrittadhára	Dhár	Weekly	150
99	„ Vrittasár	Wái	Do.	285
100	„ Vritt Sudha	Sátára	Do.	200
101	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
102	The Gujarát Darpan	Surat	Bi-weekly	700
103	„ Gujarátí	Bombay	Weekly	2,450
104	„ Gujarát Mitră	Surat	Do.	800
105	„ Kaiser-e-Hind	Bombay	Do.	2,500
106	„ Káthiáwár News	Rájkot	Bi-weekly	..
107	„ Suryă Prakásh	Surat	Weekly	375
108	„ Vidyut	Ahmedabad	Fortnightly	...
	GUJARA'TI.			
109	The Ahmedabad Times	Ahmedabad	Weekly	250
110	„ Ajab	Surat	Monthly	700
111	„ Akhbáre Sodágar	Bombay	Daily	800
112	„ Arajadár	aroda	Weekly	...
113	„ A'ryă Dharm Prakásh	Bombay	Monthly	400
114	„ Bhim Sen	Do.	Weekly	...
115	„ Bombay Samáchár	Do.	Daily	2,600
116	„ Broach Mitră	Broach	Weekly	350
117	„ Broach Samáchár	Do.	Do.	700
118	„ Buddhi Prakásh	Ahmedabad	Monthly	580
119	„ Cambay Gazette	Cambay	Fortnightly	...
120	„ Chának	Surat	Monthly	500
121	„ Chandra	Do.	Do.	600
122	„ Darbár Patrika	Ahmedabad	Weekly	...
123	„ Deshi Mitră	Surat	Do.	1,250
124	„ Din Mani	Broach	Do.	...
125	„ Dnyán Darshan	Do.	Monthly	...
126	„ Dnyán Sudha	Ahmedabad	Do.	250
127	„ Dnyán Vardhak	Bombay	Do.	600
128	„ Fursad	Do.	Do.	400
129	„ Gap Sap	Do.	Fortnightly	300
130	„ Gul Afshán	Do.	Monthly	1,200
131	„ Hindi Punch	Do.	Weekly	450
132	„ Hindusthán	Ahmedabad	Do.	716
133	„ Hitechchhu	Do.	Do.	500
134	„ Jain Patrika	Surat	Fortnightly	...
135	„ Jám-e-Jamshed	Bombay	Daily	2,200
136	„ Kachha Samáchár	Do.	Weekly	400
137	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
138	„ Kaira Vartamán	Kaira	Weekly	100
139	„ Kám Dhenu	Bombay	Monthly	1,200
140	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
141	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
142	„ Kelavni	Baroda	Monthly	500
143	„ Madhur Vachan	Bombay	Do.	500
144	„ Nure Elam	Do.	Do.	320
145	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
146	„ Praja Mitra	Karáchi	Weekly	200
147	„ Praja Pokár	Surat	Do.	800
148	„ Rájyabhaktă	Bombay	Do.	1,300
149	„ Rást Goftár	Do.	Do.	1 697
150	„ Samsher Báhádur	Ahmedabad	Do.	300
151	„ Satyă Mitră	Bombay	Do.	500
152	„ Satyă Sodhak	Surat	Fortnightly	500
153	„ Satyodaya	Dohad	Weekly	65
154	„ Sneha Sindhu	Kaira	Do.	275
155	„ Stri Bodh	Bombay	Monthly	500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issue
	GUJARA'TI—*continued.*			
156	The Stri Mitră	Bombay	Monthly	697
157	„ Surat Akhbár	Surat	Weekly	600
158	„ Svadesh Bandhu	Mahudha	Do.	210
159	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
160	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
161	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
162	The Hubli Patră	Hubli	Weekly	...
163	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
164	The Karnátak Patră	Dhárwár	Weekly	400
165	„ Rájahansa	Do.	Do.	510
	KA'NARESE.			
166	The Chandrodayă	Dhárwár	Weekly	200
167	„ Karnátak Vaibhav	Bijápur	Do.	400
168	„ Karnátak Vritt	Dhárwár	Do.	...
169	„ Lokă Bandhu	Do.	Do.	190
170	„ Rasik Ranjini	Gadag	Do.	300
171	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
172	The Chandrika	Bágalkot	Weekly	...
173	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
174	The Bhárată Bhráta	Rewáh	Fortnightly	375
175	„ Bhásha Bhushan	Bombay	Monthly	400
176	„ Bombay Baipar Sindhu	Do.	Weekly	250
177	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	ENGLISH AND URDU			
178	The Muslim Herald	Bombay	Weekly	300
	URDU.			
179	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
180	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
181	„ Charkhári Akhbár	Rewáh	Fortnightly	23
182	„ Dhár State Gazette	Dhár	Weekly	280
183	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
184	„ Gwalior Gazette	Gwalior	Do.	850
185	„ India Gazette	Bombay	Do.	400
186	„ Khair Khah	Do.	Daily	...
187	„ Kushful Akhbár	Do.	Weekly	150
188	„ Muin-ul-Mulk	Do.	Daily	...
189	„ Vakil Islam	Do.	Do.	...
190	„ Zabán	Do.	Monthly	...
	PERSIAN.			
191	The Iklil	Karáchi	Weekly	...
192	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
193	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
194	The Baroda Vatsal	Baroda	Weekly	1,000
195	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
196	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
197	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
198	„ Muin-ul-Islám	Do.	Do.	300
199	„ Prabhát	Hyderabad (Sind)	Do.	400
200	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
201	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
202	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads, which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

PART I.—*Politics and the Public Administration.*

Tree-daubing in the N.-W. Provinces, the alarm caused thereby, and the causes of the discontent prevailing in the country.

1. The *Indian Spectator* (2), in its issue of the 10th June, writes:—We do not believe a rebellion on any noteworthy scale is likely to happen now or for many years to come: we do not certainly wish it. But if it does happen, and when it does happen, the railway and the telegraph can do very little to put it down. If it does happen, it may be a far more serious thing than even 1857. It behoves the Government to be watchful, without being morbidly suspicious. There is no greater danger to the empire than that the rulers should be conscious of drawbacks in their administration, which for some reason or other they dare not correct. Yet we are afraid that in the newspaper literature which has grown up in a single night almost round the rumour, commented upon and expanded by the *Spectator*, there are many defects of administration suggested as likely to be the cause of a disturbance in the minds of the people of India—defects acknowledged as such, but defects which nothing has been done up till now to remedy. With regard to one, at any rate, the burden of taxation, the tendency, we regret to say, has been to aggravate the defect. We have also to deplore the growing absence of personal sympathy in the dealings of Anglo-Indian officials with the exceedingly susceptible races of India. We have no desire to alarm Government or the public by writing in this strain. We do not believe that anything serious is in the air. But it is better for the Government to rest in the security of a conscience which cannot be cognisant of real grievances without redressing them, than to live in a paradise where no wise man lives, and which is merely the outcome of the fanciful value which we are apt to attach to the mere multiplication of machinery, conveniently, or it may be disastrously, forgetting that the machinery of itself is worth nothing, and that the true policy of wisdom as well as of statesmanship is to cultivate and deserve the good-will and gratitude of the people from whom are mostly drawn the men who will have to, and who do to-day, work all this machinery. In the interests of India as well as England let us trust that such a policy will be followed more in the future than in the past.

2. The same newspaper writes:—It is not to be doubted that there is a soreness of feeling among large numbers of the Hindu community, which is the result of the impression they have got that in the matter of the killing of the cow, the Government officials are disposed for the most part to side with the Muhammadans. Such an impression, we are bound to say, does prevail. In a matter of this kind, a false impression does as much mischief as one that is founded on indisputable facts. We may proceed a step further, and state that some Government officers have been unwise enough to show a marked or covert, and yet unmistakable, leaning on one side, instead of behaving with perfect neutrality. Whatever may be the general abstract utterances of the Local or Viceregal Government on this subject, when a concrete question is presented to it for final decision, it is in ninety-nine cases out of hundred influenced by the opinions of the administrative officer on the spot. This is too well known to the people. Therefore it is that these abstract expressions of resolves to be firm and even-handed allay no mistrust and inspire no confidence. The lower classes of Muhammadans, too, who are unfortunately illiterate and accordingly easy to be misled, consider they have a right where they have none, make light of the offence of wounding the susceptibilities of others, and are egged on by the idea that the sympathies of the rulers are silently, if not avowedly, on their side. The Hindus, on their side, are not quite blameless. Some of them at least suppose that they have a right to prohibit generally the use of things which are prohibited to themselves. The simple maxim of "live and let live" they have not yet understood. When they loudly demand, or even among themselves express the opinion, that cow-killing should be stopped altogether, they are trying to impose a tyranny of their own and nothing less. When they ask for too much, they make themselves and their cause ridiculous. It is for the enlightened Hindus to see that such members of their community are restrained in their advocacy of silly objects. It will not be difficult for them to impress on such members, which is a fact, that those who are ill-disposed to

the community fasten on these vagaries and endeavour to cast ridicule on the whole movement. Government, too, may distinguish between as much of the programme of the Hindus as is reasonable and that which is impracticable and impolitic. It was painful for us to read the strong manifesto the Government had to issue recently in one part of India on the eve of the Muhammadan festival. Such emphatic language, suggestive of bloodshed, may benefit a newly conquered country in Africa. The language was, no doubt, necessary to avert a disaster; and the reflection against the officers of Government lies in that they allowed things to come to a pass where no milder language could be effective. In several parts of the country the observant eye can see similarly present opportunities for removing the sore feeling wasted, of which the authorities may repent on a future day. It is in this light that we especially condemn Mr. Vincent's exaggerated and indiscriminating remarks against the Bombay Gorakshak Mandali and the Government resolution on the Yeola riots.

3. The *Kaiser-e-Hind* (105) of the 10th June, in its English columns, under the heading of "The present situation and the necessity of a radical change in the administrative policy of Government," writes:—Our views on the present situation are fully in accord with those of the *Indian Mirror*, our Calcutta contemporary, who writes with a full knowledge and ripe experience of the events of the last ten years. We too have from time to time iterated and reiterated in these columns the reasons of the present unrest. These are not to be found either in riots or cow-killing agitation or other equally absurd official legends. The real root of the unrest may be distinctly traced to the irresponsible despotism prevailing in the empire coupled with barefaced injustice, the trampling of rights and the almost total want of sympathy with the people. Those who call themselves "shepherds of state" ought to be the first to beware of coming tempests and discover the best means to avert them. They have only to put their finger on the right spot of the political malady to get it cured at once. To diagnose the disease is half the cure. But, unfortunately, *the* disease is ignored, while a variety of absurd guesses are made which simply display the ignorance of those who pretend to cure. Let us devoutly hope that our rulers will be wise betimes and allay the present discontent.

4. The *Sind Times* (7), in its issue of the 10th June, writes:—It is said that the smearing of trees is a part of the cow-protection movement. If it has a religious signification, the inference is reasonable; for the cow-protection movement itself is religious in its character, and has its roots in the Hindu revival movement which has spread throughout India. Further, it is a significant fact that the smearing of the trees is most marked in those districts which have been the scene of the cow-killing riots. However that may be, there is no gainsaying the truth that there is considerable uneasiness all round. The present race of Anglo-Indian rulers, with exceptions here and there, are singularly out of touch with the people. They do not understand the people, for they have no sympathy with them, and day by day the breach is becoming wider and wider. It represents a danger to the rulers and the ruled alike, the magnitude of which it is impossible to exaggerate. The British Government has now been established in India for more than one hundred and fifty years, and it still continues to be an alien Government. The Mogal Government under Akbar within half a century of its establishment in India had become thoroughly national, making no distinction between the conquerors and the conquered, with the result that when during Akbar's reign a great military revolt of his Musalman troops broke out, not a single Hindu was found among the mutineers. Cow-killing riots, the smearing of trees, and other visible signs of unrest are the outcome of that unsympathetic policy which finds so much favour with the governing classes. Our rulers are forgetting those liberal traditions which have built up this great Empire. They are gradually falling into the narrow groove of the bureaucrat, and the country has been brought to its present state of restlessness and excitement. The moral is obvious. But will our rulers lay it to heart? We gravely doubt it; for already there are Anglo-Indian writers who are silly enough to suggest that it is the National Congress and the concessions made to it which are responsible for the excitement that is going on around us. If they had

taken the trouble to read the history of the last few years, they would have discovered that it is the policy of "*divide et impera*"—of setting class against class—Hindus against Muhammadans—which has brought about the present state of affairs. Rightly or wrongly the Hindus believed that they were being unfairly treated, that justice was not done to them, that they did not get what was their due, and that there was a sort of mild and civilized persecution practised against them. They naturally threw themselves upon their own resources: they began to look to themselves and to organize their forces. The distinction made between them and the Musalmans accentuated their religious feelings, and imparted to the movement the religious complexion which it undoubtedly bears. But these obvious considerations were not apparent to our rulers. They forgot that the policy of "divide and rule" would recoil upon themselves, and so it has done, and within a briefer space of time than any one had anticipated. For the march of events in India is even more rapid than in constitutional countries in Europe. Be that as it may, the situation is one which should claim the attentive consideration of our rulers. They must change their policy. Bureaucratic exclusiveness has been tried and has been found wanting. It is the broad sympathy of a popular Government that is wanted to heal differences and to bridge the gulf. It was this sympathy, tempered by a justice that never faltered, and ennobled by a sentiment of honour that never scrupled to fulfil the most inconvenient pledges that built up this great imperial fabric. It is this sympathy that alone can consolidate the empire and guard it against the perils incidental to foreign rule. Let our rulers for a few years withdraw their attention from frontier affairs and bestow some little thought upon concerns nearer home. Domestic affairs have been neglected until the situation has become truly grave. It is statesmanship of a higher order that alone can retrieve the blunders of the past, and we are confident that Lord Elgin will prove equal to the situation.

A request to Government to take notice of the *Morning Post* newspaper for its alleged hoax upon the people in connection with the mysterious tree smearing.

5. The *Kaiser-e-Hind* (105), in its issue of the 10th June, under the heading "A hoax of the *Morning Post*—should it be passed lightly?" observes:—Had the information given by the paper about tree-smearing by the Sádhus been true, the opponents of the cow-protection movement would have got a handle to cry down the movement, but it is gratifying that the information has been found to be untrue. The *Post* seems to have the evil intention of inciting the Hindus and Muhammadans against each other, and Government ought to take serious notice of it. If the Muhammadans had believed the information published by the *Post*, that the mysterious tree-smearing was done by the Hindus on behalf of the cow-protection movement, and had thought of retaliating, great anxiety would have been caused both to Government and the people on the ensuing Bakri Id holiday. The hoax is a very cruel one. Had there been a Native paper in place of the *Post*, its conduct would have been severely condemned by Government by this time.

Disapproval of the decision of the Secretary of State for India with regard to simultaneous Civil Service Examinations.

6. The *Gujaráti* (103) of the 10th June, in its English columns, writes:—The appearance of the blue-book on the question of simultaneous examinations need cause no disappointment, because the decision of the Provincial and Supreme Governments had already been anticipated in this country. The old, hackneyed arguments about the safety of British rule have once more been repeated, though their hollowness has been exposed a thousand times by Indian politicians. The term 'safety' is a relative and elastic term. Any departure from the present unnatural system is looked upon by those who are deeply interested in its maintenance as a threat to the integrity of the Indian Empire, while the sons of the soil, who have an inherent right to associate themselves in the administration of the country, regard its maintenance as incompatible with the stability of British rule in the East. The present financial embarrassments are due principally to the unnatural system of excluding indigenous talent and utilizing a costly foreign agency. The ultimate financial and economic salvation of India depends not on the currency nostrums that are now and then proposed, but upon the gradual eradication of the great cancer

that is gnawing at the vitals of an impoverished country. The present system is morally as well as politically indefensible. Even the Mogal Emperors associated with their administration some of the ablest Hindus as governors, viceroys, commanders, and financiers. The Romans dealt with equal generosity with the claims of the Gallic nation. Their rule was liked by the Saxons, the ancestors of the present Englishmen, for precisely similar reasons. But the whole of India is insultingly told at the end of the nineteenth century that her sons cannot be trusted, and that the interests of Her Majesty's Empire would be imperilled by the concession of simultaneous examinations! The blue-book cannot be the last word on the subject. The battle is not lost for ever. The fight has only just commenced, and we entertain no doubt that some years hence the voice of reason and justice will prevail over racial selfishness and imperial vanity. [Several other papers of the week express similar sentiments.]

Disapproval of the promotions reported to have been given to those officers in Assam who, it is alleged, are likely to be found guilty of shooting down rayats for recovering land revenue.

7. The *Poona Vaibhav* (65), in its issue of the 10th June, says:—While the conduct of the officers who shot down the rayats in Assam for recovering the land revenue is being discussed in Parliament, the Bengal Government have, it is reported in the newspapers published on that side, given good promotions to the three officers who are likely to be found guilty in this affair! Hitherto it was generally believed that the Indian officers obeyed the orders of Parliament, but the conduct of the Bengal Government in the above matter clearly shows their utter disregard for that national tribunal and their own high-handedness. There is no help unless the members of Parliament look to it! For the present there would seem to be no objection for the Indian officers to entertain the belief that they would get promotions if they killed unarmed rayats!

The *Bombay Gazette* on the attitude of the Native press towards Government and their measures.

8. The *Mahrátta* (4), in its issue of the 10th June, writes:—Our contemporary of the *Bombay Gazette* has a leader on the character of the Native press in its issue of Thursday last, evidently written with a view to teach the vernacular journalists the lessons of sobriety, dignity and independence. We are thankful to our contemporary for the self-imposed task of a teacher so generously and, we hope, well-meaningly undertaken by it. We do not know if the *Bombay Gazette* has on its editorial staff men who could read the Native papers in the original or whether the editor has to depend upon translations made either by the Government agency or otherwise. But from the tone and spirit of the article we are led to believe that our contemporary has before it only a garbled account of the writings in the Native press. We are told by this self-made teacher of the Native press that some Native writers call the acts of Government partial and unjust, and say that a Governor is a failure. But our contemporary does not state the grounds on which these charges are preferred against a Government or a Governor by the Native press, though, so far as we know, Native writers have never been slow to support their charges by facts, most of which have stood the test of public scrutiny. The Anglo-Indian press, whether in Northern India or in the Deccan, has oftentimes made similar charges against Government or individual Governors when Anglo-Indian interests were concerned. Very recently the Allahabad oracle called the Government of India mean and selfish in blindly refusing to re-impose cotton duties. If the Anglo-Indian press is thus at liberty to attribute motives to a Government, which we all know has no body nor soul, we fail to see what sin Native writers have committed in following the example of these worthies in condemning a Government that refuses to pay the least attention to Native public opinion, even in cases when the view of the officials concerned is manifestly incorrect, one-sided, ludicrous and absurd and their conduct high-handed and oppressive. We do not mean to say that the Native press is ideally perfect in every way. There may be, nay there are, mistakes and failings, but they are certainly not more numerous than can be expected from the attitude and the example of the Anglo-Indian press and the conduct of the officers of Government. Our contemporary speaks of the frequent deliberate misrepresentations of the acts or the intentions of the Legislature by the Native press and supports

its remarks thereon by referring to the criticism of the Native papers on the recent amendments of the Criminal Procedure Code. Now here we must frankly tell our contemporary that he has betrayed great ignorance of the scope and the probable results of the legislative acts referred to. We confess that we cannot understand the logic of the argument which tries to show that because a particular legislative measure was intended to produce particular results, it must, as a matter of fact, produce them. The famous Ilbert Bill is an instance of how two different communities may look upon one and the same measure in different lights. Why does not our contemporary put the recent amendments of the Criminal Procedure Code in the same category? We have already criticised upon this measure and so do not desire to enter here into a controversy on the subject. Coming to the third charge we cannot accept the statement of our contemporary that it is the Native press that has been preventing the Governments in India and their local officers from carrying out means which would allay the foolish animosities between the Hindus and the Muhammadans. We have so often discussed this subject in these columns that we refer our contemporary to the files of our paper for a study of this question from a Hindu point of view. To us the policy of Government, at least of the local Government, in this respect appears to be to shrink from the task of devising means for permanently settling the matters in dispute between the Hindus and the Muhammadans. The Government under the Indian constitution is more a corporation than an individual, but still when we speak of Government we cannot lose sight of the individuals composing it, and we are constrained to say that the local Government, as at present constituted, has shown great weakness in grappling with this difficult and important question of administration. It is impossible that the Native press can, in the interests of the Queen's Government itself, silently look upon the erroneous policy that is followed by Government at present, and we believe that our contemporary will do greater public good by representing the real grievances of the people expressed in the Native press than by tendering its gratuitous advice, and threatening to repeat it from time to time if need be, to the members of the Native press as to the necessity of moderating their tone and comparing their remarks to the utterances of insolent school-boys. An advice given in this spirit is sure to do more harm than good. [The *Dnyán Prakásh* (12) of the 11th and the *Gujaráti* (103) of the 10th June express similar sentiments]

9. The *Kaiser-e-Hind* (105) of the 10th June, in its English columns, under the heading " Self-constituted censors of the Native press," writes:—The silly season of the year is now in full swing and bringing forth its usual crops of scares and silliness. These have already made many a respectable journalist in England look extremely ridiculous, if not foolish. But it is indeed most amusing to notice the silliness of some of the Anglo-Indian journals here. They seem to be at their wit's end in these silly times what to say from day to day. It is not easy to say anything fresh or original about men and things. More or less they rely for "news" so called on scraps thrown from the back window of a Secretariat or the back stair of a Government House! The prevailing gossip or topic of the minute at the latter is often doled out in all the dignity and gravity of leader type. Their writers pose themselves as the Sir Oracles of the hour, inspired by the deities who hold their frivolities and what not in their respective Olympuses! Is a Governor, a Secretary or an Under-Secretary criticised in the Native press? Is a Political Agent or a policeman taken to task? Is an official measure attacked for its want of administrative wisdom? Straightway these inspired oracles invite all and sundry in trumpet tones to hear what they have to say. "Oh, the Governor is sorely vexed that day after day his public utterances and measures, his minutes and resolutions, his harmless sallies at humour and his harmless efforts at satire, should be made the target of attack by the Native press. Something should be done to check this growing abuse (?) of the liberty of the press. The press is not disciplined. It requires to be schooled, and that by such masters of immaculate journalism like ourselves—we who are the repositories of the confidence of Government and depend on it for our daily inspiration to carry on our journals." This is the mental introspection of the class of Anglo-Indian journalists who are too eager to do a service to those high authorities who are really impatient of honest and independent criticism and whose souls are vexed at being pronounced

"absolute failures." No, the Native press would be considered a most "sober," "judicious," and "well behaved" press, not the undisciplined grown-up "school-boy" that it is supposed to be, if it only sang from year's end to year's end, as these so-called oracles do, the praises of the exalted authorities, extolled their measures, eulogised their utterances, and, finally, exhorted their readers to apotheosize them on the eve of their departure by suggesting permanent memorials in bronze or marble to commemorate their ineffably "statesman-like" administration, and so forth! But inasmuch as the vernacular press is too independent and too honest to succumb to official influences or imitate some of its adulatory English contemporaries, it must be denounced, admonished, and lectured! So these journalists, who write to live, must become the self-constituted censors of the Native press and depict it in whatever colours they choose. They need not scruple to misrepresent them, for misrepresentation is their daily pabulum. Such is their journalistic code of ethics! Never in our journalistic experience, now extending over many years, have we witnessed the Anglo-Indian press so much lacking in moral fibre as at the present moment. More or less it is officialised. It truckles to the omnipotent bureaucracy of the land. It is seldom that anything original appears in its columns, and even the original that does appear is barely of a disinterested character. Oftener than not its whole tendency is to conceal the truth and suggest its opposite. It affects euphism, although its strings are pulled from behind. Of course there are honourable exceptions. But these are few and far between, and they only emphasize the general character of the Anglo-Indian press of the day. Of these exceptions, by far the most honest, straightforward and independent is the *Statesman*—a journal which thoroughly understands its vocation and its sacred responsibilities. We have often expressed in these columns our highest respect and admiration for it, and we shall always be prepared to attend to its sage counsel, whenever it may give it for the better welfare of the Native press. As a matter of fact, it already has a high opinion of the tone, character and criticism of a large majority of papers conducted by the most well-informed and enlightened leaders of Native thought. The honest opinion of one such is more to be prized than the interested opinions of a whole pack of journals, of which the *Pioneer* may be taken as the type. In fact, Anglo-Indian journalism is notorious for its character of what is known in business circles as "property" papers. Its prosperity wholly depends on the views it advocates. And as in India the officials have a paramount voice, that paper which can bravely advocate the official class is the paper which most prospers. The attitude and policy of such journals are therefore intelligible. There is, however, another section whose views are more or less obscure, and the colour of whose politics it is always difficult to discover, for they seem to be neither fish nor fowl nor red herring. At one time it truckles to exalted authorities and officialism; at another it timidly coquettes with the Native community; at a third time it affects neutrality and pretends to pass off as one of those who are absolutely "unbiassed" in their criticisms on men and affairs! It blows hot and cold and rings changes which please none. So that in the end it makes itself hardly heard by any single class or interest. We think we do not exaggerate when we observe that the *Bombay Gazette* takes a front rank among this type of nondescripts. Hence it has afforded us no end of merriment and amusement when last Tuesday it prated with all the air of a grave censor on the Native press, naming us besides, and admonished us because of our legitimate and independent criticisms on the general administration of Lord Harris! In fact, as we read the article, we could not keep from smiling at this latest advocate who has come forward to hold a brief on behalf of His Excellency, in anticipation, we suppose, of the near approach of the expiration of his office. But in the sacred name of honesty and truth, may we ask what credentials it possesses to set itself up as the preacher and teacher of the vernacular press? We think that that press is infinitely a more candid and straightforward press than the Anglo-Indian. It is not in want of a censor of the type of the interested *Gazette* and its *confrères*. If we had leisure we could prove this to the hilt, citing chapter and verse by the volume—so many are the glaring failings of our Anglo-Indian contemporaries. The Vernacular press, we among the number, treat effusions like those which appeared in Tuesday's *Gazette* as contemptible and beneath notice. The

Vernacular press understands its functions and responsibilities infinitely better than the Anglo-Indian journals understand theirs. We at least will not swerve an inch from the path determined by us from the very outset of our journalistic career. And we may inform papers like the *Bombay Gazette* that our ideal of journalism is the one beholden to our view by that Bayard of Anglo-Indian journalism, no other than our own ideal knight of the pen—the late Mr. Robert Knight. Let the *Bombay Gazette* take to heart the lesson conveyed by the most altruistic of Indian journalists, the like of whom India may never see. We make bold to say that papers like the *Bombay Gazette* are *disqualified* from posing as censors on the Native press for the reason pointed out by Mr. Knight, and that we for one shall laugh to scorn such brummagem preachers of the day. Let them reform themselves before they teach us reformation! Let them first take out the mote in their own eyes and then set up to remove the beam from our own and our other vernacular contemporaries!

The Hindu-Muhammadan riots and cow-protection.

10. The *Sudhárak* (21), in its issue of the 12th June, says:—It is highly censurable that while there are numerous causes for the disturbances between the Hindus and Muhammadans they should be knowingly attributed to the cow-protection movement. This conduct of the authorities is more likely to increase than to lessen these disturbances, and is calculated to denounce the supporters of cow-protection as a quarrelsome set of people. No innocent person would like to put up with this false accusation. Statesmen like Lords Beaconsfield and Lytton and Sir Richard Temple suppose that to secure the permanency of British rule in India, it may not be necessary to set one people against another, yet the quarrels between them are not only not injurious to it, but are to some extent beneficial. They also believe that on an emergency the Muhammadans are likely to prove serviceable to them and hence it is their duty to secure the good will or friendship of these people if it could be secured without great exertions. These statesmen, however, forget that when we Hindus will be ready to wrest our country from the hands of the British without caring for the British regiments, we shall be easily able to bring to book the Muhammadans too who would support the British! Who can prevent the Hindu hero who would drive away the British from India, from resolving to send away the Muhammadans from the country as the Czar has sent away the Jews from Russia? But such auspicious or inauspicious days are very distant; so much so that there is no need of even the persons desirous of the permanency of British rule in India adopting from the present time questionable measures for counteracting those future occurrences! At present the chief duty of British statesmen is to devise and adopt means that will preserve peace in the country and make the people love the rulers and remain loyal, leaving the rest to futurity. When we do not object to the slaughter of cows by Christians, why should we hinder the Muhammadans from doing so, and how could we get on if we hindered them? Others may say that the cow should not be slaughtered as she is inherently sacred. On our part, we say the cow is a highly useful animal and would wish the careful preservation of her and her progeny. Nobody can hinder us from the work of preserving by ways sanctioned by general approbation the kine and oxen for increasing agricultural produce and a supply of milk and its products, and in this work there is no need of fearing anybody. Those European officials who feel a solicitude for the Muhammadans may give them pecuniary assistance, but should not on that account be displeased with the poor Hindus. These officials should always bear in mind that though the Hindu is a highly grateful, loyal and peace-loving person, it is quite natural that he should lose self-control at an excess of injustice.

Remarks on a confidential circular alleged to have been issued by the Bombay Government prohibiting music before mosques.

11. The *Indu Prakásh* (14) of the 11th June, in its English columns, writes:—Our Poona contemporary, the *Mahrátta*, hears from what it considers a very reliable source, that the Bombay Government have issued a confidential circular "insisting upon district officers to stop music only in front of mosques on the ground of courtesy" and that "the circular makes no mention of the right of the Hindus to have music stopped in front of their temples as a matter of courtesy." Mr. Cumine, the Collector of Khándesh, is said to be entitled to the credit of causing this change in the policy of the Bombay Gov-

ernment. In the case of the Yeola riots, Government, relying exclusively on the reports of the district officers who had shown a marked bias against the Hindus, failed to give a fair and impartial treatment to the Hindu community; and though this has been brought to their notice by the whole of the Indian press, Government, if the report be true, do not seem to have perceived their mistake. We are, however, loth to believe that the Bombay Government could have gone the length of issuing such an unwise, impolitic and most mischievous circular at this time. But if the issue of the confidential circular be a fact, we think it cannot be too strongly condemned. The spirit of the circular is in direct conflict with the principle laid down by Lord Lansdowne, in his Agra speech. The circular, if real, would only be interpreted by the Muhammadans as an invitation to them to insult and molest their neighbours. We sincerely hope that our Poona contemporary is misinformed and that the circular will prove to be only a myth. Under the circumstances it is the duty of the Bombay Government not to ignore the report published by our contemporary, and to give a direct and authoritative denial if, as we hope, there has been no such circular. If, however, they persist in observing silence, the report will be taken to be true and will only result in exasperating the minds of the peaceful and peace-loving Hindus.

Attitude of Government officers with regard to cow-slaughter at Bareilly.

12. The *Poona Vaibhav* (65), in its issue of the 7th June, says:—Government having issued an order that the slaughter of cows will be made in accordance with established usage, the Hindus of Bareilly were quite contented with it; but, unfortunately, the Government officers have interpreted established usage into last year's practice! This clearly shows that the officers wish that the Muhammadans should slaughter cows in public streets and drag their carcases through the streets to their destinations in the presence of thousands of Hindus, and the latter should not protest against this offensive deed. But does it become Government to allow such a thing as this? Being thus encouraged the Muhammadans are said to have applied to Government for permission to slaughter cows at every Muhammadan house! Really the Government officers are losing their sense. Happy will be the day when this oppression is brought to the notice of our real masters, the people of England, and our most revered Queen! It will be more appropriate to call this system of government as anarchy than administration.

Remarks in connection with the precautionary measures taken against the outbreak of riots during the Bakri Id festival.

13. The *Gujaráti* (103) of the 10th June, in its English columns, writes:—At Rangoon and in the North-West Provinces precautionary measures have been taken against the outbreak of riots during the coming Bakri Id festival. These preventive measures are good so far as they go; but unless some general principles are laid down for the guidance of the two communities suited to the special circumstances of each important town and accepted by their leading members, the present scare would be of a recurrent character. Punitive posts and displays of military force cannot remove the root of the evil, whatever repressive effect they may have for the time. It is said that orders have been issued that blank cartridge is not under any circumstances to be used this year. While we do not feel prepared to accept the wisdom of this course, we feel it our bounden duty to invite the attention of Government to the necessity of giving a distinct warning to intending rioters before they are fired upon. Even in England such a course has been recommended. In this country it is all the more necessary in view of the fact that English soldiers have scarcely any sympathy with Natives and not many of them have much regard for their lives. This is proved by the now numerous cases of shooting, murder and assault in which poor Natives have fallen victims. Our Government cannot be unaware of the disastrous consequences of a cruelly repressive policy. While we fervently hope that this year will not witness any disturbances in any part of the country, we none the less feel it necessary to warn the authorities of the supreme importance of a policy of humane and sympathetic treatment. No civilized Government is at liberty to resort to the method of shooting innocent and misled people for the purpose of quelling disturbances except as the last resource. Let Government enforce respect for local customs and privileges of both the communities in a spirit of unimpeachable sincerity, impartiality and firmness, and we, for our part, have not the least doubt that riots would soon be a thing of the past.

Celebration of the Bakri Id holiday at Bombay.

14. The *Bombay Samáchár* (115), in its issue of the 16th June, observes:—The Bakri Id holiday of the Muhammadans passed quietly at Bombay yesterday. The police had taken necessary precautions for the preservation of public peace and to disabuse the minds of those who entertained fears of a disturbance. Owing to the visits of some orthodox Muhammadans to mosques in the morning as well as in the noon, some of the Hindu shop-keepers residing in Muhammadan localities or near mosques, and particularly in the Two Tanks locality between Sir Jamsedji Jijibhái Hospital and Grant Road and at Masjid Bandar, either closed their shops altogether or kept them half open. The public traffic in these localities was also much less than usual. Any anxiety entertained by the people disappeared after 2 P.M. when the midday prayers of the Muhammadans were over, and the further presence of the large number of the police and military called out was found unnecessary. The cow and goat sacrifices were performed between 7 and 9 A.M., and then the Superintendents of the different divisions reported to the Police Commissioner that everything went on quietly. The procession of the Sidhis, consisting of members of both the sexes, with banner in front, passed to and from the Juma Masjid quietly. About 6,000 Muhammadans assembled at the Juma Masjid to offer the midday prayers, and a Hindu lad embraced Muhammadanism at this Masjid. The Muhammadan shop-keepers, shroffs, jewellers and several other merchants had closed their shops, while some Hindu cloth merchants kept their shops half open. Some of the mills were closed on account of a large number of Juláis and other Muhammadan mill-hands being absent. [The *Jám-e-Jamshed* (135) and the *Akhbáre Sodágar* (111), in their issues of the 16th June, publish similar accounts.]

Disapproval of the special police and military arrangements publicly made in Bombay every Friday since the recent riots.

15. The *Mumbai Vaibhav* (57), in its issue of the 11th June, disapproves of the special police and military arrangements made in Bombay every Friday since the late riots, saying that they create a false impression on the minds of many people that Government are unable to cope with a disturbance if it occurs suddenly, and that in order to restore at an early date mutual confidence between Hindus and Muhammadans the police should make these arrangements secretly instead of parading them as hithertofore.

The Bakri Id holiday and advice to the Hindus and Muhammadans.

16. The *Deshi Mitra* (123), in its issue of the 14th June, observes:—The authorities at Bombay have been for some time past taking precautions to prevent a disturbance during the Bakri Id holidays. They have issued necessary orders to the police and the military to be ready to quell a disturbance if one breaks out. We entreat both the Hindus and Muhammadans to live peaceably. The question about cow-slaughter affects Europeans. A large number of cows is slaughtered for European soldiers, and consequently the number of cows has been greatly reduced and the prices of milk, butter, *ghee*, &c., have considerably gone up. The Muhammadans do not deserve any blame whatsoever. The Hindus and Muhammadans should not, therefore, quarrel among themselves and cause a disturbance. They should come to some understanding with Government regarding the slaughter of cows for European soldiers.

The Bakri Id holiday and advice to the Muhammadans.

17. The *Kásid-e-Mumbai* (140), in its issue of the 13th June, regrets that the strong ill-feeling between the Hindus and Muhammadans in India has led to the Bakri Id holiday being talked of generally, and strongly advises the Muhammadans not to give any reason to their Hindu brethren to be offended on the ensuing Bakri Id holiday which falls on the 15th instant, for, the *Kásid* observes, the holiday is to be passed in social intercourse and merriment.

Attitude of Kámáthis towards the Muhammadans and a suggestion to the Bombay Police in the matter.

18. The *Muslim Herald* (178), in its issue of the 30th May, says:—Day before yesterday some Muhammadans were carrying a corpse through Kámáthipura in Bombay when some Kámáthis obstructed them, saying they would not allow them to pass over that road. An altercation ensued in the presence of the police, and upon the

latter threatening the Kámáthis they remained quiet and the Muhammadans proceeded on their way. Why should the Kámáthis be so arrogant? Kámáthipura is mostly inhabited by *badmashes* and the police ought to keep strict watch on them, for there is fear of their creating a riot if they are not checked and punished in time. They create these riots and bring the Muhammadans into disgrace.

Hindus and Muhammadans at Poona and the local police.

19. The *Kesari* (48), in its issue of the 12th June, says:—A correspondent from Junnar, in the Poona District, writes to say that the Muhammadans there accompanied a Hindu religious procession in connection with a sacrifice to be offered to appease the goddess of cholera, and that they offered in their Masjid prayers to the Almighty for the restoration of health to the people in general. It would be well if the Muhammadans of Poona imitated their good example. This they will, we think, do if they are not interfered with by the police. We learn that our police is collecting such evidence as will show that it has not been customary to pass by Chandubhái's gymnasium with music. When the police acts in this manner, how can there be unity between the Hindus and Muhammadans? We will probably have soon to recur to the subject.

Remarks on the recent increase in the Bombay Police force.

20. The *Native Opinion* (16) of the 14th June, in its English columns, writes:—Though the much expected order of the Supreme Government sanctioning the proposed increase in the Bombay Police is not yet published, what has appeared in the dailies is enough to show that the reported modification refers rather to the manner of recruitment than to its number. To some Anglo-Indian publicists the saddling of additional burden on local rate-payers may be a matter of much gratification, but the people will feel the sting that to the Supreme Government the united voice of a city people was nothing before the opinion of a knot of Anglo-Indians. And those interested in the increase have not even now to go far to find out reasons to make the worse appear the better cause, and you will find a contemporary not scrupling to take more buildings, the so-called growth of population *et hoc omne*, as a justification for the sanctioned increase. But, barring one sad mishap, the writer might as well take into account the peaceful habits of the people as a weighty argument on the other side; but, in the matter of the police, Anglo-Indian journals have a brief to support, and they have manfully done it. None of them, however, seem to explain the anomalous position of the authorities, who, what they once disapproved of, now argue as a necessity to meet every contingency. In this connection a local contemporary seems to gloat over the failure of a popular protest, but the writer will remember that the present sanction is the result of autocratic power rather than of a deliberate and judicious weighment of both the sides of the question. Again, the writer in the *Gazette* is not pleased with the present increase; he cites the instance of Calcutta, and would like to have the police still further increased! This is increase with a vengeance. But if in the increase of popular burdens there is pleasure for some, then one may wish them the joy of it. [The *Gujaráti* (103) of the 10th June expresses similar sentiments.]

Revision settlement of the Alibág Táluka and the increase in land assessment.

21. The *Mahrátta* (4), in its issue of the 10th June, writes:—The difficulties under which the British Government in India labours are already many and great. Its position, moreover, as landlord in this country has added to those existing difficulties one more which at times is likely to render good government and contentment of the people well nigh a Herculean task. If the Government, therefore, in dealing with the rayat adopts a policy which safeguards its own interests rather than those of the rayat, it must anticipate serious consequences. It seems that the Bombay Government and its revenue authorities have embarked upon such an unjust and dangerous policy in the matter of revision surveys. Jámner and Amalner in the Khándesh District and Devgad and Panvel Tálukás in the Ratnágiri and Kolába Districts respectively, where revision surveys have been introduced, tell one and the same tale of unjust, inequitable and oppressive enhancements of land revenue. The feelings of the rayats in the said tálukás towards a Government which sanctions such inequitable dealings may better be imagined than de-

scribed. Now comes the turn of Alibág to join in the bootless wail of hardship and oppression. The increase of assessment imposed on several individual holdings appears to vary from 500 to 1000 per cent., the *varkas* or grass-growing lands, garden lands, and *varkas* turned into rice-producing lands bearing the largest share. The average increase in a single village seems to be within sixty-six per cent. allowed by the resolution. The average increase, however, in a single táluka will, it is feared, exceed thirty-three per cent. allowed by the said resolution. The arguments and reasons, both general and special, assigned to justify these excessive enhancements appear to be identical with those on which the revision survey of Panvel was sought to be supported. At Alibág a land-holder under the revised survey will have to pay Rs. 114 instead of Rs. 52 because he happens to hold a piece of land on which one solitary cocoanut and two or three palmyra trees stand and which piece of land appears to the Survey authorities *bágáyat*. In one village the cess on the alleged *bágáyat* land has been similarly increased, and one holder has to pay Rs. 60 for Rs. 29, when the share of *bágáyat* will be more than 40 per cent., while the piece was for years let to a farmer for Rs. 25 per annum. One holder has to pay Rs. 102 for Rs. 32, another Rs. 58 for Rs. 47, and a third Rs. 16 for Rs. 4½. Such instances may be multiplied to a considerable extent. Although the scheduled maximum rate for rice-producing land has been apparently fixed at Rs. 8½ per acre, several lands have been actually charged at Rs. 10 or even more. This injustice is explained away in a curious manner. The land-holder is told that the scheduled rate of Rs. 8½ is for land that is sixteen annas fine, but if his land was twenty annas fine he must pay a proportionately higher assessment. "The rupee," as Mr. Gharat says, "being the standard coin of the country and as it consists of sixteen annas only, it is natural enough to denote the fineness of things by so many annas, but it looks certainly curious that there should be something, the extra fineness of which could not be denoted by the highest standard coin." It is like saying that we can have gold 30 carats fine! The enhancement of assessment on certain holdings, again, is explained away by asserting that they are capable of growing more things than rice, but the authorities never consider whether other things than rice could be grown on them without additional expense, trouble and labour. If a farmer, for instance, attempts to grow one or two cocoanut trees on his land without any water-supply at hand, he is told to pay more by the authorities. But if such a farmer succeeds after several years' nursing and watering the trees, the improvement must be deemed to be made by the farmer's capital and labour, and as such ought to be legally exempt from enhancement. The *bágáyat* lands on the Bombay side, owing to the scarcity of water, are incapable of yielding *bágáyat* produce, but the revenue authorities consider that the people there, unlike those on the other side, are too indolent and unenterprising to make the proper use of those lands. But the actual facts prove this allegation to be groundless Two land-holders of means, who own extensive properties, endeavoured to make proper use of their *bágáyat* lands situated on the Bombay side by spending large sums of money on them, but both declare that the said lands did not prove remunerative. Yet enhancements imposed on such lands are hundred per cent. and even more, although their natural situation renders it impossible for human effort and enterprise to raise on them *bágáyat* produce to the extent and value which to the prejudiced eyes of the Survey authorities appears to be easy of attainment. The same authorities have also behaved in an inexplicable manner with regard to *varkas* lands. *Varkas* lands at Alibág as at Panvel have been subjected to the largest increase of assessment. These lands are classed as *rabi* lands, and generally utilized as appendages to rice lands for *ráb* and grazing purposes. In the original survey they are assessed at a low figure amounting to 3 or 4 annas. On some of these grass is grown. A few mango trees are planted and some are turned into *kharif* lands by the enterprise, labour and expense of the owner. The reasons assigned for enhancement of assessment on these were that there being a great demand for grass the value of the grass grown on such lands was larger than formerly, and the lands on which mango trees were planted or were converted into *kharif* ought to have been properly classed as *kharif*. The assessment on some lands which have yet remained as *rabi* lands is raised from Rs. 1½ to Rs. 3, and in doing so people are again charged with indolence because they do not raise non-*rabi* crops on them. In taking these lands under their particular care the authorities have lost sight of the facts that they are necessary for the proper utilization of *kharif* lands and for grazing purposes, and that if they were converted into *kharif* lands the improvement was due to the owner rather than to extraneous circumstances or natural advantages. Such are some of the salient features of the revenue enhancements in the Alibág Táluka and some of the principal but stale arguments by which they are supported by a body of officers specially charged with the work of revised survey. [The *Native Opinion* (16) of the 10th June expresses similar sentiments.]

Disapproval of the appointment of the District Magistrate of Kolába as a Joint Sessions Judge in the Thána Sessions Division during certain months of the year.

22. The *Native Opinion* (16) of the 14th June, in its English columns, writes:—If an instance were wanted of the contempt with which the bureaucracy treat the distinctly declared public opinion of the country, there would, perhaps, be none more flagrant than the one embodied in the following official notification to which our attention has been particularly called. It appears in the *Bombay Government Gazette* of 26th April last, and runs thus:—"No. 2864.—Under Section 9 of the Code of Criminal Procedure, 1882, the District Magistrate of Kolába is hereby appointed to be a Joint Sessions Judge in the Thána Sessions Division and is directed under Section 193 of the Code to try all cases which may be committed to him for trial by the Magistrates in the Kolába District or such cases arising in the Kolába District as may be made over to him for trial by the Sessions Judge of Thána during the months of May, June, July, August, September and October 1894." We do not know whether a similar arrangement was made before. If that be the case—we hope not—the local Government must be said to have been persisting in a course of open defiance of public opinion. The object of this arrangement to all appearances is to save the prosecutors, the accused and the witnesses the trouble and expense of coming all the way in the rainy season to Thána where the Sessions Judge holds his Court. For this consideration Government is, no doubt, entitled to credit. During this season steamer communication with Alibág, the district head-quarters, is stopped. The steamers of the Bombay Steam Navigation Company do not touch the port. But while we concede this point, we do not see why it should be in force in May and October, for the Company's steamers touch Alibág regularly in May and begin to do so again from the 1st of October, and even some days previous to that. There is no warrant for this. But we are opposed to such an arrangement even for a short time, on principle. The whole country has been crying for the separation of the judicial from the executive functions since 1885, when the National Congress held its first session. The grievance has been pressed upon the attention of Government every year since then. The Government of India and the India Office have admitted the justice of the demand. There is no difference of opinion as regards the advisability of effecting the change. The only obstacle in the way is financial. Such being the case, is it not astounding that the local Government should continue the old vicious system, instead of doing away with or abstaining from it wherever and whenever possible? The arrangement is highly improper. Under it, the Collector of the district, who is the District Magistrate, becomes also a Sessions Judge. As in the non-regulation districts, he unites in himself all the functions pertaining to these offices. He is the Poo-Bah of Kolába for six months in the year! The object is to save the prosecutors, the accused and the witnesses the trouble of going to Thána in the monsoon. Is it fully attained? Is the District Magistrate to try cases committed to the Sessions Judge of Thána by himself? We cannot think that matters can be so bad. If there be any such cases, will not the parties be required to go to Thána? There may be no such cases this year, but that does not affect the principle. The Thána Judge will presumably make over to him all the Kolába cases. Then, again, it is improper that he should be empowered to try, as Sessions Judge, cases which are committed by Magistrates whose immediate superior he is. A District Magistrate generally feels an interest in the cases committed to sessions by his subordinate Magistrates and is consequently biassed in a way. There should, therefore, be no opportunity for the play of that bias. Besides this, District Magistrates have no experience of

sessions work. The proper arrangement, in our opinion, would have been to depute one of the Assistant Judges at Thána to Alibág (which is neither inaccessible nor very difficult of access, for a number of people go and come from Alibág every day) with the powers of a Joint Sessions Judge. This would have been inconvenient only to one individual and have avoided the combination of judicial and executive powers in the Collector of Kolába.

Disapproval of an order issued by Colonel Mayhew, Acting District Magistrate of Karáchi, prohibiting admission of any persons into his office and Court without his special permission.

23. The *Phœnix* (5), in its issue of the 9th June, writes:—We understand, on what we consider to be a very reliable authority, that the Acting District Magistrate of Karáchi, Colonel Alfred Mayhew, has recently passed an order, for which, so far as we are aware, there is no precedent whatever in Karáchi, prohibiting not only the admission into his *office* of persons having business relations with it, but also prohibiting the admission of the public, pleaders and applicants into his *Court*, without the special permission of the District Magistrate. Apart from the inconvenience and hardship which are inflicted on persons having to transact business in the Collector's office, but with which we are not at present much concerned, we most emphatically protest against the order excluding the public from witnessing the proceedings in the Court of the District Magistrate. No pleader, no applicant, no appellant can enter the Court without obtaining the District Magistrate's permission, and if the latter is engaged in hearing an appeal or application, one has to wait in the verandah, be he a pleader or anybody else, until he is called in. It has been observed by one of the most eminent of English Judges, "Judges are Judges, not of Chambers but of Courts," and the Judges of the Bombay High Court have deprecated any correspondence by Government with the High Court in connection with Government cases and insisted upon the High Court being moved in open Court in the ordinary way. We cannot too strongly condemn the action of the head of the magistracy in the district in thus shutting up the doors of his Court-house against the public, and we trust Colonel Mayhew will retrace his steps and abstain from pursuing a policy which may well suit the Courts of justice at Timbuctoo, but which in British India it may perhaps be expedient to adopt only in some extraordinarily sensational cases, when it may be difficult to preserve peace and order. As it is, there is not the least justification for the order of the District Magistrate, unless the fact of some official secret concerning some revenue matter having been communicated, as Colonel Mayhew suspects, by a clerk in the Collector's office to a Pársi gentleman, can be held to be a sufficient justification for the exclusion of the public from the Court of the District Magistrate. But we have no doubt that Colonel Mayhew will not pass on himself bad arguments as good ones and blind himself to the light of experience, practice and precedent. We have in these columns on various occasions commended the admirable example set by Colonel Mayhew, when he was Collector of Shikárpur, in rooting out some of the worst abuses long imbedded in the system of touring in this province, but we confess that the step of Colonel Mayhew which we have to-day subjected to criticism has taken us by surprise.

Mr. Baig and the Mahábaleshvar incident.

24. The *Dnyán Prakásh* (12) of the 14th June, in its English columns, writes:—The *Times of India* of the 12th instant published an article and tried to give all the three versions of the Mahábaleshvar temple incident. We have been watching the comments of almost all the Native papers in this presidency—English as well as Vernacular—and can most confidently aver that they never connected this trivial matter with the general question of the present state of relations between the Muhammadans and the Hindus. We think that the Native press is wise enough to see that the folly of one man has very little to do with the general question. It has not only not magnified this comparatively insignificant thing into anything serious, but some of the papers have actually said things that would be interpreted as protesting against anything like that. It is these Anglo-Indian papers—papers like the *Times of India*—who of their own accord make such insinuations under the pretext of warning and protesting against imaginary evils. But for this article in the *Times* we are of opinion that it would have entered nobody's head to connect the folly of Mr. Abas Ali Baig with the present state of feelings between the Hindus and the Musal-

mans. These Anglo-Indian papers seem to be inclined to keep the inimical fire between these two communities quite ablaze, and never let an opportunity go by without taking advantage of it to further their work in that direction. When we read the *Times'* article we felt convinced that it was written not with the apparent motive of protesting against the action of any section of the Native press, but with the two following hidden motives. The first motive was to make insinuations against the Hindu papers, mischievously charging them with having magnified the thoughtless folly of one man into an outcome of the racial feelings of the Muhammadans against the Hindus; and the second motive is of course quite obvious. Whoever reads the article will not fail to see that in spite of the statement made at the beginning of the article in question as to the writer's unwillingness to enter into the details of the case, the whole article is devoted to nothing else but setting up a defence for Mr. Baig and his actions. Instead of trying to enumerate the inaccuracies of the versions in the *Times*, let us take them for granted; let us also take it for granted that Mr. Baig's version of the affair is the only true one. But even then the following questions would puzzle the writer in the *Times* as well as Mr. Baig. Our first question is, if Mr. Baig was sure that he had gone into the temple by the free permission and under the guidance of the Gurav whom he had first taken care to inform that he was a non-Hindu, why did he write a letter of regret to Mr. Bhágwat immediately after reaching home? Mr. Bhágwat was not at all the responsible authority of the temple, the Gurav was. One of the papers *anent* this sad affair published in the *Mahrátta* is a small note from Mr. R. N. Mudholkar of Amráoti to Mr. Joglekar, stating that Rs. 50 were sent to him by Mr. A. Baig for the purification of the temple. Mr. Abas Ali knew very well that he had not gone an inch beyond where the Gurav allowed him to go; why should he have taken all this trouble to propitiate Mr. Bhágwat and the Gurav? Does it not look rather suspicious? The *Times* has tried to defend its friend rather too late. If the papers published in the *Mahrátta* contained inaccurate information, why did not Mr. Baig condescend to defend himself immediately after the publication of those papers? If he had never given the sum of Rs. 50 towards the expense of the purification of the temple, why did he not contradict the statement when Mr. Mudholkar's note appeared in the *Mahrátta?* From the *Times* it now appears that Government have declined to interfere in the affair, and this decision of the Government naturally has encouraged Mr. Baig to deny ever having sent the sum of Rs. 50 and to withdraw the offer of any sum at all. But there remains the question, "Why was any sum offered at all?" And until that is answered satisfactorily, the suspicion that Mr. Baig had committed some conscious indiscretion will also remain.

25. The *Jám-e-Jamshed* (135), in its issue of the 14th June, regrets that the controversy about Mr. M. A. Baig's visit, which is much exaggerated, has not yet ended, and observes:—This highly educated Muhammadan officer is of a sociable disposition and gentlemanly habits, and it cannot be believed that he would knowingly wound the religious feelings of the Hindus. It appears that he went to the temple merely to have a look at the pleasant scenery at the mouth of the river, being under the impression that non-Hindus were allowed to do so, and his good intention is clearly seen from the fact that on his being asked by the Gurav to take off his boots he did so. If other non-Hindus were allowed to visit the temple, we do not see why Mr. Baig's visit should be objected to. It should be the principal aim of the educated Hindus and Muhammadans to forget the differences between the two communities and increase mutual fellow-feelings; and it is to be regretted that a few members should by exaggerating such a trivial incident give cause for displeasure to the educated Natives. It is gratifying that sensible Hindus are satisfied with Mr. Baig's version and disapprove of the conduct of their brethren who exaggerate the matter. There is no necessity at all for Government to issue a resolution on the subject and the matter may be dropped.

Alleged prevalence of the practice of levying blackmail by *pattáwálás* and clerks in Government service.

26. The *Indian Spectator* (2), in its issue of the 10th June, writes:—The papers were engaged some time ago in discussing the dismissal from service of *chaprásis* who had accepted small presents. The *chaprásis*, corresponding to the peons or *pattáwálás* on our side, belonged to a Collector's

Certain Native gentlemen came to pay a visit to the Sáheb, on which occasion they offered a trifling sum of money to the *chaprási*, which he of course pocketed. The summary dismissal for a first offence of this kind looks as too severe a penalty. So far the persons punished may be objects of sympathy. But it is not to be denied that peons and *pattáwálás* require in this country a sharp eye to be kept on them. The moral distance between a Government officer and a respectable Native even is so great that the latter cannot reach the former without the humble offices of the *chaprási* or *pattáwála*. And he must be propitiated by free-will offerings now and then, like gods and goddesses whose favours we have to seek. The *pattáwála* of a Sáheb is in this way a power in himself. He can make or mar the fortune of a candidate for a vacancy, an applicant for justice or redress. If he cannot, he behaves as if he could. A casual visitor to the Sáheb may not have to gain or lose much, it may be supposed; yet even here he is master of the situation to a certain extent, since he knows how to modulate his voice, to make it rough or kindly according as his services are appreciated. The greater the Sáheb the higher the dignity and status of the *pattáwála*. He shines with reflected grandeur. The feudatory Princes are conscious that without the ready offer of humble services by his *pattáwála* they look small in the Political Agent's camp. The benign Government may add to the number of salutes that is due to them. The Political Agent's *pattáwála*, however, is indifferent to this accession of dignity. He has another measure of princely worth and dignity. The petty Rája is aware of the fact, and if he wants him to be particularly civil and cognizant of his privileges, he knows that he has only to be more liberal. The *chaprási* or *pattáwála* may be poor and may have a large family to maintain; yet the truth must be told that his doings can be best characterized as the levying of blackmail. In the mofussil the petty annoyance caused in this manner is much greater than in the city. Even in the presidency town, however, and in private as well as public offices, the peon does no little mischief. He has the time-honoured right, he thinks, to extort small sums as *cheri-meri* or *bakshish* from nearly every Native who has dealings for any length of time with the office he is attached to. Stationers and others who in the way of business supply it with paper, ink, &c., have to offer a substantial gratification to him. Nor is it to be supposed that the *pattáwála* alone is an offender of this kind. The clerks belonging to the offices sin similarly. We should be loath, indeed, to point the finger at the humble peon and forget higher officers. It is to be remembered, rather, that the former follows the example of his betters. In truth, it must be in these days a fortunate department or office which is wholly free from corruption. Neither the railway nor the custom-house is free from it, where it is notorious what inscrutable delays occur to pester you, unless somebody in authority is 'tipped.' The income-tax assessors have their dues, or they know how to enhance your income at very short notice. The municipal subordinates play a similar game with a light heart. Some of them have at one time not been able to see a flaw in a house standing on rotten supports, and at another have been vehement in denouncing a particular house-owner for his violating in an infinitesimal degree a municipal rule. There are streets in the Fort where any day of the week half-a-dozen cows, if not more, can be seen within a distance of a hundred yards, obstructing the narrow passage for vehicular traffic and befouling the public way. But why be hard on the municipality, when the doings at the seat of justice, the Courts of justice, are not above reproach? Are there not delays created by the lower officers of these Courts, which have their origin in a greed for money? Is the High Court itself free from the stigma? Before the days of the present fire-brigade in Bombay it used to be observed that a supply of water happened to fail exactly at the time and the place when and where a fire had broken out. It was a curious, and withal fatal, coincidence. Yet such coincidences were unhappily not singular. The inference from it is obvious. The Police Department was and is immaculate. As Thackeray says that there exists no such thing as a literary snob, so in Bombay or in the mofussil, or for the matter of that in the whole of British India, there is no such thing known as a corrupt policeman. Of all departments within our knowledge, the postal appears to us to be the best managed. Twenty-five years ago it was very differently administered. Old residents will tell you that in those days a postal peon claimed a pice or two for delivering safe each of your letters. The improvement in this department serves to show that certain methods are to be followed, strictly and persistently, to keep down the corruption of subordinate officials. Along with administrative capacity, patience and tact are necessary to initiate and carry out such a reform. The head of the office, even with more than average abilities, shuns the additional worry and watchfulness which are indispensable for the purpose. Sometimes it is like disturbing a hornet's nest. The officer, full of good intentions, is eager to stamp out malpractices of this sort; but those above him do not support him. He has incurred the displeasure of his subordinates, nor do his superiors approve of his conduct. He is introducing friction and delay where everything went smart in former days. Not seldom, again, to replace old servants by new hands means six of one and half a dozen of the other. The change is not necessarily a change for the better. Not a small measure of moral courage and persistence are needed to cope with the evil. And let it be remembered that the corrupt *chaprási* is not the whole of the existing evil. He is only a part of a system by which we are surrounded and which is a condition of our present life. It touches our pockets, and so we are all interested in the reduction and removal of the evil. It is not he who pays that is alone the loser. But for the corruption that is around us, the income-tax would be lighter, the railway companies afford to charge lower fares, the custom-house duties press lighter on us, the bids for abkári and other contracts be smaller than what they are.

A notice given to Mr. S. K. Bangáli, Mámlatdár of Khánápur, Sátára District, by Mr. Dattátraya Joti, Inámdár of Renávi.

27. The *Pratod* (69), in its issue of the 11th June, refers to a notice given in the *Vita Vriti* (96) by Mr. Dattátraya Joti, Inámdár of Renávi, a village in the Khánápur Táluka of the Sátára District, to Ráo Sáheb Shrikrishna Khanderáo Bangáli, Mámlatdár of Khánápur, in which the former calls upon the latter to compensate him within three months for the loss suffered by him in reputation and health in consequence of the latter using abusive language and rushing at him with a whip in his hand on a public road. The paper observes that it does not know whether the statements made in the notice are true; but if they be true, the Mámlatdár should duly consider the matter.

Alleged partiality shown to Muhammadans in making appointments of, and giving promotions to, clerks in the Revenue Department in the Hyderabad District in Sind.

28. The *Prabhát* (199), in its issue of the 11th April, says:—It is astonishing to see how appointments and promotions are regulated in the Revenue Department in the district of Hyderabad. It is not known on what principle appointments are given and promotions made. The rules are that promotions should be regulated according to length of service or according to merit; but in the district of Hyderabad promotions are made neither according to length of service nor according to merit, nor to qualifications, but they are granted according to the religious belief of the parties, or, to speak properly, according to their connections. There may be cases in which Hindus, Musalmans or persons of other creeds have equal claims as regards length of service and qualifications, and if in such a case promotion is given to a Musalman through oversight, it will not create so much discontent or murmuring. But when old, experienced and qualified servants see that they are superseded by new and inexperienced juniors, their murmurings are not to be wondered at. We are sure that Mr. James, a lover of justice, will not permit such partiality to continue and see discontent spreading in the revenue service of the district. Many old servants, men of experience and approved qualifications and of 15 or 20 years' standing and drawing Rs. 20 or 25 per mensem can be found. All these have been passed over and Azam Mian Abubakir, a new man of 3 years' standing, quite new to the work and quite inexperienced, has been chosen and given Rs. 50. Those who have passed the University School Final Examination are not given even places of Rs. 15, while Mr. Usman, who has passed only the Public Service test, has been put into his brother's (Abubakir's) place on Rs. 30! We hear there is much excitement and commotion about the above promotions. People say plainly that the only reason why these two brothers have superseded men senior to them is that they are Musalmans and are the sons of the Daftardár. Those who have served for years upon years and have worked in táluka offices day and night are left in the lurch and a man quite new to office work and with no experience has been given an appointment of Rs. 30. What must be the

feelings of those whose claims have been overlooked? They may, with reason, say that there is no justice, it is all disorder. What is still more astonishing is that he has to work in his own father's office, where he may do as much or as little work as he pleases. Who is there to rebuke him if he is idle? Will he get his share of work done by other Munshis? As for the other man appointed as Head Munshi, whether he does his work or not, will the Muktiarkar have sufficient courage to report against him? If he does, he will be crushed. If he were to work under an Assistant Collector where he has to depend upon his own resources, he would very soon find out the exact value of the work of a Head Munshi. The táluka officials are men subordinate to the Daftardár and are placed on the two horns of a dilemma. Many other instances can be quoted which will plainly indicate that the principle on which promotions and appointments were ere this regulated has been discarded in the district of Hyderabad for the present. If the Commissioner in Sind will enquire into the matter he will find that not only these sons of the Daftardár, but many other Musalmans have also superseded the Hindus. If the officers in whose hands the gift of the places lies bestow them upon people without considering whether they be fit or not, then what avails the making of rules and orders? The rules point one way and those who are bound to follow the rules go the other way. This is a stigma on official justice. We have every hope that the Commissioner in Sind will look into the matter.

A complaint against the Customs authorities, Bombay, regarding the inconvenience of silk merchants found to be groundless.

29. The *Kaiser-e-Hind* (105), in its issue of the 10th June, observes:—We take the earliest opportunity to state that we would not have published the communication that appeared in our issue of the 20th May regarding the alleged grievances of silk merchants at the Customs House, Bombay, without making proper enquiries if our attention had been drawn to certain objectionable matters mentioned therein. From enquiries made later on we are in a position to say that there is no foundation for the assertions made by the correspondent that those merchants who have influence with the Customs authorities get delivery of their goods without any trouble and sometimes by paying less duty as rumoured. The delay caused at the Customs House in delivering goods is due to the strict enforcement of the rules and regulations for the recovery of customs duties, and there is not the slightest reason to believe that the merchants are purposely put to any inconvenience by the Customs authorities with selfish motives. The communication seems to have been maliciously written. It does not reflect credit on the writer and we gladly acknowledge this in order to do justice to the Customs authorities.

PART II.—*Education.*

Resolution of the Bombay Government with regard to the suggested increase in the salary of primary school teachers.

30. The *Native Opinion* (16) of the 10th June, in its English columns, writes:—It must be within the recollection of our readers that one of the interpellations of the Honourable Mr. Chimanlál H. Setalwad in the Bombay Legislative Council was in respect of the salary of primary school teachers. In answer to it the local Government, now in a long resolution, give the details of this department of education, but for the present decline to do anything in regard to an increase in their salaries. This attitude of Government in this matter is to be deeply regretted; none can better understand than Lord Harris himself that education is the very substratum of a nation's progress, and that, when so much is being done in other countries, as much, if not more, requires to be done in India also; and yet we have Lord Harris' discouraging reply in this matter. We know there is pecuniary tightness, but it cannot be so great as not to spare even a few thousand rupees to improve the condition of a starving tutorial staff, who are not so well paid as a *chaprási*. Really a noble profession must not be levelled down to the level of a menial service. It is the teacher who mends a nation's character, and therefore both educationally and pecuniarily his position ought to be tolerably

good. We do believe Government do not hold a different opinion, and yet, to the surprise of our people, the school master stands out holding the keys of people's education, but only in receipt of the magnificent salary of much less than five rupees a month! With such low pay, how is the vehicle of primary education to make a steady progress? We do sympathise with the Government in their exigencies, but certainly we cannot afford to believe that the public purse is so low as not to be able to spend a few thousands more on the above improvement. [The *Kaiser-e-Hind* (105), the *Gujarát Darpan* (102) and the *Indu Prakásh* (14) of the week express similar sentiments.]

Suggestions to extend the sphere of usefulness of the Rájkumár College, Rájkot.

31. The *Káthiáwár News* (106) of the 13th June, in its English columns, writes:—It cannot be gainsaid that the Rájkot Rájkumár College has proved very beneficial to the Chiefs of the province, their sons and Bháyats in various ways, and has contributed greatly to the moral and intellectual advancement of the province. But useful as has proved the institution, it is exceedingly to be regretted that no regular and permanent endeavours are made by those on whom devolves the duty of so doing to extend the sphere of its usefulness; and this was it that led us to remark in February last that the education of some of the Princes went for nothing, when no attention was paid to keeping them properly occupied after they had left the college. This, we are glad to observe, received confirmation from Mr. Wadington at the last prize-giving. That gentleman observed: "There have been cases in which years of training have seemed to count for nothing when exposed to the after-influences which beset the young and idle. On these I do not wish to dwell. But they cannot be ignored." If there is a sincere desire to see real improvement in the future Chiefs of Káthiáwár, then the right thing to do would be to admit them to a share in the administration of the State immediately after they have left the college, and not to let them rot and rust for want of occupation at a period of life when they should be most occupied in some honourable work. For those who may at once or never be called upon to busy themselves with State administration, the proper thing would be to give them thorough English education as best suits their tastes, so that they may not have to live obscurely, or even from hand to mouth, after the death of their parents or guardians. The heir-apparents and heir-presumptives will also be greatly benefited by being sent to England to study there for some time. Care must always be taken to place all the students under the care of gentlemen well qualified in every way to undertake the responsibility. They should never be placed in charge of persons who scarcely realise their responsibility, as is said to have once or twice occurred. The boys learn up to the Matriculation standard, which is comparatively very little, and what little they learn is soon forgotten under after-home influence. Thus the aim and object with which the college is established unfortunately remains unaccomplished to a great extent, simply because no attention is paid by the Chiefs and the authorities to extend the sphere of its usefulness, though it seems to us that the officers in charge of the institution are always anxious to see the institution proving still more useful; and it is only at their earnest solicitations that some of the Kumárs have been enabled to receive education in England.

A complaint against the School Committee of the Jejuri Municipality in the Poona District.

32. A correspondent, writing from Jejuri to the *Shri Shiváji* (81) of the 8th June, says:—The members of the School Committee of the Jejuri Municipality have become liberal with other people's money. They have not only retained in service but have given promotion to an assistant school-master who was reported in the *Indu Prakásh*, the *Poona Vaibhav*, the *Jagaddhitechchhu* and some other papers to have committed a theft and afterwards made good the loss of the person robbed. At a general meeting of the corporation held on the 30th September 1890 the late vice-president called before him and asked the assistant master to get his character cleared. The Second Assistant Collector had, however, insisted on his dismissal from service; and yet the members of the School Committee have resolved to give him promotion although he had not applied for it and the result of his class at the last annual examination was very unsatisfactory.

PART III.—*Railways.*

A suggestion to link together narrow-gauge railway lines in Káthiáwár by replacing the broad-gauge line between Viramgám and Wadhwán by a narrow-gauge line.

33. In alluding to the information published by the *Pioneer* in its issue of the 7th June that the Government of the N.-W. Provinces have submitted a scheme to the Secretary of State for India for linking all the narrow-gauge railway lines in the province, the *Jám-e-Jamshed* (135), in its issue of the 12th June, observes:—This is an opportune time for the Native Chiefs of Káthiáwár to bring to the notice of the Secretary of State the loss inflicted on them owing to the railway line between Viramgám and Wadhwán being on the broad gauge when other lines in the province are on the narrow gauge. This difference in the gauges has put the merchants to great inconvenience. Goods booked in Central India and Rájputána for Bombay are unloaded at Viramgám and again at Wadhwán, from whence they are despatched to Bhávnagar or Verával to be shipped to Bombay. In order to avoid this inconvenience the consignors prefer to incur more expenditure and send their goods direct to Bombay by the longer route of the B. B. & C. I. Railway. If the small piece of the broad gauge line between Viramgám and Wadhwán is replaced by a narrow-gauge line, the consignors will be saved this inconvenience. The authorities would do well to take up the question of linking together the Káthiáwár narrow-gauge lines when they consider the scheme submitted by the N.-W. Provinces Government.

Alleged ill-treatment of a passenger by the station master of Kharana and his subordinates on the B. G. J. P. Railway.

34. The *Káthiáwár Times* (3), in its issue of the 9th June, writes:—A passenger by yesterday's mixed train from Wadhwán to Rájkot gives us an account of a somewhat curious incident at the Kharana station. According to him, when the train arrived at the station a Memon passenger called out for the waterman, who arriving demanded payment in advance. The Memon gave him a pice and put a *lota* on the platform to be filled. The waterman, however, only poured a small quantity of water into it, which the Memon considered insufficient and demanded either more water or the refund of his money. The station master now appeared on the scene and kicked the Memon's *lota* away. On this the Memon remonstrated, but was roughly handled by the station master and his subordinates, until the whistle having sounded he jumped into his carriage. Now comes the curious part of the story. As the train moved off, the Memon and his fellow-passengers (also Memons) shouted out that they would report the station master, who thereupon signalled to the driver to pull up the train. This being done the station master and some porters entered the carriage in which the Memons were and beat them until some other passengers interfered. On arrival at Rájkot some other passengers, gentlemen who had witnessed the assault, told the Memons that if they wished to lodge a complaint they would back it up, but these men being anxious to get on to Jámnagar have not moved in the matter. We may mention that we have no reason to doubt the general correctness of the above, but it is possible that the station master may have another story to tell, in which case we shall be glad to give *his* version to the public.

PART IV.—*Native States.*

The decision of the Special Court in the Prabhás Pátan riot cases considered quite satisfactory.

35. The *Indian Spectator* (2), in its issue of the 10th June, writes:—The Prabhás Pátan riot cases have been decided, and the judgment is said to have given satisfaction to both the communities of the place. In fact, the tribunal to which the Junágadh Darbár wisely entrusted the cases was itself a guarantee of success, having been constituted of a Hindu and a Muhammadan officer of exceptional judicial experience in British service, presided over by Mr. Pherozsháh M. Mehta, whose judicial acumen and patriotic zeal are so well known to us. The Court went minutely into the circumstances of the cases, and in awarding the sentences tempered justice with mercy, giving a bright example of how such cases should

be disposed of, which even the Bombay judiciary may well derive benefit from. On the general question of the causes of the riots and of their character, the Court came to the conclusion that the Darbár had made proper arrangements for preventing a breach of the peace, without showing partiality to any of the sects and without unduly trenching upon immemorial custom or vested rights. Holding this view, the Court was of opinion that the Muhammadan *Tázia* processionists had no excuse for disobeying the lawful orders which directed them to pass by the *Nanha* gate and then to take the *Sudak* road, alongside the city wall, thus avoiding altogether the *Dehotsarg* road which led to the *Báwa's Mandir* and other Hindu shrines and sacred places. But the Muhammadans took the forbidden route in spite of the protests and opposition of the police, and having overpowered them desecrated the sacred places of the Hindus on the way and did great damage to persons and property. The mob was thus held to be guilty of being "an unlawful assembly" whose "common object" was to insult the Hindus, and who are also to be held responsible for the natural consequences of their acts, such as harm to property, hurt, &c., to the persons of the other community necessarily coming in their way. Graver offences such as murder were also committed, but these the Court rightly held could not have been "the common object," nor such as could have been foreseen by the exercise of ordinary prudence. And so, whilst for the minor offences evidence showing that the accused was a member of the assembly was deemed sufficient, special testimony, unmistakably directed against each individual accused, was demanded in order to bring home the graver charges. Such testimony was naturally not forthcoming, as the witnesses belonged either to one party or the other, and so were more or less unreliable. In riot cases the difficulty of identification is always great, but because it is so it is not justifiable to be satisfied with insufficient evidence. The view of the law the Court took seems to us to be sound, and there ought to be no regret at the fact that it resulted in the acquittal of all those who were charged with graver offences and in the conviction of only 18 out of 73 on minor counts. The benefit of doubt must be given to the accused even in riot cases, and in awarding punishment the excited state of the mind of the offenders should also be remembered, as the Court did when it sentenced the convicted persons to imprisonment for periods less than five years. There is every reason, therefore, to congratulate Mr. Mehta, his colleagues and the Junágadh Darbár on the satisfactory termination of this unpleasant affair. May it soon be wiped out of memory! [The *Mahrátta* (4), the *Kaiser-e-Hind* (105), the *Kesari* (48), the *Hindi Punch* (131) and the *Hindusthán* (132) of the week express similar sentiments.]

36. The *Gujaráti* (103) of the 10th June, in its English columns, writes:— The full text of the judgment delivered by the Special Court at Junágadh in the Prabhás Pátan riot cases is now before the public. That judgment, which we know all of the Judges accepted and was not the result of the casting vote of the President of the Court, bears distinct traces of his master-hand and is marked by a spirit of judicial fairness and impartiality which ought to commend it to the approval of all fair-minded persons. The work of condensing, analysing and appraising an overwhelming mass of evidence has been admirably performed, and the judgment is a masterly statement of the leading features of the case and a luminous exposition of the principles of law and of appreciating evidence which were applicable to the particular circumstances of the cases under trial. It is especially noteworthy in two respects. The Judges have, in sentencing prisoners, tempered justice with mercy, and having regard to the fact that rioters are no habitual criminals but excited men, we cannot find fault with the Court for the merciful view it has taken of the dilinquency of the offenders who had already suffered nine months' imprisonment. It also clearly shows that the rioters at Prabhás Pátan disturbed social peace without the slightest justification, and hence it naturally follows that in Bombay too no riots should ever have taken place. The *Bombay Gazette* has paid a well-deserved tribute of praise to the Judges of the Special Court for the great ability and thorough impartiality displayed in the judgment and we unreservedly endorse the verdict of our contemporary. If the offenders charged with the commission of grave offences have escaped, the Court is not to blame. Critics might as well blame for similar reasons the Honourable Mr. Justice Bayley and

Mr. Unwin who tried riot cases at Bombay and Násik respectively. Judges have to administer law and not convict people on bare suspicion. The sentences passed upon the 18 persons range from one year to five. The President as well as his colleagues deserve to be congratulated on the firmness, impartiality and mercy which pervade their judgment, and none of those who have been convicted can decently say that he has been harshly or unjustly punished.

The same decision considered unsatisfactory.

37. The same newspaper, in its vernacular columns, under the heading of "My Notes," observes:—The sentences passed on Valan Mia and A'jam Mia, who were the instigators and ringleaders of the disastrous riots at Pátan, are inadequate. The Judges assure us that the Hindus gave no cause to the Muhammadans to make a riot and say that had A'jam Mia and Valan Mia exerted their influence the riot would not have occurred. When these ringleaders are lightly punished the Hindus of Prabhás Pátan cannot but feel much disappointed. A majority of the Natives, however, think that the Judges have tempered justice with mercy. The decisions in the riot cases at Azamgadh, Bombay and Yeola have been far from satisfactory because the rioters have escaped scot-free and because it is said that some innocent persons have been punished. The decisions in the Pátan riot cases do not in any way differ from the decisions given in the riot cases tried by British tribunals. It is difficult to ascertain who murdered the seven persons at the commencement of the riot, but where are the murderers of the medical man and three others, who were quite innocent and were murdered subsequently? It is to be regretted that many of the accused have been acquitted for want of sufficient evidence and that the origin of the riot, which, in the opinion of the Judges, was premeditated, has remained in the dark.

38. The *Gujarát Darpan* (102) of the 14th June, in its English columns, writes:—The usual enterprise of our Bombay dailies has furnished us with the full text of the long judgment of the mixed tribunal in the memorable trials of the rioters of Prabhás Pátan. The *Times of India* has a very sensible leader in its issue of the 7th on the subject. It very rightly complains of the disappointing character of the results of the long trials. Surely it is erring on the other side of leniency that no conviction could be upheld for more than a dozen murders wilfully committed, deliberately and cold-bloodedly, by Muhammadans, who were predisposed to rioting and whom the Court has held to have been an unlawful assembly. The murders were perpetrated in different connections and in open day-light, and those especially of the Hospital Assistant and his companions were the most unprovoked and decidedly intentional and wilful. The Court has held times out of number that the Muhammadan witnesses that have appeared in the case have clearly deposed with a view to screen the actions and doings of their co-religionists. Their evidence then surely was trumped up. Because the Muhammadan witnesses were thus false and prepared, it does not stand to reason that Somápura Brahmins should not be believed because they were interested in the whole transaction. Somápuras might have been interested in the results of the cases, but they were by no means connected with the Báwás and Brahmacháris, the Hospital Assistant and others that were murdered as noticed above. Their evidence should not have been discounted so much as it has been in regard to the higher offences charged against some of the leading Muhammadans. Of course every benefit of a doubt should be allowed to the accused. But the rule of doubt is for quiet civil times and not for wild riotous times, when martial law has to be proclaimed at times. And in order to create an impression and to establish the majesty of law, even circumstantial evidence, and that of a strong character, has not to be discarded. We believe the Judges of the Prabhás Riots Court would not have been far wrong if they had found some of the rioters guilty of murder and graver offences also. They need not have awarded them the extremest punishment of law; they could very well have recommended them for mercy on political grounds. The case, or rather its termination, seems to have been something of a political, or rather diplomatic, compromise. It would not be far wrong if it turned out so in such delicate positions and

in critical circumstances. But justice should have been summary, there should be no show of weakness. Strength of decision carries greater weight and effect when it is mellowed by leniency. And so capital punishment for murders would very well have been compounded into that of life imprisonment or exile to the Andaman Isles for a shorter or longer period. But with the present termination of the catastrophe we doubt very much whether it would be the last of its kind. Such a leniency to Muhammadan or Hindu criminals from a foreign Government would be another thing; but it has a singular significance when the leniency comes from the Court of a Muhammadan State to a set of troublesome people of its own class who have offended against an important section of another community that form the bulk of its population. The so-called satisfaction loudly applauded and proclaimed in papers and telegrams, we fear, is more apparent and superficial than real and deep-felt. No one would be more glad than ourselves if we are proved wrong or mistaken in our view; but from the manner we have been watching the whole case from the first and noticing the details, the whole history and antecedents thereof for some years past, we have been truly apprehensive of the real moral effect of the turn the trials have taken. Let us wait till the next Muharram is over. But, at any rate, with our energetic and able City Police Inspector, Khán Bahádur Nánābhái Cowasji, who is neither a Hindu nor a Muhammadan, the chances of any untoward repetition of any lawlessness are the fewest, and we wish him, the State and the people a quiet time of it for the future.

Grievances of the people of Mahi Kántha owing to delay alleged to have been caused in obtaining justice.

39. A correspondent of the *Hitechchhu* (133) of Ahmedabad, in its issue of the 15th June, observes:—Mr. FitzGerald, the new Political Agent, Mahi Kántha, seems to be over-busy, because the petitioners do not get an audience from him for days together and are put to much inconvenience and unnecessary expense. If a petitioner, owing to such dilatory habits of the Political Agent, is not able to present his memorial to that officer in time, his grievance is time-barred. Those petitioners who come from outstations incur additional expenditure for their long stay at Sádra to obtain justice. It is to be hoped that Mr. FitzGerald will remove the grievances of the people, who have one reason or another to complain against the judicial machinery of the Agency. Since the departure of Colonel Hunter at the beginning of January last the charge of the Agency was in the hands of Lieutenant Carnegy, the Assistant Political Agent, who had multifarious duties to perform, and it was strange that Government could not spare a Political Agent till now! In justice to Lieutenant Carnegy, who has recently been transferred to Káthiáwár as Fourth Assistant Political Agent, it must be said that he gave satisfaction to the people, and both Lieutenant and Mrs. Carnegy made themselves very popular during their stay in Mahi Kántha. It is to be hoped that Lieutenant Carnegy's successor will be appointed soon, because Mr. Dulerái, the Native Assistant to the Political Agent, who is in charge, has got so much work of his own that he has scarcely time to dispose of any work of the Assistant Political Agent except that of signing some routine papers. Within the last two years there have been successively four Political Agents and two Assistant Political Agents. Such frequent changes are to be deprecated as they cause unnecessary delay in the administration of justice and loss of time and money to the people.

A complaint against the Customs official of Anjár in the Cutch State.

40. The *Kachha Samáchár* (136), in its issue of the 11th June, observes:—The poor labourers of Vágad in the Cutch State have recently gone and settled at Anjár, which is also in the same State, owing to the high price of articles of food in Vágad. It is, however, to be regretted that the Customs officer there exacts forced labour from them. This conduct of the officer towards these immigrants, when a sufficient number of labourers who are natives of Anjár is available, has given rise to various surmises. We request the higher authorities to take due notice of the conduct of the Customs official.

PART V.—*Intelligence extracted from the Press.*

Particulars of a case of "Trága" recently tried by Mr. F. C. Beaman at the last criminal sessions in Káthiáwár.

41. The *Káthiáwár Times* (3), in its issue of the 9th June, writes:—At the last criminal sessions in Káthiáwár the Chief Court of Criminal Justice, presided over by Mr. F. C. Beaman, C.S., Judicial Assistant to the Political Agent, had to try two men, the one under Sections 392 and 326 and the other under Sections 302, 326 and 114 of the Indian Penal Code. From the judgment of the Court it appears that this was a case of "Trága" and the facts briefly are as follows:—Two Chárans named Sayor and Daji stood security for one Jálamsang, and the latter having failed to pay up, the creditor came down on them for payment. Accordingly they went to Jhinjuwáda where Jálamsang resided, accompanied by their aged mother Kámlibái, and asked Jálamsang to pay the money. This he either could not or would not do. The two Chárans then drew their swords and Sayor threatened to kill their mother unless Jálamsang paid. Jálamsang implored them not to do so, but Sayor at one blow cut off Kámlibái's head and then attacked Jálamsang, wounding him in two places. According to the medical evidence the wounds were not of such a nature as to have caused death under ordinary circumstances, but Jálamsang was so oppressed by the thought of having been the occasion of this "Trága" that he refused food and opium and died eleven days after the occurrence. There is no doubt from the evidence that Jálamsang wilfully brought on his own death: indeed, he said that he had no desire to live. In the ordinary way of regarding such a crime there is no doubt that Sayor would have been found guilty of murder and sentenced to death; but as the President of the Court is an officer intimately acquainted with the traditions and habits of the people of this province and was, moreover, assisted by Native assessors, Sayor was found guilty of the offence of culpable homicide not amounting to murder and sentenced to transportation for life. No one can quarrel with this finding after reading the reasons given for it by the President.

Hindu volunteers at Coimbatore.

42. The *Jám-e-Jamshed* (135), in its issue of the 12th June, writes:—It is said that the Hindus of Coimbatore have been given the privilege of enlisting themselves in volunteer corps, but with the exception of two volunteers, Messrs. S. P. Naidu, the editor of the *Coimbatore Crescent*, and Bálkrishna A'yar, a pleader, who attend drill and parade regularly, the Hindus have either become indifferent to the matter or left the corps.

A history of the Maráthas is reported to be written by the Honourable Mr. Justice Ránade.

43. The *Mahrátta* (4), in its issue of the 10th June, writes:—It is very gratifying to find that our distinguished townsman, the Honourable Mr. Justice Ránade, has undertaken to write a small volume on Marátha history in the Epochs of the History of India Series started by Professor Adams of Madras and to be published by Messrs. Longman & Co. of London. We are glad that the work has been undertaken by so distinguished a scholar as Mr. Justice Ránade.

Substance of a lecture recently delivered at Poona by Mr. B. G. Tilak on Native States.

44. A correspondent of the *Indu Prakásh* (14), in its issue of the 11th June, says:—The sixteenth lecture of the summer lectures series was delivered at Poona on the 3rd June by Professor Tilak before a very large audience, Prof. Jinsiwále being in the chair. The lecturer first described in short the history of the Native States and then clearly defined the conditions on which they are preserved and their relations with the British Government. He dwelt on the desirability of preserving the Native States, which covered altogether one-third area of the country and contained one-fourth of its population, and observed that after the mutiny of 1857 the British Government resolved to preserve the Native States, but the conduct and ever-changing policy of Government towards Native Chiefs and Princes are such as to reduce these States to a condition similar to annexation although they are not actually annexed. The lecturer strongly criticised many of the conclusions arrived at in Mr. Tupper's recent work on Native States, and proved

that Native Princes would be reduced to zamindárs if Government continued their present policy. He suggested two remedies for the alleged threatened evil—one to bring their grievances to the notice of Parliament and thereby keep under check the present policy of Government, and the other to establish representative assemblies like the one at Mysore and defend their rights and interests with the help of these assemblies. The lecture lasted for more than an hour and appeared to be much appreciated by the audience. After the conclusion of the lecture Professor Jinsivále, the President, addressed the meeting. He appealed to Englishmen not to rule on the principle of "might is right," but to follow those of equity and justice as they have professed to do, observed that as a result of the liberal education imparted by Government to the people of India, of the knowledge of the relations existing between the rulers and the ruled and of the history of the Long Parliament in England the educated natives of India naturally wish for a small Parliament of their own, feel for the miserable condition of the masses and desire to improve their condition by acquiring all the constitutional rights enjoyed by Englishmen, and asked when are the natives of India to wish for all this if not under the civilized and reformed British rule?

A memorial alleged to have been addressed to the Government of India by Anjumán-e-Váze-Islam Bambai, containing suggestions to prevent Hindu-Muhammadan riots in India.

45. The *Muslim Herald* (188), in its issue of the 6th June, publishes a memorial submitted to the Government of India by Anjuman-e-Váze-Islam Bambai, or a preaching association of the Muhammadans of Bombay, in which the memorialists observe that it is not right that newspapers should unnecessarily report that riots are likely to occur as such reports are likely to excite some people and inspire fear into other minds, and that such reports have led the association to address this memorial to Government. The memorial contains the following suggestions, which, the memorialists say, if acted upon will put an end to riots in India. (1) That Government should give the Muhammadans in general, and those in Bombay in particular, to understand that they may slaughter cows according to established usage, and neither Government nor the police will interfere with or prevent the practice which has existed for the last 1,300 years. (2) That such an assurance from Government will remove from the minds of ignorant Muhammadans the impression that the Hindus being larger in number and wealthier than the Muhammadans, Government will take their side and interfere with the Muhammadan religion. (3) That those Muhammadans who will be proved to have slaughtered cows in a manner offensive to the feelings of the Hindus should be severely punished, that the Hindus should be warned not to take advantage of their numerical strength and interfere with cow-slaughter by Muhammadans, and that both the Hindu and Muhammadan subjects should receive equal treatment at their hands. (4) That Government should on special occasions make special police and military arrangements in which there should be some European troops, and should strictly order them not to show partiality to the people of their respective races while discharging their duty. (5) That special arrangements should be made for the safety of the people in those places where Hindus and Muhammadans are unequally distributed, and those that may still be afraid of being oppressed by the people of the other community should be encouraged to communicate their fears to the authorities. The association earnestly hopes that Government will comply with its request. If these suggestions are carried out throughout India, the association thinks there will never occur a Hindu-Muhammadan riot in India. The association hopes the editors of other newspapers who have the welfare of the country at heart will publish this memorial, for which it shall feel highly obliged.

Alleged altercation between the Hindu and Muhammadan police peons of the Alipore Division, Calcutta.

46. The *Bombay Samáchár* (115), in its issue of the 12th June, observes:—It is reported that on Wednesday last an altercation took place between the Hindu and Muhammadan police peons of the Alipore Division, Calcutta. It seems that while the Muhammadan peons were saying their prayers the Hindu peons blew conch-shells. The former made preparations to assault the latter, but refrained from doing so owing to the timely arrival of a European Inspector.

Surprise expressed at the information published by the *Deccan Herald* that a riot was to take place at Bombay on 7th instant.

47. The *Jám-e-Jamshed* (135), in its issue of the 11th June, says that while the people of Bombay had no information whatsoever that a riot was to take place in that city on last Friday, it is surprising that the *Deccan Herald* of last Saturday should have published a telegram sent by a Bombay correspondent of it to the effect that there was a likelihood of the occurrence of a riot; and it is gratifying, adds the *Jáme*, that no disturbance took place.

Advice to the Hindus not to join the Muhammadans in the celebration of the Muharram festival.

48. The *Poona Vaibhav* (65), in its issue of the 10th June, advises the Hindus in general, and those of Poona in particular, not to make *tábuts* nor to join the Muhammadans as hithertofore in their rude and boisterous rejoicings at the next Muharram festival and thus indirectly render assistance to the police in preserving order and peace during the festival, and says that the Hindus may, if they wish to have similar rejoicings, start a procession in honour of one of their own gods on a suitable occasion.

An affray between some Muhammadans and Bhangis in Bhawáni Peth at Poona.

49. The same paper, in its local columns, says:—Day before yesterday an affray took place between some Muhammadans and Bhangis in Bhawáni Peth and the latter struck work; but the municipal authorities restored peace and the Bhangis have resumed their work. The real cause of the affray is not known.

An affray alleged to have taken place between the Hindus and Bohras at Sidhpur in the Baroda State.

50. The *Gujarát Darpan* (102), in its issue of the 14th June, says that owing to some dispute between the Hindus and the Bohras at Sidhpur in the Baroda State in connection with their respective burial grounds which are contiguous to each other an affray took place between them on last Saturday, and that Ráo Sáheb Kasanlál Nánchand and Khán Sáheb Kázi Abdul Rehmán have gone there from Baroda to restore peace between the two parties.

Alleged publication and wide circulation of Urdu and English pamphlets describing the oppression practised by His Highness Mahárája Holkar.

51. The *Satyă Shodhak* (78), in its issue of the 3rd June, writes:—The *Subodh Sindhu* of Khandwa in the Central Provinces says that copies of Urdu and English pamphlets giving in detail cases of various kinds of oppression practised by His Highness the Mahárája Holkar since his installation on the *gádi*, have been circulated throughout India and sent to the Government of India and Parliament and to Germany, France, America, &c.

Rumoured changes in the Baroda State.

52. A correspondent, writing from Navsari in the Baroda State to the *Jám-e-Jamshed* (135) of the 11th June, says that amongst various rumours about the changes among the high officers of the State one is to the effect that the Honourable Mr. Justice Mahádev Govind Ránade is to be appointed Diwán and Mr. Khare, Náib Diwán to His Highness the Gáikwád of Baroda.

A letter alleged to have been sent by His Highness the Gáikwád to his Diwán with instructions to open it on the 16th instant.

53. Another correspondent of the same newspaper says that a rumour is current at Baroda that His Highness Sir Sayáji Ráo Gáikwád has addressed a letter to His Excellency the Diwán with instructions to open it on the 16th instant, that this has given rise to various surmises, and that if this be true, what could be the object of it?

ÁTMÁRÁM V. PÁTKER,
Acting Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 18th June 1894.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

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Advice to the Hindus not to join the Muhammadans in the celebration of the Muharram festival.

49. The same paper [illegible]

Office of the Reporter on the Native Press, Secretariat, Bombay, [illegible]

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R FOR THE WEEK ENDING 16TH JUNE 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Sarbarái in Berár and suggestions in connection with it.

1. The *Vaidarbha* (2) of the 9th June, in its English columns, writes :—As we have often observed, *sarbarái* has been a most troublesome business in Berár, no precautionary measures having been taken to check, or at least minimize, its evil effects. In some of the districts of the neighbouring presidency of Bombay in each village and town there are lists made by the Patel and attested by the Mámlatdár (Tahsildár) of the Banias who sell provisions, of the milkmen who sell milk, of the Mális who sell vegetables, and of owners of hackney carriages—in fact, of all persons whose services are likely to be required by touring officers; and the Patel calls upon these several persons turn by turn to serve the touring officers—no person being required to serve a second time unless all the others of his calling have once served. This arrangement saves a deal of trouble to the village officers and also to the people, and considerably prevents occurrences of cases like the one reported by the Patel of Akola. Why should not some such measures be taken in Berár and in the Akola District? With an intelligent and well-intentioned Tahsildár like Mr. Anvarally we trust Mr. Hare will be able to do something in this direction in the Akola Táluk, at least experimentally, and hope he will earnestly move in the matter.

Causes which led to the retirement of Mr. Aitken from the Educational Department in Berár.

2. The *Varhád* (*Berár*) *Samáchár* (3) of the 11th June, in its English columns, writes :—The last week closed the services of another most eminent servant of the Berár Educational Department. The exclusion of Mr. G. C. Aitken from the Directorship of the province in spite of his various officiating tenures of the office considerably told on his health. Disappointment hunted him to his retirement. Finding himself unable to do his work with cheer and spirits he withdrew from service as a highly conscientious man. By his retirement the public loses a rigid disciplinarian, able to impart principles of straightforwardness, contentedness, independence and unflinching rectitude of purpose. Since the news of his retirement was confirmed last week our good townsmen have been busy concerting measures how to bid good-bye to him. This will clearly prove that in this town at least he was fondly beloved, though all who knew him not and the benign and just Government were pleased to ignore him. We are very sorry to have lost in less than three months Ráo Bahádur Jathár and Mr. Aitken, the noteworthy relics of Dr. Sinclair's time. May both of them long enjoy their well-earned rest, and may the new Director be as dear to his people as these two retiring officers, the glory of the department! Let us always hope for the best!

A'TMA'RA'M V. PA'TKER,
Acting Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 18th June 1894.

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said the [illegible] and that [illegible]
sorry to have lost [illegible]
the noteworthy rules of Mr. [illegible]
their well-earned rest, and may [illegible]
these two retiring officers, the [illegible]
for the best!

[illegible]
[illegible] Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 18th June 1894.

[CONFIDENTIAL.] **No. 25 of 1894.**

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY
For the Week ending 23rd June 1894.

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(For the week ending 23rd June 1894.)

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	1,000
11	„ Dnyánodayă	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly	425
13	„ Hitopadeshak	Bombay	Weekly	1,000
14	„ Indu Prakásh	Do.	Do.	900
15	„ Mantri	Poona	Do.	...
16	„ Native Opinion	Bombay	Bi-Weekly	600
17	„ Prabhákar	Do.	Daily	350
18	„ Rámdás	Bijápur	Weekly	600
19	„ Shetkaryáncha Kaivári	Bombay	Do.	500
20	„ Subodh Patrika	Do.	Do.	950
21	„ Sudhárak	Poona	Do.	3,009
22	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
23	The Arunodayă	Thána	Weekly	625
24	„ A'ryávart	Dhulia	Do.	225
25	„ Bakul	Ratnágiri	Do.	440
26	„ Belgaum Samáchár	Belgaum	Do.	215
27	„ Chandánshu	Tásgaon	Do.	102
28	„ Chandrakánt	Chikodi	Do.	200
29	„ Chandrodaya	Chiplun	Do.	125
30	„ Chikitsak	Belgaum	Do.	400
31	„ Chitragupta	Karád	Do.	200
32	„ Daivadnya Mitră	Bombay	Monthly	...
33	„ Daivadnya Samáchár	Do.	Do.	500
34	„ Dakshin Vritt	Kolhápur	Weekly	150
35	„ Dhárwár Vritt	Dhárwár	Do.	820
36	„ Dnyán Dip	Bombay	Monthly	300
37	„ Dnyán Ságar	Kolhápur	Weekly	400
38	„ Ganga Lahari	Násik	Do.	211
39	„ Gulburga Samáchár	Gulburga	Do.	325
40	„ Hindu Punch	Thána	Do.	700
41	„ Holkar Sarkár Gazette	Indore	Do.	450
42	„ Jagadádarsh	Ahmednagar	Do.	352
43	„ Jagad-hitechchhu	Poona	Do.	4,500
44	„ Jagatsamáchár	Thána	Do.	650
45	„ Kalpataru	Sholápur	Do.	250
46	„ Karmanuk	Poona	Do.	1,500
47	„ Keral Kokil	Bombay	Monthly	1,500
48	„ Kesari	Poona	Weekly	4,300
49	„ Khándesh Chitragupta	Dhulia	Do.	230
50	„ Khándesh Vaibhav	Do.	Do.	200
51	„ Khara Prakár	Bombay	Monthly	1,000
52	„ Kumtha Vritt	Kumta	Weekly	200
53	„ Mahárásthra Kokil	Sátára	Monthly	2,000
54	„ Mahárásthra Mitra	Do.	Weekly	250
55	„ Mahárásthra Vritt	Do.	Do.	161
56	„ Moda Vritt	Wái	Do.	325
57	„ Mumbai Vaibhav	Bombay	Daily	550
58	„ Nagar Samáchár	Ahmednagar	Weekly	150
59	„ Násik Vritt	Násik	Do.	275
60	„ Nipáni Vaibhav	Nipáni	Do.	175
61	„ Nyáyă Sindhu	Ahmednagar	Do.	175
62	„ Panchánan	Karád	Do.	...
63	„ Pandhari Mitră	Pandharpur	Do.	260
64	„ Pen Samáchár	Pen	Do.	...
65	„ Poona Vaibhav	Poona	Do.	3,200
66	„ Prabodh Chandrika	Jalgaon	Do.	100
67	„ Prabodh Ratnă	Bársi	Do.	235
68	„ Prántik Samáhár	Poona	Do.	...
69	„ Pratod	Islámpur	Do.	300
70	„ Rághav Bhushan	Yeola	Do.	250
71	„ Ratnákar	Kaládgi	Do.	50
72	„ Saddharmadip	Alibág	Monthly	1,000
73	„ Sanmitra	Bombay	Do.	...
74	„ Sarvadaman	Poona	Do.	...

No.	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
75	The Satya Nirnayă	Bárámati	Weekly	...
76	„ Satyă Prakásh	Poona	Do.	...
77	„ Satyă Sadan	Alibág	Do.	200
78	„ Satyă Shodhak	Ratnágiri	Do.	400
79	„ Shikshak	Chikodi	Do.	...
80	„ Sholápur Samáchár	Sholápur	Do.	260
81	„ Shri Shiváji	Poona	Do.	300
82	„ Shubh Suchak	Sátára	Do.	260
83	„ Sudhákar	Pen	Do.	300
84	„ Sumant and Satyă Sudha	Kárwár	Do.	300
85	„ Tukárám	Ahmednagar	Do.	250
86	„ Udyogavriddhi	Poona	Do.	...
87	„ Vanapriya	Chikodi	Fortnightly	100
88	„ Vártáhar	Bombay	Tri-weekly	700
89	„ Vengurla Vritt	Vengurla	Weekly	175
90	„ Vichár	Dhárwár	Monthly	500
91	„ Vichár Ságar	Baroda	Weekly	650
92	„ Vidushak	Karád	Do.	300
93	„ Vidya Vilás	Kolhápur	Do.	275
94	„ Vijay	Sháhápur	Do.	250
95	„ Vikshipta	Bombay	Do.	600
96	„ Vita Vritt	Vita	Do.	...
97	„ Vividh Dnyán Vistár	Bombay	Monthly	500
98	„ Vrittadhára	Dhár	Weekly	150
99	„ Vrittasár	Wái	Do.	285
100	„ Vritt Sudha	Sátára	Do.	200
101	„ Vyápári	Poona	Do.	...
	A'NGLO-GUJARA'TI.			
102	The Gujarát Darpan	Surat	Bi-weekly	700
103	„ Gujaráti	Bombay	Weekly	2,450
104	„ Gujarát Mitră	Surat	Do.	800
105	„ Kaiser-e-Hind	Bombay	Do.	2,500
106	„ Káthiáwár News	Rájkot	Bi-weekly	600
107	„ Suryă Prakásh	Surat	Weekly	375
108	„ Vidyut	Ahmedabad	Fortnightly	...
	GUJARA'TI.			
109	The Ahmedabad Times	Ahmedabad	Weekly	250
110	„ Ajab	Surat	Monthly	700
111	„ Akhbáre Sodágar	Bombay	Daily	800
112	„ Arajadár	Baroda	Weekly	...
113	„ A'ryă Dharm Prakásh	Bombay	Monthly	400
114	„ Bhim Sen	Do.	Weekly	...
115	„ Bombay Samáchár	Do.	Daily	2,600
116	„ Broach Mitră	Broach	Weekly	350
117	„ Broach Samáchár	Do.	Do.	700
118	„ Buddhi Prakásh	Ahmedabad	Monthly	580
119	„ Cambay Gazette	Cambay	Fortnightly	124
120	„ Chának	Surat	Monthly	500
121	„ Chandra	Do.	Do.	300
122	„ Darbár Patrika	Ahmedabad	Weekly	...
123	„ Deshi Mitră	Surat	Do.	1,250
124	„ Din Mani	Broach	Do.	...
125	„ Dnyán Sudha	Ahmedabad	Monthly	250
126	„ Dnyán Vardhak	Bombay	Do.	600
127	„ Fursad	Do.	Do.	400
128	„ Gap Sap	Do.	Fortnightly	300
129	„ Gul Afshán	Do.	Monthly	1,200
130	„ Hindi Punch	Do.	Weekly	450
131	„ Hindusthán	Ahmedabad	Do.	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly	500
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	400
136	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Monthly	1,200
139	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
140	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	„ Kelavni	Baroda	Monthly	500
142	„ Nure Elam	Bombay	Do.	320
143	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
144	„ Praja Mitra	Karáchi	Weekly	200
145	„ Praja Pokár	Surat	Do.	800
146	„ Rájyabhaktă	Bombay	Do.	1,300
147	„ Rást Goftár	Do.	Do.	1,697
148	„ Samsher Báhádur	Ahmedabad	Do.	300
149	„ Satyă Mitră	Bombay	Do.	500
150	„ Satyă Sodhak	Surat	Fortnightly	500
151	„ Satyodaya	Dohad	Weekly	68
152	„ Sneha Sindhu	Kaira	Do.	275
153	„ Stri Bodh	Bombay	Monthly	560

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issue
	GUJARA'TI—*continued.*			
154	The Stri Mitră	Bombay	Monthly	697
155	„ Surat Akhbár	Surat	Weekly	600
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
159	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patră	Hubli	Weekly	475
161	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayă	Dhárwár	Weekly	200
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Lokă Bandhu	Do.	Do.	190
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárată Bhráta	Rewáh	Fortnightly	375
173	„ Bhásha Bhushan	Bombay	Monthly	400
174	„ Bombay Baipar Sindhu	Do.	Weekly	250
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
178	„ Charkhári Akhbár	Rewáh	Fortnightly	23
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Khair Khah	Do.	Daily	...
184	„ Kushful Akhbár	Do.	Weekly	150
185	„ Muin-ul-Mulk	Do.	Daily	...
186	„ Muslim Herald	Do.	Do.	300
187	„ Vakil Islam	Do.	Do.	...
188	„ Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
196	„ Muin-ul-Islám	Do.	Do.	300
197	„ Prabhát	Hyderabad (Sind)	Do.	400
198	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or á) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

PART I.—*Politics and the Public Administration.*

Attitude of the British Government towards their Indian subjects and an exhortation to the latter to be patriotic and to have a spirit of independence.

1. In an article on "the self-respect and independence of the Japanese," the *Pratod* (69) of the 18th June contrasts the care and solicitude with which the Japanese Government is said to guard the interests of Japanese settlers in Australia and other foreign countries, with the alleged unconcern shown by the British Government of India towards the Indian emigrants in Africa, upbraids the natives of India for displaying no spirit of independence, describes their treatment by the British Government as worse than that of slaves, and tells them that they must evince patriotism, brotherly love and the other good qualities of the Japanese if they desire to bring about their regeneration and to save themselves from annihilation at the hands of Christians, which, in the absence of these acquisitions, the paper considers to be certain and inevitable.

Honesty of Englishmen called in question and the people of India cautioned to be careful before trusting their professions of benevolence.

2. The *Poona Vaibhav* (65), in its issue of the 17th June, while writing on social reformers and the reason why they are not successful, incidentally observes that as some Englishmen, whatever measures they take, whether of an inflammatory or conciliatory character, bear in mind, whether rightly or wrongly, that the Brahmins as a class are rascals and that the Poona Brahmins are particularly such, so the Natives, in forming a good or bad opinion about an Englishman, should always remember that there must be some trickery or other in all the professions of benevolence made by those people, who first came to India in the guise of traders and afterwards usurped the dominion of the country. Even Mr. A. O. Hume, adds the paper, was not, according to its information, in all his efforts in the cause of the Indian National Congress actuated purely by disinterested and benevolent motives, but was working in the interests of his own Government; for, before the Congress came into existence some Englishmen entertained fears that there would be a rebellion in India and therefore set Mr. Hume to do something by means of which the people would be habituated to make their demands in the mild form of petitions and memorials. The paper is aware that it would be laughed at for entertaining this queer suspicion, and says that it is willing to be ridiculed provided its readers are by its writings taught to be more cautious in judging of Englishmen.

Statement of the views of the modern educated Natives about their administrative abilities.

3. In an historical essay on Nána Phadnavis and Mahádji Scinde, the *Kesari* (48) of the 19th June makes a digression and remarks that though the people of India are grateful to the British Government for its boons of education and order and peace in the country, they do not believe that they are, or that their ancestors were, foolish and ignorant, that those who say that in the absence of the British from India there would prevail anarchy and despotism in the country should remember that men like Nána Phadnavis, Nána Sáheb and Mádhavráo Peshwas, Akbar, Todar Mull, &c., carried on successfully the administration of the Deccan, nay, of the whole of India, for some time; that if the British rulers of India think that by reason of their modern education the people of India should be content with their present condition and should quietly look on what is going on, they will be called ignorant of real human nature, and that they should remember that by calling the Deccanis—who worked hard to maintain their independence for the last fifteen centuries, who, in spite of the all-pervading rule of the Mogals and the Musalmans, preserved their village, town and religious institutions from utter ruin, and among whom there were men like Akkanna, Mádanna, Murárráo, Sháháji and others qualified to discharge the functions of the office of prime minister to the Musalman Emperors and who have still among them men like Mandlik, Raghunáthráo, Telang, Ranade, &c.,—unfit to occupy high and responsible posts under Government, they are creating disaffection and discontent in the country. The paper sums up the digression by saying that though

the British Government has done much good to the people, they will never forget their past condition, connive at their present state or be indifferent about their future.

Comments on the despatch of the Secretary of State for India on the question of simultaneous Civil Service Examinations.

4. The *Dnyán Prakásh* (12) of the 21st June, in its English columns, writes :—Whether the ministry in power in England be Liberal or Conservative, our fate remains quite unaffected so long as it is in the hands of a clique of bureaucrats. We are sacrificed to the interests of the English lads; we are sacrificed to the interests of a handful of Lancashire merchants. We have often iterated and reiterated these remarks in these columns and every day shows us how true they are. The recent despatch of the Secretary of State for India *anent* the question of the simultaneous examinations is a very strong proof of the truth of our remarks, and ought to show us that until and unless the Indian Council, as it is constituted at present, is abolished, we cannot expect to profit even by Parliamentary resolutions. The despatch which Mr. Fowler has just sent out is not only disappointing, but exasperating, and we must confess that, whatever else we may have expected, we certainly did not expect that a Liberal Government would deal such a blow to all our aspirations and hopes. The despatch is an open, bare-faced avowal that India is to be governed for England and not for India; we think one need not have very great amount of intelligence to see that. The Government officials from the Secretary of State to the Assistant Collector of an insignificant district have, it seems, made a resolution not to let go an opportunity without undeservedly praising the Muhammadans and other kindred castes and crying down the Babus and the Marátha Brahmins. These are an eyesore—a *bete noire*—to every British officer, small and great, and efforts are always being made to shove them off from the public service. It is consequently argued that a great influx of the Babus and the Marátha Brahmins into the Civil Service will tend to create disturbances. And why? First because they are Hindus and the other castes do not like to be governed by them, and secondly because they have not, it is almost directly insinuated, the capacity and the ability required for the practical work of administration. On the other hand, it is stated that the Muhammadans and the Sikhs "have evinced a large capacity for the practical work of administration, but little or no aptitude for passing examinations with success." So Government have come to the decision that the people of India should not at all be given any greater facilities for competing at the Civil Service Examination. They are allowed to go to England and compete there; the maximum age limit, which was 21, was raised to 23 for their benefit; they take advantage of that and they are now further given the Provincial Service scheme by which they can rise to many more high offices. In fact, they have got double advantage—that of competing in England and of profiting by the Provincial Service list. We are sure, anybody that reads this despatch will see through these subtle arguments. They are put forward only to silence our cry. Attempt has been made by adducing them, to show that the race question between the Muhammadans and the Hindus has to be considered before the percentage of the Natives in the higher civil service of the country is increased. Thus we see how these petty riots and scuffles between the Muhammadans and the Hindus have been made an excuse to turn the field of Indian Civil Service into a pasture land for European lads to fatten themselves upon. The Muhammadans cannot be admitted because they have no aptitude for passing examinations with success. The Babus and the Brahmins are not to be admitted because it is supposed (of course falsely) that they have not evinced a large capacity for the practical work of administration, and because the Muhammadans would not brook being under them. Thus for one reason or other both the Muhammadans and the Hindus are to be kept away, and the Europeans are to monopolize more than five-sixths of the high offices of tremendous salaries, with an enormous extra amount as "compensation" allowance! One cannot help crying "Shame!" at this trick of "honest John Bull." Another peculiar thing that is brought to the notice of one who would read between the lines while perusing this despatch is that the words in which certain portions of it are couched smell of a new danger. Hints are thrown out that there is every likelihood of our being

deprived of the liberty of going and competing for the examination now held in England, if it be found that a too large preponderance of Natives take advantage of that liberty. We are sure that our friends in the House of Commons would never let such injustice be done to us, but at the same time we cannot help thinking that the clique of bureaucrats into whose hands our fate is placed will never hesitate to go to the length of making proposals to restrict even the liberty which we now enjoy. Moreover, when we look to the defiant way in which the Secretary of State has overruled a Parliamentary resolution, naturally the question arises, "Will our friends in the House of Commons be able to protect us from the high-handed despotism of the Government of India, supported by the Secretary of State and his Council?" When, about a year ago, Mr. Paul succeeded in carrying his famous resolution in the House of Commons, Mr. George Russell, then Under Secretary of State for India, said during the debate on the Indian Budget, "I pass now to two points which my honourable friend, the member for Manchester, made with regard to the simultaneous examination. I would lay stress upon this point. It may be in the recollection of the House that in my official capacity it was my duty earlier in the session to oppose a resolution brought before the House, but the House of Commons thought differently from the Government. *That once done, I need hardly say that there is no disposition on the part of the Secretary of State for India or myself to thwart or defeat the effect of the vote of the House of Commons on the resolution.*" Had the words any meaning when they were uttered, or were they uttered simply to flatter the House of Commons? From what has transpired now, we are strongly inclined to think that they were uttered simply with the intention of flattering the House of Commons. The Cabinet Ministry is merely the servant of the House, and so is the Secretary of State for India. In overruling the resolution of the House of Commons, therefore, the servant has overruled the master. Has then the House of Commons no power over the Government of India? Is the House of Commons going to pocket this insult silently? Is it going to look on calmly and let the Secretary of State and his Council defy its will and trample its order under their feet with impunity? We hope not. The will of the whole nation as expressed by the House of Commons has been openly set at naught. Let us hope that the House of Commons will not fail to make the Secretary of State and his myrmidons understand their position and feel that their duty is to give effect to the resolutions of the House and not to do things quite in opposition to them. [The *Kesari* (48) of the 19th June expresses similar sentiments.]

5. The *Sudhárak* (21) of the 18th June, in its English columns, writes:—The long expected despatch of the Secretary of State on the subject of simultaneous examinations has at last been published, and we have no doubt it will be read with feelings of deep regret and indignation throughout the country. We own we did not expect the Secretary of State to give full and ungrudging effect to the famous resolution adopted by the House of Commons on Mr. Paul's motion. But neither did we expect Lord Kimberley or his present successor to put his signature to so illiberal and uncompromising a document. Mr. Fowler has once more illustrated that the pledges given to the people of India are not meant for fulfilment, and that in matters Indian the official Liberals are as unprincipled as the official Tories. "The great bulk," said Mr. Hume at his last farewell to India, "of the leading politicians on both sides—the professional politicians as one may designate them—the men who mostly compose our ministries, however virtuous, honest and upright they may be in private life, are in public life the veriest humbugs—talking like angels, but ready ever to do the devil's work—to sacrifice principle to party and justice to those who are weak and politically dumb, as India is, to the exigencies of party political warfare." After the recent action of Mr. Fowler, who will say that Mr. Hume has been unnecessarily severe in his remarks? There is one point in Mr. Fowler's despatch which deserves particular attention at the hands of public bodies and the press in India. Those who may have carefully read the report of the Public Service Commission, as also the other literature on this question, must have observed how our rulers have hitherto been anxious to throw a decent and politic veil over the doctrine that the vast bulk of civilians in India must always be Englishmen. The Public Service Commission's report, for

example, throughout speaks of reserving the Civil Service for men trained in European methods and familiar with European traditions of government, and nowhere of reserving it for Europeans as Europeans. Of course the Commission shared the opinion of most Anglo-Indians that for the maintenance of British supremacy in this country it was essential to reserve most of the covenanted posts for Englishmen; but they thought it unwise to declare this openly, as such a declaration would manifestly be inconsistent with the Statute of 1833 and the Proclamation of 1858. In the present despatch, however, this politic veil has been unblushingly put aside, and the principle is now for the first time authoritatively enunciated that five-sixths of the posts in the Indian Civil Service will always be held by Europeans and Europeans alone. In other words, the Indian is distinctly told that, as long as British rule lasts in this country, he will not, as a rule, be allowed to rise above the position of a mere hewer of wood and drawer of water in his own country, and this for the simple sin of his colour, no matter what his attainments and qualifications are. It is impossible to adequately express the feeling of indignation which this new enunciation of the doctrine of not tolerating tall poppies must arouse in the breast of every patriotic native of India. It is no exaggeration to say that by this single act the British Government has practically torn up and flung into flames all the solemn pledges given by it to our people, and the Indian is now called upon to realize that all talk of his ever being allowed to stand on the same footing as his British fellow-subject is a veritable fraud. Do Englishmen imagine that the Indians will tamely accept this humiliating position? After all, it seems to be true that the British Government is every day getting more and more out of touch and sympathy with the people, and that its inability to read the signs of the times is daily growing greater and sadder. On no other hypothesis can we understand the strange fatuity of which it has been guilty in this matter. On no other hypothesis can we explain the perverseness which has led it to make so unfortunate a departure in its policy—a departure which, if not corrected in time, must, we deliberately say, one day raise the question of loyalty or disloyalty to British rule.

6. The *Gujaráti* (103) of the 17th June, in its English columns, writes:—The despatch of the Secretary of State for India on the question of the simultaneous examinations is a very unsatisfactory document. That it should have emanated from a Radical member of a Liberal ministry is extremely disappointing. In matters of practical Indian reforms there is not a pin to choose between Liberals, Conservatives and Radicals. The Madras Government, which have expressed themselves in favour of duplicate examinations, are throughout the despatch of the Indian Government referred to in a derogatory tone. Their accession to the cause of reform is, however, none the less welcome. The whole correspondence contained in the blue-book is full of specious, stale and fallacious assumptions and one-sided statements, and we must protest against the biassed and distrustful manner in which a momentous question has been disposed of by Provincial and Indian Governments and by the Secretary of State for India. With such an unsatisfactory decision, we repeat, India shall never rest content.

7. The *Arunodayă* (23), in its issue of the 17th June, says:—This despatch of the Secretary of State for India has falsified the belief so long entertained by the educated Natives that Parliament is the supreme authority in the British Empire and that no one can overrule it. It has, moreover, fully shown that the Government of India can throw aside, tear to pieces or trample under foot any resolution passed by Parliament, and that the Secretary of State simply echoes the views of the Government of India. The natives of India must be now fully convinced of the truth of what we have often stated, and what was recently clearly pointed out by Mr. Hume in his farewell speech at Bombay, that whatever differences there may be between Liberals and Conservatives as regards other matters, they are unanimous on questions relating to the administration of India. God has created in India a pasture-land for Englishmen to feed upon to their heart's content, and both the parties wish to have the pasture preserved for people of their own race. Of what use is it to wish to have a Liberal ministry or a Governor-General like Lord Ripon? However, the people should not be disappointed

and sit quiet. They should make every effort to refute the arguments advanced by Lord Lansdowne and Mr. Fowler and get their mistakes rectified.

Demand for simultaneous Civil Service Examinations considered a little too extravagant.

8. The *Subodh Patrika* (20) of the 17th June, in its English columns, writes:—The decision of the Executive Government on the resolution of the House of Commons on the simultaneous examination question was a foregone conclusion. It was hardly possible to give effect to the resolution so soon after the matter had been carefully considered by the Public Service Commission, the Government of India and the Secretary of State. If the rules based on the recommendations of the Commission are a little too illiberal, the demand for a simultaneous examination is a little too extravagant. Under present arrangements sufficient scope is allowed to Native talent, and when they have had a fair trial it would be time to ask for further concessions. The Secretary of State and the Supreme Government point, among other reasons, to the differences between the different communities of India as justifying the overwhelming preponderance of the European element in the higher service, and no one who approaches the question impartially can say that they are wrong in so doing. We do not think there is any reason to fear that the entrance of Natives into the Civil Service by open competition in England is likely to be clogged with restrictions, as is hinted in the despatch of the Secretary of State. Nay, the more urgent question at the present day is the constitution of the Provincial Service on a basis that shall be fair and equitable to all classes and beneficial to the country as a whole. The final orders of Government on this subject are awaited with considerable interest.

Opinion of the Madras Government in regard to simultaneous Civil Service Examinations highly commended.

9. The *Indu Prakásh* (14) of the 18th June, in its English columns, writes:—We must congratulate the Government of Madras on their attempt to rise superior to selfish considerations and to give just and fair consideration to the subject of simultaneous examinations. The despatch of that Government on this question is the only saving one in a multitude of despatches from the Provincial Governments and the Government of India. It is a real pleasure to us to find that our sister presidency, which has been so long styled the "Benighted Presidency," has now got a progressive Government, which can look upon proposals of reform with equanimity and without any selfish fears. The Government of Madras have echoed the sentiments of the whole nation, and though on this occasion they have been overruled and their action has been looked upon by the higher authorities with something like disapproval, their despatch will be on record and will forever speak for their love of justice and fair-mindedness. The despatch deals very ably with all the objections raised against the proposal by bureaucratic cliques and is a complete answer to the trite and hackneyed arguments of the opponents of the proposal. It deserves very careful study and wider publicity as it will go a great way to show to the people of this country that there is still to be found a sense of justice in those who have been entrusted with the government of this land. It is especially valuable at this critical period of unrest, when people have begun to lose faith in the love of justice and fair-play of the *Sirkar*. We have no doubt that the whole nation will be grateful to the Madras Government for their just and straightforward manner of handling the question.

Rumoured increase of import duty.

10. The *Kaiser-e-Hind* (105), in its issue of the 17th June, observes:—It is rumoured in mercantile circles that owing to the dwindling rupee and increasing deficit in the State treasury the import duty will be raised from 5 to 7½ per cent. It is also probable that a new duty will be levied on Europe cotton piece-goods imported into India, as the deficit is likely to come to about 6 krors of rupees at the end of the current official year. The people are, however, unable to bear additional taxes. It is not too late for the Indian and Home authorities to improve their financial position by making a reduction in the extravagant military charges and the salaries of the Covenanted Civil Servants. The Indian authorities will not relish this advice, which, it is hoped, may be attended to

by Parliament. [The *Gujarát Darpan* (102), in its issue of the 21st June, expresses similar sentiments.]

Apprehensions of disturbance and the present Government officers.

11. The *Hindu Punch* (40), in its issue of the 21st June, says:—The Government officers are exulting at the quiet manner in which the Id holiday has passed; but though one holiday has thus passed away, another and a bigger one is yet to follow. Apprehensions which did not exist formerly have newly come into existence and they are of indiscreet and ignorant officers' making. Are the Id and Muharram holidays of recent origin and have they not been celebrated for many a year in the country? Why is it, then, that a brave and powerful Government should be afraid of them now in particular? It is by no means desirable that new causes of apprehension should arise instead of increased security and immunity from fear under the British Government, but is very discreditable and derogatory to the present provincial officers.

Alleged issue of an order by the Bombay Government on the question of music in the vicinity of Masjids and an attack on His Excellency Lord Harris.

12. The *Shri Shiváji* (81), in its issue of the 15th June, publishes an article as follows:—We do not know why the Bombay Government are afraid of the Musalmans and why they should have unhesitatingly issued an absurd order for their propitiation. It is said that our silly Governor has, with the concurrence of his Councillors, issued a secret order in which he has strictly enjoined his subordinate officers to see that the Hindus show courtesy by stopping playing on musical instruments in the vicinity of Masjids. It is shameful that while courtesy is ordered to be shown to the Musalmans by the Hindus by ceasing music in the neighbourhood of Masjids, no similar order should have been issued for the display of similar courtesy by the Musalmans towards Hindus. As long as the Musalmans are unwilling to be courteous to the Hindus the latter will treat the former with scant courtesy, and if they do so, then alone they will be safe. The riots which have hitherto taken place at different places have clearly proved that *tit* for *tat* is the only preventive remedy or effectual check against the Musalmans. At Yeola, as long as the Hindus were patient and forbearing the Musalmans were excited, but the moment the Hindus assumed a fiercer attitude the Musalmans lost their excitement and became cool, and we are sure they will no longer think of assaulting or teasing their Hindu fellow-townsmen. The moral of the whole is that the one-sided order issued by Government will not prove beneficial. If it is required that Hindus should be courteous to Musalmans and should show respect to the Masjids, the Musalmans should be prepared to treat the Hindus similarly. Musalmans give vent to foolish expressions in respect to kine and idols held sacred by the Hindus, and the recent Mahábaleshvar incident is an appropriate instance in point. Mr. Mirza Abbas Ali Baig went into Mahádev's temple at Mahábaleshvar and there shamelessly compared the sacred bull Nandi to his own horse. It is really very fortunate for Mr. Baig that there was no excitable Hindu at the temple at the time, for if there had been one he would not have failed to slap Mr. Baig in the face. Though this did not happen, yet the reckless manner in which Musalmans behave towards Hindus on many an occasion in a fit of folly can easily be conceived. It is vain to expect Hindus to show respect to Musalmans so long as there is no clear evidence to show that the latter have given up their recklessness. Our narrow-minded Governor may perhaps be thinking that if the Hindus are restrained by issuing such orders in his capacity as a Government officer they will remain perfectly quiet, but he is quite mistaken. By issuing such orders he may be said to be only fomenting Hindu-Muhammadan quarrels, and if by these means the Governor wishes to accomplish some political object, the wish is vain, for, whatever may be the misunderstanding between Hindus and Musalmans caused by such senseless conduct on the part of Government, the real objects of the officers in creating such a misunderstanding will soon be known without fail; and once they are known the present instability of Government will be increased very much. If, therefore, Government officers are desirous of their real welfare, they should cease issuing such hollow orders.

Remarks on the police and military arrangements made on the occasion of the last Bakri Id holiday in Bombay.

13. The *Indu Prakásh* (14) of the 18th June, in its English columns, writes:—The Bakri Id festival has come and gone, and so far there has been received no news of any disturbance in the country. In Bombay great apprehensions were felt by the police authorities and the people that the deplorable scenes of August last might be repeated; but, happily for the city, all went smoothly and Muhammadans and Hindus were seen passing leisurely side by side. As was to be expected, great precautions were taken by the Police Commissioner, and the police force in all its new strength was distributed over the whole city and *pucca bundobust* was made. No good purpose, however, is served by making the populace too familiar with the sight of the military, neither is it advisable that the authorities should show so much distrust in the general population. Of course, the Police Commissioner, being responsible for the peace of the city, is the best judge in the matter and must be free to make his own arrangements in the light of information he gets from his secret emissaries; yet he may take into consideration the suggestions that the entire local press has made on the subject. The great festival of the Muhammadans, the Muharram, will soon be coming, and till it is over the Police Commissioner has a very trying task before him.

14. The *Dnyán Prakásh* (12) of the 18th June, in its English columns, writes:—At Bombay and other stations wherever there appeared to be any likelihood of an outbreak of Hindu-Musalman riots, the Bakri Id festival day passed quietly. The Bombay Police took special precautions to prevent a disturbance, and we must thank the Police Commissioner for being vigilant and painstaking in performing his duty. But then, when we consider all this affair from the general standpoint of view, the question "Is this to go on from year's end to year's end?" naturally arises. Is there no better way to eradicate this fear of riots? Cannot the Government of Lord Elgin find out any means to settle once for all the dispute between the Hindus and Muhammadans? The sword can hardly be considered a desirable check upon the inimical propensities of the two communities towards each other. The Government are at present ignoring a very powerful factor—the factor of the high repugnance with which the Hindus are silently looking upon the cow-slaughter indulged in every day by the Muhammadans. But we are sure that a day will come when our rulers will have to take into consideration this cow question. The Government of India should fix once for all the times and places where cows may be killed and sacrificed by the Muhammadans—if they must sacrifice them at all. Some of the Anglo-Indian papers seem to have come round—one of them even going so far as to advise the Government that they should put down this cow-sacrifice altogether, on the ground that the Muhammadan religion does not at all pronounce cow-slaughter to be quite necessary. We do not take upon ourselves to advocate this view. We only say that Government should put some restrictions upon the performance of this bovine sacrifice as to time and place. But they do not seem to be inclined to do all this. The reply which they have given to the Bareilly memorial—or rather the strange way in which they have evaded giving a fair reply to the Bareilly memorial—is an indication that the Government have no very great wish to do any such thing.

Suggestions with reference to the slight disturbance between Muhammadans and Hindus at Mázgaon, Bombay, on the 19th June.

15. With reference to the disturbance of the 19th June at Mazgaon in Bombay, the *Mumbai Vaibhav* (57) of the 21st idem says that the Commissioner of Police should obtain explanation by making local enquiries as to how a Hindu funeral procession passing along the Masjid at Mázgaon to the accompaniment of music disturbed the Musalman worshippers in their prayers at the Masjid on that particular day when the passing of such processions past the Masjid is a practice of long standing, and that the originators of the scuffle should be very severely punished as they illegally came in the way of the Hindus exercising their right of playing on musical instruments and as they committed this breach of the public peace at a time when the public is in an unsettled state and when a slight incident is apt to create a great agitation and confusion.

Recent increase in the Bombay Police force and the question of the police charges to be paid by the local municipality.

16. The *Indu Prakásh* (14) of the 18th June, in its English columns, writes:—On the subject of the sanctioned increase in the city police, it would be interesting to know what reply the Government of India give to the representations of the Bombay Municipality. The readiness with which the Government have sanctioned the increase affords reason to believe that the burden will wholly be thrown on the shoulders of the rate-payers of the city; otherwise, in these times of financial difficulties, they would not have shown so much readiness to sanction by a telegraphic message the increase proposed by the Police Commissioner. Already the Municipal Corporation has been unfairly dealt with in this matter of the police charges, and if the new burden be entirely thrown on the Municipal Corporation, people will be at a loss to know what to say of the action of Government. The Corporation has little chance of receiving just and fair treatment at the hands of the Indian Government, and we believe they shall have to take the whole subject of police charges to the Secretary of State for a final decision. We have no doubt the Corporation will not lose time in placing the matter in its proper light before the Secretary of State when they get a reply from the Government of India.

17. The *Indian Spectator* (2), in its issue of the 17th June, writes:—The sanction given by the Supreme Government to the addition to the police force of Bombay does not, of course, settle the question of the police charges which the municipality has to bear in the proportion and to the extent decreed by the Government. The present arrangement is certainly an anomalous one. Either the Corporation should have a voice in the matter or its purse should not be at the free disposal of others. It cannot be hoped that its voice will ever be effective in the matter. The only way in which the matter can be satisfactorily settled is for the Government to take over from the municipality certain defined items of revenue and free it altogether from any future obligation to find out money for the police charges. We hope the Corporation will not quietly let the matter remain in its present unsatisfactory condition. In its representation on the subject of Mr. Vincent's recommendations, it had prayed for an assignment of revenue of the kind above suggested. We wait with interest for the reply of Government on this point in particular.

Approval of the resolution of the Bombay Government on the Mahábaleshvar temple incident.

18. The *Bombay Samáchár* (115), in its issue of the 22nd June, congratulates the Bombay Government on their having issued a satisfactory resolution in the matter of the Mahábaleshvar temple incident, and observes:—Such conciliatory language was hardly to be found in any of the resolutions hitherto issued by the Government of His Excellency Lord Harris, and indicates the desire of Government to bring about an amicable settlement between the contending parties. Although Government have not clearly stated whether Mr. Baig committed any offence, it is not difficult to glean from the resolution their opinion on this point. The resolution ought to teach a lesson to the local Anglo-Indian newspapers, who took a one-sided view of the incident. [The *Jám-e-Jamshed* (134), in its issue of the 21st June, expresses similar sentiments, and adds that the resolution would have been complete if Government had mentioned how the Muhammadan Ghoráwállas were dealt with for their insolent conduct, and what steps were taken by the Superintendent to prevent a repetition.]

Mr. Baig and the Mahábaleshvar incident.

19. The *Mahrátta* (4), the *Gujaráti* (103), the *Indu Prakásh* (14) and several other vernacular newspapers have devoted much of their space also this week to Mr. Baig and the Mahábaleshvar incident. Many of them resent the denial of the main facts of the incident published on behalf of Mr. Baig in the *Bombay Gazette* and the *Times of India* some time ago, and maintain that there is no reason why Mr. Bhágwat's statement about Mr. Baig having secured entrance into the sacred Hindu shrine by misrepresenting his nationality and religion should be disbelieved, and discuss at great length the character and truthfulness of the evidence adduced on each side. The *Indu Prakásh* (14) goes even so far as to hint that Mr. Baig is disqualified by reason of this incident

to continue any longer in his post as Oriental Translator. Other papers like the *Indian Spectator* (2), however, think that the matter ought now to be dropped for good.

Remarks of the *Bombay Gazette* on the attitude of the Native press towards Government and their measures denounced as utterly unfounded.

20. The *Gujaráti* (103) of the 17th June, in its English columns, writes:— The *Bombay Gazette* has undertaken the *role* of the censor of the Native press. It appears that the present Government is utterly dissatisfied with the strictures of Native papers, and some one who is in its confidence, or at least has access to the reports of the Reporter on the Native Press, has been asked to expose its blunders. On the face of them the articles seem to be inspired and they are not likely to be received as they would have been on any other occasion. We do not contend that the Native press is faultless; but when an attempt is being made to discredit it by means which are not altogether fair, it is its duty to vindicate its reputation. From the recent blue-book on the simultaneous examinations question it is perfectly clear that a growing conviction is gaining ground that Native editors are opposed to British rule and deliberately manufacture and disseminate falsehoods. Both these charges are, in our judgment, utterly unfounded. Even taking the most selfish view, educated Natives are more deeply interested in the maintenance of a state of things to which they owe everything. There is scarcely any Indian publicist, however radical in his political ideas, who can be found to hold different views on this question. If Native writers do not trumpet their gratitude every week to the British Government for the privileges and rights which have been conferred upon the people of this country without any struggle and which had to be wrested from Government in England after a hard fight, it is because the fact is taken for granted in every discussion. It is because of the concessions already made that the Native press asks Government to go on in the same direction. It is likely that through insufficient information or incomplete grasp of any particular problem the comments of Native writers are not in some instances as well informed as they might otherwise be. But there, too, the senseless policy of secrecy, which is so much popular in India, is responsible. It is notorious that high-placed officials are frequent contributors to the Anglo-Indian press. Besides, Anglo-Indian writers move in the society of officers directly connected with the administration, and it is easy to see why they are sometimes more favourably situated to understand and discuss political and administrative questions with fulness of information. To say that Native papers fabricate falsehoods is to misunderstand their situation. Let Anglo-Indian writers take up their position and we should like to know how they fare better. The unanimity in the Native press is made a ground of complaint against it. If there is concurrence of opinion in the whole of the indigenous press, no sane man can contend that there is any organization or well devised machinery by which this general agreement is secured. It only shows that on many questions Native writers, though independent of each other, hold precisely similar views. That is a matter for serious consideration by Government. The talk about the press being in its infant condition is meaningless as applied to the present condition of Indian journalism. The Anglo-Indian papers not seldom hurl the charge of disloyalty against the Native press. We have already shown above that this charge is unfounded. Educated Natives, unlike Anglo-Indians, have a permanent stake in the country and are naturally anxious to point out the faults of Government with candour and freedom. In a country like India where there is so little intercourse between the rulers and the ruled, the Native press, such as it is, is an indispensable medium for conveying to Government the thoughts and ideas of the Native community. If it is not a wholly correct medium, the Anglo-Indian medium is much more misleading and the other means used by Government to gain information are more often than not of a similar character. The Native press seeks to represent to Government the views of the governed, right or wrong. The *Bombay Gazette*, in trying to make out that it does not represent their views, has rendered a disservice to Government. It is bound to show what different views are held by the generality of the people, and if it cannot do that, it is not fair nor wise to go on speculating what the views of the masses would be if they became educated enough to ventilate them. The very fact that there is unanimity throughout

India on certain important questions is a sufficient indication of what they are likely to say if they could voice their sentiments. Why should the entire press of India be disloyal? If it is, there could be no greater condemnation of British Government in India. If it is not, it is obviously dishonest to characterise it as disloyal. On the contrary, we are inclined to think that it is the Anglo-Indian press that is disloyal. It misleads the authorities by ever singing their praises in season and out of season. Whether Government are right or wrong, all the same the whole phalanx of Anglo-Indian writers, with one or two exceptions, burn incense at their shrine. Some of them are Government organs and others depend upon official support. They therefore seek to defend acts of injustice and oppression by the most detestable Jesuitical methods. They endeavour to treat Native opinion with studied indifference, and even contempt, with a view to exalt themselves at the expense of the Native press. Even gross blunders committed by Government they will either ignore or try to palliate on the flimsiest grounds imaginable. The Native press is never guilty of such insincerity, and we challenge the *Bombay Gazette* to point out two instances in which Native papers have swallowed their principles in this fashion. Another time we shall give a few more specific instances to show that the Anglo-Indian journals, in spite of their vaunted superiority, are guilty of great indiscretion and indulge in wild criticism. There is, however, one point which deserves notice in this article. His Excellency Lord Harris, we understand, thinks that the Native press has treated him unfairly in spite of his conscientious endeavours to govern the presidency. We admit that a Governor has, after all, no larger power than his colleagues. He is only one of them, and the final decision of every question depends not upon him but upon those who constitute the Bombay Government. It therefore sometimes happens that a Governor or a particular Councillor is not responsible for the final shape an administrative measure might assume, and it would then be unfair to blame him for the unsatisfactory result. But this is the fate of every Governor and Viceroy. Still the press and the entire people of this presidency honoured and admired Lord Reay for his righteousness and sympathy with the ruled. How does the *Bombay Gazette* explain the fact that the same press has become incorrigibly bad? The *Gazette* is at liberty to cherish the delusion that the Native press does not represent the views of the Native community. But as we have more opportunities of knowing them than our contemporary, we may assure him that he is altogether mistaken. If the press and the public agreed in their estimate of Lord Ripon, Lord Reay and Lord Lansdowne, will the *Gazette* tell us why in this particular instance of Lord Harris the two should differ? The burden of proof is upon our contemporary and let him, if he can, discharge it. The Native press and the people of India have never been slow to appreciate the merits of an able, high-minded and righteous ruler and to express their gratitude for his services in unmistakable ways, and it is neither fair nor just to hold up the Native press to ridicule as something incorrigibly bad and as an intolerable nuisance. Native publicists will not resent the strictures of the *Bombay Gazette*. In so far as they are liable to correction, they should welcome such advice; but the tendency of the articles of our contemporary is to discredit the Native press in the eyes of Government and the Anglo-Indian public, and to increase that feeling of contempt for Native opinion which is directly responsible for the present symptoms of dissatisfaction in India. Individual instances prove nothing and do not justify any generalization, but if they do, we can also very easily prove that the Anglo-Indian press is intolerably bad. [The *Rájyabhakta* (146), in its issue of the 19th June, expresses somewhat similar sentiments.]

Mr. Tilak editor of the *Kesari*, and his services as such to the country.

21. The *Pratod* (69), in its issue of the 18th June, commends the service which, it thinks, Mr. Tilak, editor of the *Kesari* newspaper, has done to the public by effectually exposing the attitude of partiality and indifference adopted by the Bombay Government in the matter of the Hindu-Muhammadan riots at Yeola, says that it has learnt from private information that His Excellency Lord Harris and his Councillors wanted to prosecute Mr. Tilak, but that as the Advocate-General to Government was of opinion that no prosecution could stand against him, His Excellency and his Council had to give up the idea most reluctantly, that if there were any disloyal parties in

connection with this matter Lord Harris would undoubtedly occupy the first rank among them, and that if Mr. Tilak had been convicted and sentenced for his writings in this matter the whole public, including Mr. Tilak himself, would have been much gratified, as such illegal convictions go a long way to form a public opinion and serve the public cause much better than a host of newspaper articles, and exhorts true patriots to follow the heroic example of Mr. Tilak, who, the paper thinks, carried on paper warfare boldly and at the risk of his life simply in the interests of his country, saying that the country would be much benefited if a special Act were passed for the punishment of such newspaper-writers and that the independence of Italy was due to the frequent laceration suffered by her reformer Joseph Mezini and to the stimulus which his suffering in the interests of a public cause gave to his efforts and to those of his companions for the emancipation of his country.

Disapproval of the appointment of the District Magistrate of Kolába as a Joint Sessions Judge in the Thána Sessions Division during certain months of the year.

22. The *Mahratta* (4), in its issue of the 17th June, writes:—While the Native press and public associations are crying out for the separation of the judicial from the executive functions, the Bombay Government is investing District Magistrates with powers of a Joint Sessions Judge. It is a temporary measure, but whether temporary or otherwise it is equally objectionable. The *Native Opinion* has therefore done well in drawing attention to the appointment of the District Magistrate of Kolába under Section 9 of the Criminal Procedure Code to be a Joint Sessions Judge of Thána from May to October 1894. The arrangement is apparently intended for remedying the inconvenience caused by the necessity of calling witnesses and parties to Thána in the rains. But the same purpose could have been served, as rightly observed by our contemporary, by deputing one of the Assistant Judges at Thána to Alibág, with the powers of a Joint Sessions Judge. It seems, however, that the local Government will not do a thing in the right way, and the present appointment is no exception to the rule, howsoever surprising it may be to the public!

Mr. T. S. Hamilton, Sessions Judge, Surat, and his alleged prejudice against Pársi jurors.

23. The *Gujarát Darpan* (102), in its issue of the 21st June, observes:—In a case of dacoity recently tried by the Surat Sessions Court, the Judge, on seeing two Pársi jurors present in the Court, informed the Clerk of the Court that they were not to be empanelled, and asked him if any Hindu jurors were present. Out of the six jurors summoned that day four were Hindus and they were asked to take their seats in the jury box, but as a fifth juror was required to make up the usual number one of the two Pársi jurors present was asked to sit on the jury. This was quite a unique way of empanelling a jury. Mr. Hamilton is well-known for his independence and care in the dispensation of justice, and it is strange that he should have caused unpleasantness by expressing a desire to exclude the Pársi jurors as the complainant was a Pársi. Does he think that the Pársi jurors are dishonest and partial to their co-religionists and would he have excluded Hindu jurors had the complainant been a Hindu? Pársi jurors are never partial to anybody. Mr. Hamilton will do well to render some explanation to the public in this matter. [The *Bombay Samáchár* (115), in its issue of the 23rd June, expresses similar sentiments.]

Suggestions to the Police Commissioner, Bombay, in connection with the Muharram festival.

24. As the Muharram festival is soon to follow the Bakri Id, which passed away peacefully, the *Subodh Patrika* (20), in its issue of the 17th June, observes that it would be useful if the Police Commissioner of Bombay considered the following suggestions:—(1) That care should be taken not to issue licenses for Tábuts to Hindus as some of the latter get some Muhammadans to apply for licenses on their behalf. (2) That Tábuts should not be allowed to be made and worshipped as before in Hindu localities such as Fanasvádi and Vithalvádi, as there is fear of some *badmásh* doing some mischief and causing a disturbance during the ten days the festival lasts. (3) That the Hindus of the lower classes should not be allowed to disguise themselves in an ugly manner, to paint their bodies with black oily paints and annoy the public with a view to obtain money from them. (4) That no one should be allowed to wear a mask or do any other thing so as to wound the religious feelings of the people of any other religion.

PART II.—*Education.*

Direct control of Mr. M. A. Tarkhad, Assistant Educational Inspector, Káthiáwár, over Káthiáwár Male Training College, approved.

25. The *Káthiáwár News* (106) of the 20th June, in its English columns, writes:—We are glad to learn that the Káthiáwár Male Training College has been placed under the direct control of Mr. M. A. Tarkhad, Assistant Educational Inspector, Káthiáwár. All educational institutions in the province will be greatly benefited by being placed under the direct control of Mr. Tarkhad instead of under the Educational Inspector, Northern Division, who has probably not sufficient time at his disposal, as Káthiáwár, thanks to the exertions of Ráo Bahádur Gopálji Surbhái, has sufficiently advanced to need an Inspector of its own.

PART III.—*Native States.*

Comments on the decision of the Prabhás Patán Riot Commission.

26. The *Native Opinion* (16) of the 17th June, in its English columns, writes:—The judgment of the Prabhás Pátan Commission, notwithstanding its extreme leniency, fulfils the more beneficent object of a judicial decision. Justice, no doubt, avenges a wrong, but is more anxious to prevent a wrong being repeated, and this judgment, although it may be said to lack the first quality, at all events possesses the second. Now, apart from this utilitarian side of the thing, we must say the whole trial shows that justice has not been vindicated. Not that we mean to insinuate that the Judges are to blame. Judges, after all, cannot go beyond the evidence, and if in this case evidence satisfactory to their minds was not adduced before them, they felt bound to decide as they have done. It seems that the decision errs too much on the side of mercy, and when the public at large will compare the sentences passed by the Junágadh Joint Court with those passed by the High Court of Bombay in cases much less serious, they are sure to feel surprised that the law contains so many safeguards to protect an accused person from proper punishment. Surely, sentences of five and three years and one year in cases in which several people have lost their lives, and where walls were pulled down and holy places desecrated and murders committed, not on account of momentary frenzy but of set and planned purpose, appear to the lay public entirely inadequate. The seriousness of the disturbance is very well set out in the judgment itself. It says: "The mob overspread Dehotsarg, attacked and desecrated its sacred edifices, plundered and destroyed some of their property, assaulted the Hindus there, grievously wounding several, and committed no less than seven murders." And it winds by convicting very few persons of various offences including that of grievous hurt, and sentencing them to terms the aggregate of which in no case exceeds five years. We think, after all, justice has remained unsatisfied—be it for want of evidence—but unsatisfied all the same. But whose fault is it that the evidence did not appear to the Court satisfactory? There is one excuse for those who were in charge of collecting evidence for the prosecution. They could not anticipate the rule of credibility laid down by the Court. They could not have known beforehand that the Judges would throw away as worthless the evidence of every witness who was a Sompura Brahmin. And, indeed, it would have been difficult for the prosecution to bring witnesses who did not belong to that class, when, as a matter of fact, the offences were committed in buildings full of those Brahmins alone. There were those Brahmins who were the sufferers and there were the Muhammadans who were the offenders. That was surely a situation in which witnesses could come from the Sompura Brahmin class alone. But this was the misfortune of the prosecution and the Court could not help it.

A request to His Highness the Ráo of Cutch to prohibit *Hod* or speculation carried on in the State.

27. The *Kachha Samáchár* (135) of the 18th June observes:—The rain speculation in Bombay, now suppressed, was carried on for four months of the rainy season, but *Hod* or speculation is carried on in the Cutch State throughout the year. In the monsoon the people here speculate about rain and in other seasons about the arrival of steamers and native crafts and ruin themselves. The *Hod* is carried on at Mándvi and

the State makes an annual revenue of about 6,000 koris by giving a contract for it. It is much to be regretted that His Highness the Ráo, who entertains a strong hatred for gambling and has rooted out the evil, should consider *Hod* as an innocent pastime. His Highness the Ráo ought to prohibit the speculation at once.

PART IV.—*Intelligence extracted from the Press.*

Alleged circulation of some objectionable foreign newspapers in India.

28. The *Bombay Samáchár* (115), in its issue of the 19th June, observes:—It seems from a recent issue of the *Civil and Military Gazette* that some objectionable Turkish and Egyptian newspapers are circulated in Bombay and Hyderabad (Deccan) and are causing serious injury to Government of which the latter have no knowledge.

Celebration of the Bakri Id holiday at Bombay.

29. The *Káside Mumbai* (139), in its issue of the 18th June, observes:—The last Bakri Id holiday passed quietly at Bombay as usual. It was rumoured in several parts of the city that something unusual would occur that day, but the Police Commissioner and his Deputy assured the people that there was no cause for anxiety, posting the police and the military in different localities throughout the city. The slaughter of kine for religious purposes was performed in different localities by the Muhammadans in such a way as to give no offence to the Hindus, but in the ninth Kámáthipura lane the Kámáthis fruitlessly raised an objection against the performance of the ceremony at even the usual place. In spite of the assurance given by the police and the necessary precautions taken by them many Hindu shop-keepers either closed their shops or kept them half open. Some mischievous persons had spread a rumour that the Muhammadans intended to slaughter a cow near the Bhuleshvar temple, but this and similar other rumours were promptly contradicted by the police and the day passed quietly. The next day after the Bakri Id, which was also observed as a holiday, passed in happiness and delight.

Celebration of the Bakri Id at Yeola.

30. The *Rághav Bhushan* (70), in its issue of the 18th June, says:—The police arrangements made at Yeola on the last Bakri Id day were adequate and effectual, and so the festival passed quietly. It was rumoured that the Muhammadans would not obey the new order as regards playing of music at Yeola and so the people had fears of a riot occurring on that day, but the Muhammadans dispensed with music altogether and the slaughter of animals for sacrifice was done by them at the prescribed time and places. How would a riot occur under such circumstances? Still the people appeared sad and business was almost at a standstill on that day. This state of things is not creditable to either community. It would be very well if a reconciliation were effected, so that both the Hindus and Muhammadans might freely enjoy their respective holidays and carry on business without any fear.

Peaceful passing of the Bakri Id festival at Surat.

31. The *Gujarát Darpan* (102) of the 17th June, in its English columns, writes:—The Bakri Id festival of the Muhammadans passed quietly and peacefully the day before yesterday in Surat without witnessing any scene of disturbance. The precautionary measures taken by the Police Department were admirable, and under the surveillance of Mr. Austin, the Police Superintendent, everything went on quietly. The mutual relations between the communities concerned have ever been of a brotherly character, and it is a gratification to note that nothing has intervened to mar their peace and friendly character.

A fund alleged to have been raised at Surat by the Collector and some other officers for a Tábut.

32. The *Gujarát Darpan* (102), in its issue of the 21st June, says that a fund has been raised by subscriptions by Mr. Lely, the Collector, some other officers of Surat, and other persons for the purpose of making a Tábut at the ensuing Muharram holiday, that the open space near the police chowkey in Choka Bazar has been selected for putting up the Tábut, and that Mr. Lely has contributed a sum of Rs. 25 to the fund.

Establishment of a cow-protection association at Karád in the Sátára District.

33. The *Vita Vritt* (96), in its issue of the 16th June, reports the establishment of a cow-protection association at Karád in the Sátára District, and observes that all will rejoice to hear of such meritorious work, which helps the elevation of a country and preserves its religion.

Abstinence from spirituous drinks among the illiterate classes of the Thána District.

34. A correspondent writes from Thána to the *Mumbai Vaibhav* (57) of the 19th June that the cultivators and other illiterate classes of Kalyán, Murbád and other villages in that quarter do not at all drink liquor, that the fishermen of the town of Thána itself have made a rule that he who drinks liquor shall have to get his mustache on one side shaved, that the people of Ovla, a village five miles distant from Thána, have made a similar resolution with the addition that he who detects the defaulter will get a reward of Rs. 5.

Sense of insecurity in Baroda.

35. The *Shri Saydji Vijay* (193) of the 16th June, in its English columns, writes:—Thefts, burglaries and robberies have now-a-days become the order of the day in the capital of His Highness the Mahárája Gáikwád. Not a week passes without some rich man's house being robbed either by stealth or by open force, and not a day passes without some sensational account being spread regarding the doings and intentions of the perpetrators of these crimes, who at present seem to have formed themselves into gangs and resolved upon trying their skill upon the highest officials of the State. They commenced their operations with the district officer, and now seem to have turned their attention to the Huzur functionaries of the State. They made their first experiment—and very successfully—on the Subha of the division—the Collector and Magistrate of the District—whose house, as a matter of fact, remains by day and night guarded on all sides both by revenue and police peons. The perpetrators of the crime being emboldened by their successful attempt upon the highest district officer, directed their attention towards his worthy master, the Sar Subha or Revenue Commissioner, whose house is watched both night and day by not less than a score of men consisting of police and Sibandi, Mulki sawárs and revenue peons. The account given of this robbery, which in the strictest sense of law must really be termed a dacoity, is very sensational. To break the tedious continuity of looting officials, and to give a variegated colour to their actions, the wise burglars, after this, seem to have hit upon a well-to-do gentleman, Mr. Dharnidhar Máma (uncle to the well-known Dr. Bhálchandra Krishna Bhátavadekar) residing in the Wádi, a thickly populated portion of the city, whose ear was cut and an ear-ring worth about one thousand rupees was carried away. Then again came the turn of the officers. This time a bungalow of no less a personage than the cousin of His Highness the Mahárája, Mr. Ganpatráo Gáikwád, was broken open in the presence of the watchman, who was ordered to remain silent while these men of iniquity were completing their work of plunder. This was followed by an unsuccessful attempt on the house of His Highness the Mahárája Sáheb's father-in-law, who, though not an officer of the new type, seems to have been vigilant enough to raise an alarm in time and to repulse the stealthy invasion of a few stalwart men. The civil officers and the gentry having perhaps paid enough, Captain Wilcox, an officer with a military picket in his compound, had also to pay his share. The Survey and Settlement Commissioner's office, situated under the very nose of the Kothi, or the Secretariat of the State, had to pay its tribute of about fifteen hundred rupees only four or five days ago. When such sacrifices are made either by officers or offices, the Bárkhali or the Alienation Department, which is at present a matter of no small concern, would not lag behind, and its chest also seems to have suffered to an extent of about one thousand rupees. These hard losses, together with the scare caused by the movements or mischiefs of these night-walkers, has so much frightened the peaceful population that in many houses people keep up all night and watch their property. Some of the big officers have doubled or trebled their police or military guards and the roads are patrolled by irregular cavalry. Some of those living in bungalows and houses outside the town are removing their valuables to the interior of the town, which is

supposed for the present at least to be more safe. Such a sense of insecurity and anxiety was not known in Baroda for a long time past. The Council of Administration has been holding several sittings to devise measures and means to mitigate the evil, but has not as yet restored confidence. We need not remind anybody that the police, the abkári and the forests of Native States are always very keenly watched from outside and the least flaw in any of these is at once taken advantage of. We have sufficiently expressed what we mean, and the Baroda officials, we have every hope, will not fail to take a timely warning. Even if nothing worse happens, the misery caused to some by their actual losses and the anxiety and restlessness caused to all the rest should be matters of no small concern to any good administration. The administration must also take into its serious consideration the loss of prestige which it incurs by such a state of things in the eyes of its neighbouring States when every day a traveller carries to them a story of a night robbery or burglary committed in the houses of the officials themselves.

G. M. SA'THE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 26th June 1894.

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[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R FOR THE WEEK ENDING 23RD JUNE 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ..	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

A public farewell to Mr. G. C. Aitken, late Head Master of the Akola High School.

The *Varhád (Berár) Samáchár* (3) of the 18th June, in its English columns, writes:—The 11th of June will long be remembered in Akola. In spite of the jealous detractors of a worthy man, the public of this town bade farewell to Mr. Aitken. All public servants in the public offices, most of whom have been instructed and moulded by the friend who has now left us, were present on the occasion. Men from Malkápur, Amráoti, Burhánpur and several other places were also to be seen. The police band was in attendance. Muhammadans, Hindus, Christians, Pársis, &c., all influential and learned, were present. All having taken their seats, Mr. Náráyan Káshináth Dáte, B.A., a rising pleader of the local bar, sufficiently known to the public, addressed the meeting. After him spoke Mr. Vyankatráo Desái, who said: "I am no longer a student. I speak as a public man of twenty years' experience. Mr. Aitken has been unjustly ignored. It is our duty to do honour to a gentleman who has, without any appreciation from the authorities, worked so honestly and zealously among us and for us for over 27 years. His independence of character, his straightforwardness, his silent but earnest interest in Natives, his retired habits, his unassuming manners to a fault and therefore opening the vile mouths against him, and, above all, his most exemplary character, judgment and appreciation, will, even though he be far off from us, deeply mould our character and mind for nearly half a century as he has hitherto done. He may have erred, and who does not? But we are to look to his spirit and motives. It is human to prefer honour to substantial emolument. If the Government do not substantially reward him, let us reward him by our telling him what we really think of him." After Mr. Desái had done, Mr. Aitken made a speech. The speech would have done credit to any Chancellor of the University of Bombay. He thanked the public, president, ladies and gentlemen. He referred to his disappointment. But he had strength in his consciousness that he had conscientiously done his work. He was a relic of Dr. Sinclair's time. He advised school-masters to be honest workers in spite of their inevitable misfortune of neglect and ungenerous and base scrutiny, and advised his students to be dignified, diligent and reverent. His speech was full of information and instruction. R. D. Hare, Esq., the popular Deputy Commissioner, then unveiled Mr. Aitken's portrait. The public wanted it to be among them after the guest of the evening had gone away from them. Mr. Dáte had said about this: "If the likeness be exact it will speak for the skill of the artist. If it be otherwise, it will at least speak for the sincerity of the people in their desire to have it among them in spite of its defects." As no address could be given to Mr. Aitken by the rules of the Government of India, this portrait will be its substitute, however inadequate to the desire of the people.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 26th June 1894.

[CONFIDENTIAL.] **No. 26 of 1894.**

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 30th June 1894.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	1,000
11	„ Dnyánodayă	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly	425
13	„ Hitopadeshak	Bombay	Weekly	1,000
14	„ Indu Prakásh	Do.	Do.	900
15	„ Mantri	Poona	Do.	...
16	„ Native Opinion	Bombay	Bi-Weekly	600
17	„ Prabhákar	Do.	Daily	350
18	„ Rámdás	Bijápur	Weekly	600
19	„ Shetkaryáncha Kaivári	Bombay	Do.	500
20	„ Subodh Patrika	Do.	Do.	950
21	„ Sudhárak	Poona	Do.	3,009
22	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
23	The Arunodayă	Thána	Weekly	625
24	„ A'ryávart	Dhulia	Do.	225
25	„ Bakul	Ratnágiri	Do.	440
26	„ Belgaum Samáchár	Belgaum	Do.	215
27	„ Chandánshu	Tásgaon	Do.	102
28	„ Chandrakánt	Chikodi	Do.	200
29	„ Chandrodaya	Chiplun	Do.	125
30	„ Chikitsak	Belgaum	Do.	400
31	„ Chitragupta	Karád	Do.	200
32	„ Daivadnya Mitră	Bombay	Monthly	...
33	„ Daivadnya Samáchár	Do.	Do.	500
34	„ Dakshin Vritt	Kolhápur	Weekly	156
35	„ Dhárwár Vritt	Dhárwár	Do.	826
36	„ Dnyán Dip	Bombay	Monthly	300
37	„ Dnyán Ságar	Kolhápur	Weekly	400
38	„ Ganga Lahari	Násik	Do.	211
39	„ Gulburga Samáchár	Gulburga	Do.	325
40	„ Hindu Punch	Thána	Do.	700
41	„ Holkar Sarkár Gazette	Indore	Do.	450
42	„ Jagadádarsh	Ahmednagar	Do.	352
43	„ Jagad-hitechchhu	Poona	Do.	4,500
44	„ Jagatsamáchár	Thána	Do.	650
45	„ Kalpataru	Sholápur	Do.	250
46	„ Karmanuk	Poona	Do.	1,500
47	„ Keral Kokil	Bombay	Monthly	1,500
48	„ Kesari	Poona	Weekly	4,300
49	„ Khándesh Chitragupta	Dhulia	Do.	230
50	„ Khándesh Vaibhav	Do.	Do.	200
51	„ Khara Prakár	Bombay	Monthly	1,000
52	„ Kumtha Vritt	Kumta	Weekly	200
53	„ Maháráshtra Kokil	Sátára	Monthly	2,000
54	„ Maháráshtra Mitra	Do.	Weekly	250
55	„ Maháráshtra Vritt	Do.	Do.	161
56	„ Moda Vritt	Wái	Do.	325
57	„ Mumbai Vaibhav	Bombay	Daily	550
58	„ Nagar Samáchár	Ahmednagar	Weekly	150
59	„ Násik Vritt	Násik	Do.	275
60	„ Nipáni Vaibhav	Nipáni	Do.	175
61	„ Nyáyă Sindhu	Ahmednagar	Do.	175
62	„ Panchánan	Karád	Do.	...
63	„ Pandhari Mitră	Pandharpur	Do.	260
64	„ Pen Samáchár	Pen	Do.	...
65	„ Poona Vaibhav	Poona	Do.	3,200
66	„ Prabodh Chandrika	Jalgaon	Do.	100
67	„ Prabodh Ratnă	Bársi	Do.	235
68	„ Prántik Samáhár	Poona	Do.	...
69	„ Pratod	Islámpur	Do.	300
70	„ Rághav Bhushan	Yeola	Do.	250
71	„ Ratnákar	Kaládgi	Do.	50
72	„ Saddharmadip	Alibág	Monthly	1,000
73	„ Sanmitra	Bombay	Do.	...
74	„ Sarvadaman	Poona	Do.	...

No.	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
75	The Satya Nirnayă	Bárámati	Weekly	...
76	„ Satyă Prakásh	Poona	Do.	...
77	„ Satyă Sadan	Alibág	Do.	200
78	„ Satyă Shodhak	Ratnágiri	Do.	400
79	„ Shikshak	Chikodi	Do.	...
80	„ Sholápur Samáchár	Sholápur	Do.	260
81	„ Shri Shiváji	Poona	Do.	300
82	„ Shubh Suchak	Sátára	Do.	260
83	„ Sudhákar	Pen	Do.	300
84	„ Sumant and Satyă Sudha	Kárwár	Do.	300
85	„ Tukárám	Ahmednagar	Do.	250
86	„ Udyogavriddhi	Poona	Do.	...
87	„ Vanapriya	Chikodi	Fortnightly	100
88	„ Vártáhar	Bombay	Tri-weekly	700
89	„ Vengurla Vritt	Vengurla	Weekly	175
90	„ Vichár	Dhárwár	Monthly	500
91	„ Vichár Ságar	Baroda	Weekly	650
92	„ Vidushak	Karád	Do.	300
93	„ Vidya Vilás	Kolhápur	Do.	275
94	„ Vijay	Sháhápur	Do.	250
95	„ Vikshipta	Bombay	Do.	600
96	„ Vita Vritt	Vita	Do.	...
97	„ Vividh Dayán Vistár	Bombay	Monthly	500
98	„ Vrittadhára	Dhár	Weekly	150
99	„ Vrittasár	Wái	Do.	285
100	„ Vritt Sudha	Sátára	Do.	200
101	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
102	The Gujarát Darpan	Surat	Bi-weekly	700
103	„ Gujaráti	Bombay	Weekly	2,450
104	„ Gujarát Mitră	Surat	Do.	800
105	„ Kaiser-e-Hind	Bombay	Do.	2,500
106	„ Káthiáwár News	Rájkot	Bi-weekly	600
107	„ Suryă Prakásh	Surat	Weekly	375
108	„ Vidyut	Ahmedabad	Fortnightly	...
	GUJARA'TI.			
109	The Ahmedabad Times	Ahmedabad	Weekly	250
110	„ Ajab	Surat	Monthly	700
111	„ Akhbáre Sodágar	Bombay	Daily	800
112	„ Arajadár	Baroda	Weekly	...
113	„ A'ryă Dharm Prakásh	Bombay	Monthly	400
114	„ Bhim Sen	Do.	Weekly	...
115	„ Bombay Samáchár	Do.	Daily	2,600
116	„ Broach Mitră	Broach	Weekly	350
117	„ Broach Samáchár	Do.	Do.	700
118	„ Buddhi Prakásh	Ahmedabad	Monthly	580
119	„ Cambay Gazette	Cambay	Fortnightly	124
120	„ Chának	Surat	Monthly	500
121	„ Chandra	Do.	Do.	300
122	„ Darbár Patrika	Ahmedabad	Weekly	...
123	„ Deshi Mitră	Surat	Do.	1,250
124	„ Din Mani	Broach	Do.	...
125	„ Dnyán Sudha	Ahmedabad	Monthly	250
126	„ Dnyán Vardhak	Bombay	Do.	600
127	„ Fursad	Do.	Do.	400
128	„ Gap Sap	Do.	Fortnightly	300
129	„ Gul Afshán	Do.	Monthly	1,200
130	„ Hindi Punch	Do.	Weekly	450
131	„ Hindusthán	Ahmedabad	Do.	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly	500
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	400
136	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Monthly	1,200
139	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
140	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	„ Kelavni	Baroda	Monthly	500
142	„ Nure Elam	Bombay	Do.	320
143	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
144	„ Praja Mitra	Karáchi	Weekly	200
145	„ Praja Pokár	Surat	Do.	800
146	„ Rájyabhaktă	Bombay	Do.	1,300
147	„ Rást Goftár	Do.	Do.	1 697
148	„ Samsher Báhádur	Ahmedabad	Do.	300
149	„ Satyă Mitră	Bombay	Do.	500
150	„ Satyă Sodhak	Surat	Fortnightly	500
151	„ Satyodaya	Dohad	Weekly	68
152	„ Sneha Sindhu	Kaira	Do.	275
153	„ Stri Bodh	Bombay	Monthly	500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issue
	GUJARA'TI—*continued.*			
154	The Stri Mitră	Bombay	Monthly	697
155	„ Surat Akhbár	Surat	Weekly	600
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
159	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patră	Hubli	Weekly	475
161	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayă	Dhárwár	Weekly	200
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Lokă Bandhu	Do.	Do.	190
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárată Bhráta	Rewáh	Fortnightly	375
173	„ Bhásha Bhushan	Bombay	Monthly	400
174	„ Bombay Baipar Sindhu	Do.	Weekly	250
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
178	„ Charkhári Akhbár	Rewáh	Fortnightly	23
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Khair Khah	Do.	Daily	...
184	„ Kushful Akhbár	Do.	Weekly	150
185	„ Muin-ul-Mulk	Do.	Daily	...
186	„ Muslim Herald	Do.	Do.	300
187	„ Vakil Islam	Do.	Do.	...
188	„ Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
196	„ Muin-ul-Islám	Do.	Do.	300
197	„ Prabhát	Hyderabad (Sind)	Do.	400
198	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

PART I.—*Politics and the Public Administration.*

Growing discontent in India.

1. In an article, headed, "The state of the people since 1857," the *Subodh Patrika* (20), in its issue of the 24th June, says:—The Native States and the British subjects not only abstained from taking any part in the mutiny of the sepoys in 1857, but rendered good assistance to the British Government, and in consideration of this Government decided to permit Native Chiefs to adopt sons and to concede to their own subjects reasonable rights. The discontent which had been caused before the mutiny was not removed by returning the annexed States, Ináms, Saranjáms and allowances to the parties concerned, and consequently it has gone on increasing. Old taxes were abolished, but they have been replaced by new ones in the shape of municipal rates, local fund cess, Inám Judi, &c. The land assessment has been enhanced two or three times, and the cultivators in Assam and other provinces have become so discontented that they openly resort to force. People of some places make petitions, but no notice is taken of them. English writers like Dr. Hunter have described the people of India as half-starved on account of high land revenue assessment and indebtedness. The Deccan Agriculturists' Relief Act has deprived the cultivators of all credit with money-lenders and they are obliged to sell their farms. The Forest Department, which was created before 1857, has attained such a vast extension that it has become a source of great trouble to the agricultural people, who make attempts to get relief, but to no purpose. Next in numbers are spinners, weavers and other industrial classes, who are in a very miserable state on account of want of employment, for all things of use and luxury are supplied by England. The labourers, who come next, are also in a very unhappy state, and consequently the number of beggars has immensely increased in the country. The traders, too, do not seem to be in a very thriving condition, for the low exchange rates have had a very depressing effect on trade. As regards the public service, posts of trust and high salaries are occupied by Europeans, while the lower places alone, which carry low salaries, little respect and heavy work, fall to the lot of the Natives. The work of popular education, for which Government were highly praised, being now on the verge of being stopped, the class of educated persons also is becoming discontented. The institution of the National Congress started by them with a view to secure just administration of the country is under strict surveillance of Government, and thus both the educated and the uneducated classes are getting discontented and there is probably no portion of the Indian subjects who are happy and bless Government We therefore pray God that He may make our rulers desirous of promoting the well-being and happiness of their subjects.

Enhancement of land assessment in the Panvel Táluka and apprehensions of serious danger.

2. The *Pratod* (69), in its issue of the 25th June, regretfully refers to the answers given in Parliament by the Secretary of State for India to the questions on the revised survey and enhanced assessment of land in the Panvel Táluka of the Kolába District, asks whether the unequal treatment accorded to the cultivators in Assam, who refused to pay the enhanced assessment and committed assaults and were subsequently exempted from the payment of the enhancement on the one hand, and to the cultivators in Panvel on the other, who get unfavourable replies to the questions asked by Sir William Wedderburn on their behalf, is due to the difference between the lines of conduct adopted by the cultivators of the two provinces in question, and whether the law-abiding and well-conducted people in this part of the country are to understand that troublesome people are better attended to under the British Government. The paper adds that there is now no chance left by the replies of the Secretary of State of the high-handed procedure resorted to by the Survey Department in connection with the enhancement of land assessment in the country being remedied, that the decision passed by the Secretary of State in the matter being like branding the scorched hearts of the people, its evil consequences will not fail to affect Government as predicted by Mr. Hume, and that Government will do well to open their eyes and see things for themselves.

Disapproval of the holding of Simultaneous Civil Service Examinations in England and India.

3. In alluding to the Parliamentary resolution and the measures that are being taken in connection with simultaneous examinations in England and India for the Indian Civil Service, the *Dín Bandhu* (9), in its issue of the 24th June, says:—To persist in demanding that simultaneous examinations be held in England and India and concessions be made to Natives in regard to the rights enjoyed by Englishmen, without duly considering the existence in India of several religious sects and castes, the envious feelings entertained by one caste towards another and the impartial administration of the country by Englishmen, is to revive partiality, illiberality and short-sightedness. After properly considering all the circumstances connected with the question, Mr. Fowler, the Secretary of State for India, has given his opinion, and we are convinced that good results will follow from his decision. The Bráhman editors of newspapers ought not to be displeased at this. These editors accuse both Liberal and Conservative Englishmen of uniting to preserve the rights of Englishmen against Natives, but the same accusation may be brought against the Bráhmans, who, whether they be reformers or orthodox, Prárthana Samájists or Christian priests, unite to secure their selfish ends in all matters concerning themselves and the non-Bráhmans without considering the loss likely to be inflicted on the latter. We therefore suggest to Government not to make any changes in the existing state of things until Hindu society is duly reformed and the envious feeling existing among the different castes disappears; and we are glad to find that Government is acting on these lines with due foresight.

Public meeting held at Poona to protest against the decision of the Secretary of State *anent* the Simultaneous Civil Service Examinations.

4. The *Dnyán Prakásh* (12) of the 25th June, in its English columns, writes:—We heartily congratulate the Poona Sárvajanik Sabha for having managed so promptly to convene a large meeting of the inhabitants of the city and the cantonment to protest against the most disappointing despatch of the Secretary of State for India *anent* the question of holding the Civil Service Examination simultaneously in England and India. The meeting was held yesterday evening at 5 P.M. at the Anandodbhava Theatre, and the building was full from top to bottom. There was hardly any room for late-comers even to stand. The several speakers were most lustily cheered, the whole subject was most ably handled by the speakers, and the selfish policy of the Government of India was most boldly exposed. We give below the resolutions:—I. That, in the opinion of this meeting, the recent decision of the Secretary of State for India on the subject of simultaneous examinations is, in the highest degree, unsatisfactory and disappointing, and is, moreover, entirely inconsistent with the pledges given to the natives of this country by the Parliamentary Statute of 1833 and Her Majesty's Gracious Proclamation of 1858. II. That this meeting hereby desires to give expression to its emphatic conviction that the recently constituted Provincial Service falls far short of the legitimate expectations of the Indian people, and that the holding of the Civil Service Examination simultaneously in India and England will alone satisfy their just aspirations in the matter. III. That the memorial just read be adopted.

Indian merchants in Southern Africa and the alleged indifference of the British Government towards them.

5. A correspondent, writing from Pretoria in Southern Africa to the *Bombay Samáchár* (115) in its issue of the 30th June, says that the absence of any arrangements for the removal of the grievances of the Indian merchants driven out of Orange River Free State has led the Indian merchants here to be afraid of not being assisted by the British Government if they are placed in similar unpleasant circumstances.

Remarks on the suggestions made by Mr. Behrámji Dádábhái Banáji in connection with the Indian Companies' Act.

6. The *Jám-e-Jamshed* (134), in its issue of the 27th June, observes:—Mr. Behrámji Dádábhái Banáji has made certain suggestions to the Supreme Government in regard to the Indian Companies' Act. We do not think that his suggestions, if carried out, would secure better watching of the interests of shareholders. A company's success does not solely depend on its articles of

association. If English-knowing shareholders never care even to glance at the articles, there is little hope of unintelligible authorised translations in the vernacular languages doing any good to non-English-knowing shareholders. The articles of some of the cotton mills have already been printed in the vernacular languages, but we do not think the translations have done any good. The mill industry has recently suffered heavily owing to the mistaken currency legislation of the Government of Lord Lansdowne, and if an excise duty on Indian cotton goods is levied it will be still more injured. Government ought to appoint a strong committee to sift the matter and to suggest such amendments as would prove beneficial to joint stock companies.

The recent affray at Mázgaon and the measures required to avert similar disturbances in future.

7. The *Native Opinion* (16), in its issue of the 24th June, gives an account of the recent Hindu-Musalman disturbance at Mázgaon in Bombay, which is similar to that published in the local English dailies, and observes:—The whole matter will be at an end when the persons arrested are convicted and sentenced by the Magistrate. See how strange the whole thing is! It is the Musalmans who were the aggressors in the matter and who assailed the police, for it is not probable that the Hindus beat the police who had come to assist them. Notwithstanding this only two Musalmans out of fifty or sixty were arrested, and that, too, after a scuffle. If the case is proved against these two Musalmans well and good; otherwise they might be discharged for want of evidence, and then there the whole thing would end. See how after making such a serious affray the Musalmans are likely to go unscathed! This is what is called justice! There is a probability of this matter ending so unsatisfactorily, and, in our opinion, the negligence of the police is to blame for it. Is it not strange that out of so many Musalmans who caused a disturbance not one should have been arrested then and there? The Mázgaon police station is not far from the scene of the disturbance. Before the employment of the additional police the excuse was an insufficiency of the police, but even now there is the old complaint of want of proper arrangements. In connection with the Mázgaon disturbance, the two important points that deserve consideration are the negligence of the police and the right of the Musalmans to stop the Hindus from playing music, and Government ought not to consider the matter to be disposed of until the arrested persons are sentenced. Government must not forget that some innocent persons are likely to be arrested when arrests are made at haphazard after the affray is over. In our opinion, the only measures which must be taken by Government to prevent recurrence of such affrays are to compel the police to be always ready for the discharge of their duties and to hinder Musalmans from exercising any fancied rights they please.

8. The *Dnyán Prakásh* (12) of the 28th June writes on the same subject:—The late Mázgaon disturbance suggests the following questions. The first is, if the Musalmans did not object before this time to Hindu dead bodies being carried past the Masjid, why did they think of raising an objection this time? The state of mind during a funeral procession is such that if anybody obstructs the procession, one is disposed to break the head of the man who obstructs, and if such is the case what is the significance of a few Musalmans issuing from the Masjid and obstructing without any hesitation the carrying of a dead body? These are questions which really deserve serious consideration. Day by day the Musalmans have been boldly trampling down the legitimate rights of the Hindus to uphold their own imaginary rights. What is the cause of this? The only one seems to be that they believe that Government is afraid of them and would, in the case of a scuffle between them and the Hindus, decide in their favour, and the conduct of Government officials has on many occasions been such as to strengthen this belief. No other causes suggest themselves to us, and undoubtedly this belief is well founded. On the last Bakri Id holiday at Calcutta the local police allowed Musalmans to kill a cow at a public place in spite of the protests of the Hindus against the slaughter, and this action of the police was vindicated on the ground of the Musalmans having established a right by long practice. While this was the case at Calcutta, Government did not recognise the right of the Hindus to play music in a *pálkhi* procession at Yeola! The Poona City Mámlatdár went even

so far as to prohibit the *pálkhi* procession of the Dulia Máruti at Poona in spite of the practice extending over seventy-five years. In view of these and many other similar instances it is natural for the Hindus to believe that Government is partial to the Musalmans and has no hesitation in trampling upon the rights of the Hindus for their sake. This is not a desirable state of things, and is like playing with fire. Government should therefore once for all decide the rights of the two communities in consultation with their leaders and bring about a reconciliation between them. Tranquillity produced by this means is better than order enforced by repeated parades of the military or by an increase in the police force. [The *Sudhárak* (21), in its issue of the 25th June, expresses similar sentiments.]

9. The *Indian Spectator* (2), in its issue of the 24th June, writes:—The unfortunate scuffle that disturbed the tranquillity of Mázgaon on Tuesday night could not have been, we trust, a premeditated affair. The matter is *sub-judice* and so we will not, for the present, try to apportion blame to any of the parties concerned. But the occurrence shows that the embers of the conflagration of August last have not yet completely died out. It also justifies the remarks we made lately against the policy of constant military demonstrations, because they keep alive the memory of things that should be forgotten, and because they encourage the rowdies to think that the authorities set a high value on their powers of mischief. They are made to observe that the police are on the alert at certain times only, and that then, too, they muster strength at specified places. Thus they know exactly when and where to begin a quarrel and a free fight and to set with impunity the law at defiance for some time at least. What is wanted is a constant readiness of the police, at least the dread of their being constantly ready, to nip in the bud any lawlessness at any place, and that with a strong hand. That such is not the case at present is evident from the reported facts of the Mázgaon disturbance. About forty Hindus are carrying a corpse to the burning ground. Some Muhammadans rush out from a mosque. A war of words ensues and ends with a scuffle. The Hindus run away as they see more Muhammadans come out of Narelwadi. They return with four police constables, but finding that these latter cannot cope with the mob they again run away. These four guardians of the peace are severely belaboured, and when succour comes to them none of the disturbers of peace are to be found in the street. This must surely have taken an hour. Why, we may ask, was effective succour so long in coming? Where were all this time the 577 foot and 67 mounted police lately added? We have now a cavalry brigade, 100 strong, to keep peace in the city. Could not even half a dozen of them be available at the Mázgaon police station?

10. The *Gujaráti* (103) of the 24th June, in its English columns, writes:—The unfortunate scuffle between Hindus and Muhammadans at Mázgaon over funeral music is to be deeply regretted. This is, as far as we know, the first attempt to stop funeral music in Bombay. That Hindus should have been compelled to lay down a dead body for obtaining police protection has deeply pained the Hindu community. This is altogether an unheard-of incident in this city. It calls for anxious consideration at the hands of the police and the Bombay Government. It requires fuller criticism than we are willing to offer at this unhappy juncture. Silence is sometimes more expedient than speech, and it is this consideration only which restrains us from speaking out with greater freedom. The demand that a Hindu *pálkhi* at Poona should not pass by a Muhammadan gymnasium with music, that Ghodáwállas at Mahábaleshvar should threaten to enter a Hindu temple in a body, that a sudden attempt should have been made at Yeola, Ratnágiri and other places to stop all music near mosques at all hours contrary to usage, and that a funeral procession should have been insulted in the way it was at Mázgaon indicate the growth of regrettable spirit of intolerance. The question these incidents suggest cannot be shirked for all time. It concerns the whole presidency. Its solution is not a difficult one, and we look to Government and the leaders of the Hindu and Muhammadan communities for a speedy and satisfactory settlement of what threatens to become a very troublesome question in future.

11. The *Din Bandhu* (9) of the 24th June, in its English columns, writes:—If, as alleged, it turns out that the affray and the stoppage of the

Hindu funeral procession near the Masjid in Mázgaon on Tuesday night last were due to the singing of *bhajan* to the accompaniment of sacred music, the authorities have not a very difficult task before them. This demand for stopping street music near a mosque is likely to be made everywhere, and the long established rights of the Hindus, on the other hand, are likely to be asserted. Acting on the dictum of Lord Lansdowne, our late Viceroy, the first step in the enquiry should be, how comes it that these demands for stopping street music are becoming so frequent only now? If it is found to be a new demand to obstruct a right of other people never protested against before, the dignity of the authority responsible for public peace should be firmly maintained by striking terror into the hearts of men bent on mischief, whether Muhammadans or Hindus. No assertion of new rights or suppression of old ones, especially where the religious susceptibilities of the people are concerned, should be allowed. A proclamation to this effect, showing the firm attitude of the authorities, is needed. These outbreaks clearly indicate that a policy of moderation or compromise is viewed much as a sign of weakness.

12. The *Native Opinion* (16) of the 24th June, in its English columns, writes:—Hardly had the din of praise for the absence of any disturbance on the last Bakri Id festival died out, when, to the surprise and bitter disappointment of the Hindus, some of the Muhammadan roughs of Mázgaon committed a woeful assault on a funeral party. The dead body of a Marátha woman was being carried to Chinch Bandar for cremation to the tune of music, as is the custom, and as the party approached a mosque on the Gun Powder Road, out rushed from it a number of roughs and asked the Hindus to stop the music, but on the latter's taking their stand on their usual custom, the former, who were by this time joined by others from Narelwádi, heavily belaboured the processionists, who, finding themselves helpless, left the bier on the road and went in search of the police. The said mosque is at a distance of some 50 yards from the road; the time of the funeral was the dead of night when there could be no prayer meeting in the mosque, and yet the Hindus should be asked to cease music because it was disrespectful, but one did not know whether to the walls or to the windows of the mosque! But where was the police, now strengthened with a large contingent of officers and men? With this increase, why could they not keep greater vigilance in unfrequented places? Even the actual occurrence of a *fracas* could not soon call them out from their place of nightly reverie. And where was the mounted police whose strength has now been increased by sixty-four men and horses? There are some twelve principal police stations; why are not a few of them attached to each station for watch and patrolling? The aggrieved processionists could get the assistance of the foot police only. We are quite sure a few mounted police could more effectually have dispersed the *badmashes*, and the constables who are now said to lie at the police hospital would not have come to any physical grief. We cannot believe Government means to connive at such unreasonable demands. Ceasing music at prayer time may be allowed, but surely no body of men have a right to ask Hindus to pay their obeisance to the bricks and mortar of a mosque. We never thought that even roughs would have such scant courtesy even for a funeral. The Hindus are asked, if the report be true, to be courteous to Muhammadans, but who has the courage to say that men of the Mázgaon rowdy type deserve any respect or sympathy? We are afraid, owing to the solemnity of the occasion the Hindus were too sober to resent the assault with vigour and energy that should give these roughs a life-long lesson. Then again another point of note is that, though the aggressors were Muhammadans, only two Muhammadans, and of the Hindus who, as members of a solemn procession, had had no walking sticks even, three are apprehended! This is extremely anomalous, and the police alone can explain this anomaly. In describing the funeral music the dailies in a derisive mood are pleased to call it tom-tom. Yes, to unaccustomed European ears it may not be so elevating as a string band, but let them remember that the heavenly strains sung on such occasions are so elevating from a spiritual point of view that few other religious hymns can approach their solemnity! The recent police increase was intended to give the people greater security, but we have no hesitation to say that they have failed on this occasion.

The *Muslim Herald's* version of the recent Hindu-Muhammadan affray at Mázgaon, Bombay.

13. The *Muslim Herald* (186), in its issue of the 21st June, says:—On the night of the 19th instant an affray took place between Hindus and Muhammadans near a mosque on the Gun Powder Road at Mázgaon. While some Muhammadans were offering prayers in the mosque, a large number of Hindus were carrying a corpse to the accompaniment of music by the side of the mosque. A Muhammadan, who was performing ablutions in the tank situated in the compound of the mosque, came out and asked the Hindus to stop the music, as it would disturb the Muhammadans in their prayers. The Hindus did not stop it and abused the Muhammadan and attacked the mosque. The Muhammadans who were then engaged in offering prayers did not come out of the mosque, as, according to their religion, it is most sinful to leave the prayers unfinished. The Muhammadans attach more value to their prayers than even to their lives. On receiving information of the affray the police appeared on the scene and checked the Hindus, and in the scuffle which ensued some policemen were injured. A weak Muhammadan who was standing in a corner and witnessing the incident was seriously assaulted by the Hindus, necessitating his removal to an hospital, and a Muhammadan boy was also slightly injured. We are very sorry that the police should have arrested many Muhammadans and only one Hindu although the former were not at fault. The Hindus create these disturbances and unnecessarily bring the Muhammadans into disgrace. We shall have to find fault with the police arrangements and Government if this state of things is allowed to continue. The same paper, in its issue of the 27th June, says that some newspapers have reported that a Hindu policeman was severely beaten by Muhammadans and that he died in the hospital, but from reliable information we are able to state that the Muhammadans at Mázgaon never fought with Hindus and that no Hindu policeman was either wounded or has died in the hospital.

One Muhammadan newspaper criticising the policy of another in connection with Hindu - Muhammadan disturbances.

14. The same newspaper of the 25th June, says:—In the account of the Hindu-Muhammadan affray at Mázgaon given by the *Káside Mumbai* (139) in its issue of the 22nd June, its new editor, Mr. Kázi Muhammad Ismáil Porbandri, has found fault with Muhammadans. Really the Muhammadans of Bombay,—nay, of the whole of India—were in want of a Muhammadan editor who would find fault with his own community instead of with the Hindus! The paper here quotes the account given by the *Kásid*, which is in all particulars similar to that published by the *Times of India*, the *Bombay Gazette*, the *Bombay Samáchár* and other newspapers, and goes on to remark:—Our readers will see that it is quite improbable that two or three Muhammadans should have come out of the Masjid situated at a distance of 50 yards from the road and attacked about 40 Hindus forming the funeral procession. The story about 50 Muhammadans coming from Narelwádi and attacking the Hindus and the police is likewise false. Our readers should consider the conduct of a Muhammadan who thus openly finds fault with Muhammadans. The *Times of India*, the *Bombay Gazette* and the *Bombay Samáchár* have published accounts of the incident similar to that of the *Kásid*, but none of the former have presented the conduct of Muhammadans in an aggravated form as has been done by the latter. Many Muhammadan newspapers bring the Muhammadans and their religion into disrepute and give encouragement to other communities for the sake of pecuniary considerations. We request Muhammadan newspapers to follow such a policy as would not do any harm to their religion. In another place the same paper observes that it has received five letters from five different Muhammadans saying that the feelings of the Muhammadans have been hurt by the account published in the *Káside Mumbai*, and the *Herald* therefore requests the *Kásid* to remove the cause of displeasure in its next issue.

Alleged attempt of the *Muslim Herald* to excite the Muhammadans by misrepresenting the account given by the *Káside Mumbai* about the Hindu-Muhammadan affray at Mázgaon, Bombay.

15. The *Káside Mumbai* (139), in its issue of the 27th June, quotes the accounts of the recent Hindu-Muhammadan affray at Mázgaon, Bombay, given by the *Bombay Gazette*, the *Times of India*, the *Bombay Samáchár* (115), the *Jám-e-Jamshed* (134), the *Akhbár-e-Sodágar* (111), the *Rást Goftár* (147), and the *Kaiser-e-Hind* (105) and observes:—These accounts will show that our report of the affray was quite impartial and that there was no

exaggeration whatever in it. We are sorry the *Muslim Herald* (186), which has been for some time past trying to excite the Muhammadans against us, has, in its recent issues, written some misleading articles on this subject in order to excite the Muhammadans and has compelled us to take due steps in the matter. The *Herald* has given an Urdu translation of the account of the affray given by us and maliciously misrepresented us. This does not reflect credit on our contemporary. We are bound to observe impartiality, which we will not depart from on account of any partial writings.

Approval of the Government resolution on the Mahábaleshvar temple incident.

16. The *Indian Spectator* (2), in its issue of the 24th June, writes:—Government have taken a sensible view of the Mahábaleshvar temple incident. Its beauty is that it is stingless. We hope it will close a controversy that, everybody said, should be soon closed, though no one took care to take the precise means calculated to attain the end. Why, even our Anglo-Indian contemporaries devoted columns after columns to a matter wherein, they said, there was nothing and which they advised the Native papers not to make much of! [The *Rást Goftár* (147), the *Kaiser-e-Hind* (105) and the *Satyá Mitrá* (149), in their issues of the same date, express similar sentiments.]

17. The *Mahratta* (4), in its issue of the 24th June, writes:—The Government resolution on the Mahábaleshvar incident is far more satisfactory than we expected. We are glad Government approves of the steps taken by the Superintendent to prevent a repetition of the insolence displayed by the Ghodáwálas and sincerely thank His Excellency for impressing on the minds of all the visitors to the sacred buildings of every religion the necessity of showing utmost respect for the feelings of the votaries, and assuring all classes of the community that Government would do all that lies in its power to enforce this principle. We hope the matter will now end here.

18. The *Kesari* (48), in its issue of the 26th June, while expressing satisfaction at the Government resolution, observes that it never wished that Mr. Baig should be punished, but was afraid of partiality being committed in consequence of the habit Government has lately contracted of screening all sorts of faults of its officers, and that it has now been relieved from that fear by the recent resolution, and adds that if similar resolutions had been issued under the signature of Mr. Lee-Warner in connection with the Bombay and Yeola riots and the petition of Mr. Barve, His Excellency Lord Harris would not have had to return to England with such a heavy load of discredit on his head. In conclusion, the paper thanks Mr. Bhágvat on behalf of the public for the trouble taken and the zeal displayed by him, and advises others to show similar zeal without unnecessarily doing harm to anybody. [While writing on the same subject the *Sudhárak* (21) of the 25th June asks, who would find fault with Government if it showed the same impartiality in every matter concerning squabbles between the Hindus and Musalmans?]

19. The *Subodh Patrika* (20) of the 24th June, in its English columns, writes:—After such an impartial and statesmanlike disposal of the matters in issue, there need be no fear of a repetition of such incidents. The public of all classes have now a duty laid on them to forget the incident, which has already aroused some race feeling even in the minds of the intelligent portion of both the communities concerned. For if the Hindus thought that their religious feelings were deliberately offended, the Muhammadans, on the other hand, have not been slow to attribute motives to the Hindus in making so much of a matter which concerned the first Muhammadan Oriental Translator to Government. A matter of such delicacy, affording material for considerable misunderstanding, ought not to be allowed to embitter feelings any further.

20. The *Dnyán Prakásh* (12) of the 25th June, in its English columns, writes:—We read the Government resolution *anent* this incident with a feeling of unmixed satisfaction. We must freely confess that in this case the Government of Bombay have agreeably disappointed us. We never expected that the Government would admit almost all facts of the case. The defending party was a high official belonging to the Muhammadan caste, and we naturally

thought that Government would take a brief for him; but it seems that Government has arranged a surprise for us.

21. The *Native Opinion* (16) of the 28th June, in its English columns' writes :—With the issue of the Government resolution on the Mahábaleshvar incident, which takes a dispassionate and sober view of the whole question, all complaint on the score of Mr. Baig's conduct must settle down. On the whole, the Hindu community has no reason to be dissatisfied with the present resolution, which guarantees to the community a strict immunity from an obstreperous infringement of its religious rights.

22. The *Gujaráti* (103) of the 24th June, in its English columns, writes :—As no one has the least desire to prolong the controversy over the unfortunate Mahábaleshvar temple incident, we do not wish to enter into any detailed examination of the Government resolution on the subject. For the purpose of clearing up misunderstandings it would have been better if the whole official correspondence in possession of Government had been published. In the absence of sufficient materials before us, the resolution strikes us in one sense as being a little premature. If the magisterial enquiry is not yet completed, we do not know how Government could pronounce their judgment on any part of the case. From this point of view the resolution is unintelligible to many people. Its spirit and language and the principles it enunciates are unexceptionable, and it is satisfactory to know that Government have taken effectual steps against the intrusion of insolent Ghodáwállás. Mr. Baig has expressed his unqualified regret at the occurrence and offered substantial reparation.

23. The same paper, in its vernacular columns, under the heading, "My Notes," observes :—His Excellency Lord Harris has shown somewhat better judgment and withdrawn from the policy of partiality to a particular religion. Government have in a sense rebuked Mr. Baig for his rude conduct in the Mahábaleshvar temple incident, and seem to have attempted to bring about a kind of compromise in order to conciliate both the parties. Government may assume that the incident was the result of a misunderstanding, but people cannot consider this a sufficient excuse for Mr. Baig's trying to conceal his caste and saying improper things about the Nandi. Mr. Bhágvat and the Gurav had no reason to tell an untruth, and when they are supported by another gentleman, Mr. Baig has to say little in his defence. In spite of this some partial writers have tried to exaggerate the matter on the representation of an honourable Muhammadan gentleman and produced a bad effect on the minds of the people and thereby done some harm to the unity of the Natives. The attitude taken in this matter by some Anglo-Indian newspapers was discreditable. The Anglo-Indian officers must have found an opportunity to rejoice at this misunderstanding between the Hindus and Muhammadans, but the policy of "divide and rule" will not be advantageous in the long run.

Disapproval of the same.

24. The *Indu Prakásh* (14) of the 25th June, in its English columns, writes :—The Government resolution on the Mahábaleshvar temple incident will not, we fear, satisfy the general public. The resolution is, no doubt, faultless in the enunciation of general principles, which are, however, more honoured in their violation than in their observance. But the way in which they have dealt with the particular matter in question is little calculated to convince the public that Government are ready to "do all that lies in their power" to prevent the possibility of the feelings of any community being wounded. We do not quite understand on what ground Government think that the allegations about Mr. Baig's having represented himself to be a Kanauj Bráhman are founded on misapprehension. Indeed, in the light of Mr. Bhágvat's letter to the dailies we find it hard to believe that there was any misapprehension on any one's part. The resolution makes mention of "the substantial reparation for any unintentional offence or injury resulting from his visit to the temples at Mahábaleshvar, which, as petitioners are aware, he has placed in the hands of gentlemen qualified to deal with the matter." What is to be said now of the most confident statement made by an all-wise Anglo-Indian contemporary in his zeal to defend Mr. Baig that he paid nothing to anybody as compensation in the matter? The Government resolution will be taken by the general

public to be an indication of the direction in which the wind is blowing. Already Muhammmadans, whether rightly or wrongly we do not know, have been believing that Government is ready to support them in all their unreasonable and unprecedented demands; and the action of Government in matters like this will go a great way to strengthen the impression. Let us still hope that Government have not yet laid down the principle of "divide and rule," though Sir Richard Temple's recent declaration to that effect would lead people to believe that they have.

Alleged misuse of his magisterial power by Dr. Barry, Superintendent of Mátherán, in his own cause, and the question of the separation of judicial from executive functions.

25. The *Dnyán Prakásh* (12) of the 28th June, in its English columns, writes:—The Honourable Mr. Pherozshah Mehta has brought to the notice of the public a very striking example of the evils that arise from the union of the judicial and executive functions in one and the same person. Dr. Barry the Superintendent of Mátherán Hill, ordered one Ganpatsing, the Mukádam of the Mátherán sweepers, and his wife Sundar, to quit their hut which was situated on some waste land belonging to Government. Some days were allowed to them. Ganpat and his wife, however, did not quit the place on the last day of the period allowed, and continued to occupy it for two months more. They were again ordered to remove from the place, but they failed to do so that very night. Dr. Barry thereupon used his magisterial powers and punished the culprits with one month's rigorous imprisonment. The heinous crime with which the poor couple was charged was that of having trespassed upon Government ground. Dr. Barry in this case acted as a Judge in his own cause and used his powers most mercilessly. For the paltry crime of not quitting their hut immediately after the order of the Superintendent was received the poor people were punished with one month's rigorous imprisonment. Dr. Barry showed not the least common sense or mercy even in the case of the woman, who, of course, must have come to the hut again simply by order of her husband. While the whole country has been crying itself hoarse for the separation of the judicial and executive functions, the Government quietly looks over such examples of abuse of power. They ought to take Dr. Barry to task for thus making himself a Judge in his own cause, and the Sessions Judge, or the High Court using their power of revision, ought to quash the sentence and liberate the poor couple with a sharp reprimand. To punish a poor couple with one month's imprisonment for simply not quitting their hut the very night that the order was received is simply preposterous. We hope such cases will be often and often brought to the notice of Government, for then only is there some chance of the union of judicial and executive functions being broken up.

26. The *Native Opinion* (16) of the 28th June, in its English columns, writes:—On the very face of the statements made by the sweepers' Mukádam and his poor wife, there is not a tittle of evidence that there was any intention on their part either to intimidate or insult or annoy the Superintendent, Dr. Barry, and yet the latter, in his superior wisdom, construes mere entry for temporary shelter and protection into an offence of trespass. Again, there is no evidence to show that there was opposition on the part of the accused to quit, and yet a poor Native and a Native woman, be it remembered, have now to spend a month in jail with hard labour, and bless the Government of Lord Harris for this fresh *avatár* (incarnation) of a criminal lawyer! But are we to believe that Government cares very little to distinguish between a medical man, whose proper place is dispensary, and a trained lawyer? Dr. Barry may be fitted to take care of the sanitation of Mátherán, but surely his position as a Magistrate is an aggravated anomaly which Government should run to remedy.

Revised land survey in the Surat District and remarks thereon.

27. The *Gujarát Darpan* (102), in its issue of the 24th June, observes:—It is said that under the revised land assessment of the Surat District the land tax will, on an average, be enhanced about 33 per cent. throughout the district; but the condition of the agriculturists of the Chorási, Olpád and some other tálukas, owing to the present heavy land assessment, is so miserable that any enhancement of it will utterly ruin them. In order to liquidate their debts they mortgage their lands at heavy rates of interest, and

soon find themselves unable to pay off their new debts and lose their lands, which generally go into the hands of their creditors. The creditors farm the lands to others, but that does not bring them sufficient profit. The lands have almost lost their nutritive element, and the land-owners, money-lenders and farmers ought to submit timely memorials to Government against the proposed increase in the land-tax and even make a prayer for a reduction in the existing land-tax.

Alleged immoral character of some leading Natives in Bombay and necessity for social purity movements.

28. The *Hitopadeshak* (13) of the 29th June, in its English columns, writes :—It is very desirable that public opinion should arm itself against everything that goes to countenance intemperance or fornication in our midst. But when we reflect on the present condition of our society, we simply feel quite hopeless of any good result in the near future, so long as our people do not feel a sort of righteous indignation against wickedness in all its forms, wherever it is seen, whether in palatial buildings or in squalid brothels. There are not a few of our public men that are to be seen regularly paying their homage to the houses of ill-fame without in the least suffering in the estimation of the public. They move about in our Council and Corporation Halls as men of light and leading. If public opinion were roused to its sense of duty, this state of things would no longer exist. If our people only knew how public men of this stamp are boycotted in England by powerful publicists, they might perhaps see for themselves that it is a disgrace to the fair fame of Bombay to have such degenerate men in our public assemblies to deliberate on questions affecting the moral well-being of our people. Often have these men nothing to recommend them beyond their riches; they are not at all qualified by virtue of either natural powers or education to understand any ordinary public question, and moral degeneracy adds further to their disqualification. But, alas, there is no lack of parasites and mammon-worshippers in the world, that would go about even unsolicited simply to please the Shetias canvassing for them. It not unfrequently happens that these very people, that deserve least to sit in our deliberative councils, generally secure the highest number of votes, beating down some of our able and really good men. This is not a little derogatory to the sense of our people. Again, these men never make a secret of their connection with their mistresses; not seldom are some of these concubines seen driving in their Shetias' carriages. These sirens have sometimes so much influence upon their Shets that very often the nearest relatives of these degenerate Shets are compelled, simply to gratify the fancy of the Shets, to dance attendance upon their mistresses. Thus the moral degeneration of our society becomes complete. But no voice is raised to put a stop to this growing evil in our midst. Our Native press is too much engrossed with political questions to think of the social degeneration of the land. There is a great need of social purity movements in big cities like Bombay, where people are exposed to all sorts of temptations. Above all, there is still a greater need of healthy public opinion that would not tolerate even for a moment the presence of any such wicked man in any public assembly.

Employment of Native Christians in public offices.

29. A correspondent of the *Bombay East Indian* (1), in its issue of the 28th June, writes :—If there is a community in the presidency of Bombay which lacks the support of a powerful advocacy, it is our Bombay East Indian community. This community not only suffers from want of such support, but finds itself ousted from many of the petty appointments which in former times were open to them, which were very generously conferred upon them, and the duties of which were discharged to the full satisfaction of Government. I will only mention one instance. A few years ago there was a large number of the Bombay East Indians employed in the various departments of the Secretariat. Most of them have since been pensioned and the new employés are so few in number that in a few years hence, at this rate, there will be no members of our community in those offices. Will not any one, under such circumstances, give us a helping hand, when we have such kind-hearted and noble-minded gentlemen, who can, if they only wish, raise us from our present position—eminent gentlemen like the Honourable Sir Charles Pritchard, the Honourable Mr. Birdwood, the Honourable Mr. Trevor, the Honourable Mr. Mackenzie, the Honourable Mr. Vidal, the Honourable Mr. Lee-Warner, Mr. Campbell, C.I.E., and other high officers of Government, who have been officially connected with our districts and are fully

aware of our loyal attachment to the British Government, of our peaceful disposition, of our moral qualities and of our intellectual capacities? I have not the necessary qualifications for drawing up a memorial similar to that which has been presented to the Government of the North-West Provinces, nor do I think it necessary. But I will be satisfied if this letter should catch the eyes of the gentlemen named above, and especially of His Excellency Lord Harris.

An appeal made by the *Pandit* newspaper to Government and military officers to encourage the paper.

30. The *Pandit* (191) of the 21st June, in its English columns, writes:— The month of May was full of dangers owing to some unfortunate incidents that occurred at many places in India. We have nothing to do with civil matters and we confine ourselves to military ones. Some writers allege ignorance on the part of the military men that behaved in a way which proved quite unbecoming to military discipline and good order and brought punishment to them. But somebody must be responsible for the sepoys' ignorance. The chief object of our journal has been to teach the Native officers and men nothing but loyalty, by placing before them all the military affairs in a very simple and truthful form. We are proud that we have been doing this for the last 10 or 11 years, but in this considerably long time we had no instance of a like nature in regiments where our journal was freely read. During the whole period we got no support from either the Government or any large number of European or Native officers: on the contrary, such officers as wanted to monopolise the knowledge of military rules and regulations for themselves had the courage to hamper the good cause we chose from the beginning. Many European and Native officers falsely charged us with disloyalty, but we are very sorry that on a challenge being made by us none of those false accusers came forward and showed us even a single instance of disloyalty. Had this not been the case, we are sure our newspaper would have made the mutinous men wiser and riots would never have taken place. We therefore take this opportunity of showing to our impartial Government that they have not helped us at all or encouraged the sale of our newspaper in any regiment. It was the bounden duty of our benign Government to enquire into these false representations and punish the authors of them. In the absence of any such step we charge the Government or the false accusers for the ignorance of the sepoys. Many commandants and European officers have ignored the principle of making their men wiser, which they could do by encouraging the men to pass their leisure time in reading the *Pandit*. This would have become their companion night and day in the lines or in the guard rooms. The Native officers of many regiments have also purposely stopped the circulation of our paper, fearing that men would become wiser and gain higher benefit or credit than themselves. We now appeal to Government first, then to the European officers, and lastly to the Native officers of the regiments who do not subscribe to this very useful journal, to commence to do their duty in encouraging the sale of it. We have oftentimes throughout the last 11 or 12 years tried to impress on the minds of all military men their duties, and wherever the *Pandit* has been read we have found that they acted more wisely and avoided their foolish doings, which they would have been naturally compelled to do had they not got sound advice through our columns. We can produce documentary proofs from our office of Native officers who received our newspaper for some years and were suddenly called on by their commandants to stop the reading of it on penalty of being tried by a court-martial. Can Government or its officers stop a sepoy from increasing his knowledge or improving his position by reading a newspaper or drill books? If not, where was the necessity of secret circulars against a benevolent work like ours? We have written hundreds of times, calling upon all to point out defects in our work, but none of them have done this. We have a real grievance, and this must be redressed by Government and its officers if they want their army to contain wiser officers and men.

A request to the Income-Tax Commissioner, Bombay, to trace out some persons who pretend to belong to the Income-Tax Department and deceive shop-keepers in Bombay.

31. In a paragraph headed, "Shop-keepers, beware!" the *Gujaráti* (103), in its issue of the 24th June, observes:—We are informed that some persons, pretending to belong to the Income-Tax Department, deceive poor shop-keepers in Bombay. It is said that recently a Pársi pretended to be an Income-Tax officer and threatened some shop-keepers in the Bhuleshwar locality that if they did not pay him a bribe the amount of the tax paid by them would be

enhanced, and that a few of them were taken in. We give a warning to shopkeepers to be on their guard and request the Income-Tax Commissioner, Bombay, to detect the sharpers with the assistance of the detective police.

Alleged existence of questionable relations between the employés in post offices in Native States and the State administrations.

32. The *Káthiáwár News* (106) of the 27th June, in its English columns, writes:—The interests in Native States are so large and the secret policy of Government seems to excite the curiosity of Native States to such an extent, that every department of Government is probably put to the strongest temptations for the revelation of information which is otherwise not procurable. A belief seems to prevail that in many Native States the post offices are in the pay of the administration. Our own belief is that there is some truth in this suspicion. May we suggest to the authorities the means of removing such a state of things? Might they not put in Káthiáwár post offices gentlemen of Poona and the Deccan, and *vice versa*? Wherever the post office employés are subjects of Native States or have cordial relations with the State authorities the mischief we indicate appears to be most at work. Possibly the remedy we have suggested might, if strenuously applied, check the evil.

A complaint against the Ahmedabad post office and a request to the authorities in the matter.

33. The *Ahmedabad Times* (109), in its issue of the 24th June, observes:—Frequent complaints are heard at Ahmedabad of letters, packets, &c., despatched by the post not reaching their destination. The Assistant Secretary to the Gujarát Vernacular Society complained the other day that some of the letters and some issues of the *Buddhi Prakásh* periodical he despatched by post were not received by the persons to whom they were addressed. The proprietors of the Aryodaya Press and of the *Bhárti Bhushan* periodical, ourselves and several private individuals complain also to the same effect. Some remittances have also been missing. We request the authorities to make due enquiries into the matter.

PART II.—*Municipalities.*

Remarks on the conduct of Collector-Presidents of municipalities towards the Honourable Mr. C. H. Setalvad in declining to furnish some information the latter had asked for.

34. The *Indian Spectator* (2), in its issue of the 24th June, writes:—It would have done no harm to the dignity and official prestige of the Collector-Presidents of the Broach and Belgaum Municipalities had they supplied the Honourable Mr. C. H. Setalvad with the information he asked for on certain educational matters, to which he had drawn attention at the last meeting of the local Legislative Council. As an accredited representative of the local bodies, he certainly had a right to ask of his constituents information which they could easily supply. We suppose, as a member of the Council he has an official position which even Collector-Presidents should have no reason to refuse to take official cognizance of. And when we remember that Mr. Setalvad used such unobjectionable language as "I have the honour to request you to do the favour of informing me," we fail to see what justification existed for refusing to give a courteous reply No doubt, the honourable member has a right given him by law to ask for information in the Council. But too much interpellation is not looked upon with favour there. And yet interpellation shall be the only resource left to the members, if no Government officer allows even the local bodies to give members any information. We suppose Mr. Lely, the Collector-President of the Surat Municipality, understood rightly his duty when, without ado and without questioning the authority of the honourable member, he courteously gave the information wanted. His action was certainly taken in the spirit in which our officials are expected to promote local self-government in its widest sense.

35. The *Indu Prakásh* (14) of the 25th June, in its English columns writes:—The correspondence between the Honourable Mr. C. H. Setalvad and the Collector-Presidents of the Broach and Belgaum Municipalities which has been published in the local dailies is interesting, in so far as it indicates the conception of their position and duties entertained by some of the official presidents of mofussil municipalities. The information asked for by Mr. Setalvad was most readily supplied to him by all municipalities with non-official presidents.

But the Collector-Presidents entertain a different notion of their position and arrogate to themselves the right of refusing to place the communication before the boards. Mr. Setalvad being a representative of local self-government on the local Legislative Council, was, we think, perfectly within his rights in requesting municipalities to supply him with the information he wanted. The action of Mr. Kennedy, the Collector of Broach, is especially inexcusable as Mr. Chimanlál is a representative of the municipalities in the Northern Division. We think it is the duty of all the municipalities that have returned him to the Legislative Council as their representative to give him all the information which would enable him to do his duty efficiently on the Council. We are glad that there is at least one Collector who has a better notion of his position and rights than the rest. We hope Government will not fail to correct the notions of Messrs. Charles and Kennedy and give all Collectors clearly to understand that, as presidents, they have no higher rights and privileges than a non-official president of a municipality, and that they have no right to refuse to place any correspondence addressed to them before the municipalities. The incident clearly shows what a sham and delusion local self-government still is where the municipal boards are presided over by insolent bureaucrats. If Mr. Setalvad succeeds in teaching these Sultans their true duties and rights, he will do a real service to his constituents and will be entitled to the best thanks of the general public

36. The *Gujaráti* (103) of the 24th June, in its English columns, writes:—The correspondence between the Honourable Mr. Setalvad and the Collector-Presidents of the Broach and Belgaum Municipalities, which has appeared in the dailies, deserves more than passing notice. It shows, firstly, that some Collector-Presidents have yet to learn in what relation they stand to municipal boards. They seem to imagine that they can withhold any correspondence addressed to them from the municipal commissioners. It also shows why the appointment of Collector-Presidents as a rule is not liked in the mofussil. It is a standing complaint in many places that they do not accord sympathetic and patient hearing to non-official commissioners, and that they bring to municipal meetings the habit of mind which Collectors acquire as executive officers, of deciding questions for themselves without adequate discussion. Members of the legal profession have often to put up with this method of adjudication. Lawyers take time in arguing cases and their presence in criminal cases is not particularly welcome to District Magistrates. The correspondence also shows how even an honourable member of Council is liable to meet with scant courtesy from Collector-Presidents. Mr. Charles' first reply is simply a memorandum addressed to Mr. Chimanlál. In the next letter he is addressed as "Sir." In the third communication "Sir" is omitted and a memorandum substituted for a formal letter. Perhaps the Collector of Belgaum meant no discourtesy. But the tone of his letters is apt to produce such an erroneous impression. It is satisfactory to find that Mr. Lely at least understood his position better than Mr. Kennedy and Mr. Charles and forwarded the correspondence to the municipal board for disposal. The Honourable Mr. Chimanlál has done well to publish the whole correspondence which passed between him and the presidents of the Broach and Belgaum Municipalities, and it is to be hoped Government will see their way to set them right by explaining to them the very first elements of local self-government and elective institutions.

PART III.—*Native States.*

A complaint against Political Agents, Káthiáwár.

37. The *Rájyabhakta* (146), in its issue of the 26th June, observes:—The Political Agent of Káthiáwár seems to hold arbitrary powers. On one occasion an occupant of this post kept an innocent man in confinement for about a month and then released him without any trial. The unfortunate person made futile attempts to know the charges on which he had been detained. The dacoities and other crimes in Native States are due to the arbitrary authority exercised by Political Agents. It is said that the Political Agent recently censured Mr. Chunilál Sárábhái, Diwán of the Junágad State, which enjoys first class powers,

for issuing a circular among the Diwáns of the other States of the province regarding the appointment of a school-mistress. If this be true, the Native Chiefs ought to move the local Government against this high-handedness of the Agent. He has no right to interfere in the administration of a State unless it entertains a design against Government.

Disapproval of the judgment of the Prabhás Pátan Riot Commission and a request to Government in the matter.

38. The *Káthiáwár News* (106) of the 23rd June, in its English columns, writes:—Generally speaking, comments on the Prabhás Pátan Commission's judgment have been most flattering, both in the English and the vernacular papers, but they are, at the same time, most erring and probably misleading. We were studiously silent for some time, just to see which way the wind blew, and now, though rather late, take this opportunity to make a few remarks of our own. Before we come to the point we must say distinctly and unmistakeably that public opinion in Káthiáwár is as much disappointed with the judgment as with the public criticism thereon. Save the *Times of India* very few journals have given so much as a thought to the effects likely to be produced by the judgment, model as it is in every way. The other day we read that the Sessions Judge of Agra sentenced nine men to be hanged for the murder of one woman—probably a very harsh sentence,—but here we find not one man hanged for the murder of thirteen. The *Times of India* quite meets the Káthiáwár view; of the educated opinion of Káthiáwár it certainly gives the best view. We should be deluding Government if we let it rest under the belief that public opinion is satisfied. On the contrary, the Káthiáwár public blames Government more than any one else for the disappointing result, because it is no secret that the views of the political officers in Káthiáwár were against the Commission as it was constituted, and that the Government had overridden the views of those officers in allowing it to be so constituted. We have the highest regard for Mr. Mehta—for his ability, integrity and legal knowledge,—but the very best of us are at times influenced by our surroundings, and we may say it with regret that it is thought that in the judgment are seen influences which it was apprehended Junágad desired to bear upon the matter, but which ought in the interests of justice to have been kept out. In short, the opinion generally in Káthiáwár seems to be that the judgment is more political than judicial, and that there seems to be in it greater regard for the interests of the Junágad State than for justice. We trust Government will now, even at this late stage, awake to a sense of its responsibility. The matter is too serious to be kept quiet out of regard for individual susceptibility or even for the State's interests. The true interests of the Junágad State lie not in allowing things to continue as they have been, but in a radical and thorough change. Those who are placed in a position of responsibility have really no authority, and those who actually enjoy authority are screened from all responsibility. This is the vicious system which is the real cause of alleged mal-administration and misgovernment in Junágad. When misgovernment leads to the commission of such serious crimes as those in Pátan, when those serious crimes themselves lead in their turn to such perturbation of the general peace as we lately witnessed in Bombay, Government would be chargeable with dereliction of their plain duty if they did not interfere to some good purpose and reached the causes to which, as above shown, this misgovernment and danger to the public peace are due.

The administration of the Baroda State considered unsatisfactory.

39. The *Rájyabhakta* (146), in its issue of the 26th June, observes:—Whatever may be the reasons of the absence of His Highness the Gáikwád of Baroda from his State, the absence is likely to do harm both to the State and his subjects. The recent rumours indicate the present unsatisfactory state of the administration and the uneasy condition of the people. There are two parties—Gujarátis and Deccanis—in the State, and one party cannot bear the rise of the other, and whichever happens not to be in power tries to lower the other in public estimation. The intriguers who thought that a good opportunity to gain their object was presented by the absence of His Highness the Gáikwád and the Diwánship of a Gujaráti have been exposed. It is desirable that the Agent to His Excellency the Governor-General should interfere and improve the present unsatisfactory state of affairs. There are rumours that His High-

ness does not pull on well with the Dowager Mahárání Jamnábái, that he has been evading compliance with some demands made by Government, and that he has been prohibited by the latter from residing in the State, and several others, and it would be well for His Highness to return to his State at once.

40. A correspondent of the *Gujarát Darpan* (102), in its issue of the 24th June, observes:—It is said that the party concerned in the large number of thefts recently committed at Baroda seems to be instrumental in sticking up in that city strange placards threatening violence to the life or limb of the Diwán, the Senápati and Mr. Bápat. The placards are intended to raise a false alarm and have caused a great confusion. The Sunday on which the Diwán's house was to be attacked has passed quietly. The city police has been increased, and that force and the military patrol the city both by day and by night. It is to be hoped that the Settlement Department muddle will be soon exposed. The police have already taken two servants of this department into custody. It is said that before an order was passed for suspending Mr. Bápat and keeping him in the custody of the police he absconded last Tuesday and wired from Surat to the Diwán that he had left Baroda owing to ill health.

PART IV.—*Intelligence extracted from the Press.*

Particulars of a recent attack on a Hindu funeral party by Musalmans at Mázgaon in Bombay.

41. A correspondent, writing from Bombay to the *Kesari* (48) of the 26th June, on the recent disturbance at Mázgaon in Bombay, gives the following intelligence:—The correspondent, with about 250 other persons, accompanied the funeral procession of a respected Bhandári gentleman on the night of the 19th instant. The dead body was carried, as usual, with the accompaniment of music and singing of prayers. When the procession reached on its route an old Darga some Musalmans came forward and told the funeral party in a threatening manner to stop the singing of prayers and music. The processionists declined to acquiesce in the requisition of the Musalmans as it was a time-honoured practice for similar funeral processions to go along that route. Two hours after this procession had reached the burning ground another funeral party brought the dead body of an Agri which was found to be bruised. On enquiry it was found that the bruises were the work of the Zulais or weavers in Narelwádi who were lying in wait to attack the first funeral party on its way back. When the weavers attacked the second funeral party the corpse-bearers and others ran away leaving the corpse on the road and returned with some policemen, who were beaten and wounded by the Musalmans, one of the wounded dying on the spot. While the dead body was lying unattended it was deprived of its covering and severely beaten and bruised by the Musalmans. It is to be very much regretted that though the Musalmans did so much mischief it was the Hindus who were abused by the police. A large number of Musalmans, certainly more than fifteen, were arrested on the occasion, and may have been released from custody by the police afterwards.

Threatened disturbance at Pen averted.

42. The *Pen Samáchár* (64), in its issue of the 25th June, in its local columns, says:—As persons of all castes in Pen were rapidly falling victims to cholera, the local Bráhmans resolved to implore the mercy of God by offering prayers and oblations and collected about Rs. 100 for the purpose. After offering prayers in the Rámeshvar temple for three days they intended yesterday to carry the oblations (consisting of cooked rice placed in a basket with red-powder sprinkled over it and a wick kept burning over it) in four directions. They met with no difficulty in carrying them in three directions, but while the oblation was being carried according to old practice in the westerly direction towards a tank near a Masjid situated on a public road, the Muhammadans objected to its being taken by the Masjid and threatened to kill a cow, which they had thrown on the ground right across the road and kept a large knife over it, in case the Hindus persisted in carrying the offering. The leaders of both the communities at once brought the matter to the notice of the authorities. The action of the Muhammadans being such as to offend and irritate the religious feelings of the Hindus, was instantly known to all the Hindus. No sooner did the Mámlatdár and Chief Constable arrive on the spot where the slaughter was

threatened, than the Muhammadans got confused and took to their heels. Seeing that the Muhammadans were obstinate in their demand the Chief Constable assisted the Hindus in taking the offering safe through Vithal lane to Kavdál tank by the side of Moré's house. Hearing of the insult offered to their religion by Muhammadans about four thousand Hindus got together on the occasion, and the Kásárs and Kolis among them appeared to be so much excited that a serious disturbance was apprehended. But the Hindus in general thought of the loss they had already suffered from cholera and did not think it proper to take the foolish conduct of ignorant Muhammadans seriously and to add to their misery, and therefore suppressed their feelings. Government should duly consider the conduct of the Muhammadans in threatening to slaughter a cow on a public road and obstructing the Hindus in the performance of a religious rite. The Mámlatdár, the Chief Constable and the police showed great activity in averting yesterday's threatened disturbance and preserving peace.

Advice to Hindus and Muhammadans in regard to next Muharram festival.

43. The *Sholápur Samáchár* (80), in its issue of the 26th June, advises the Hindus and Muhammadans, the former not to observe the Tábut festival and participate in or witness the Tábut processions of Muhammadans at the next Muharram, and the latter not to allow the Hindus to join them in this festival, observing that by so doing both the communities will save their respective religions from degradation. The paper commends the action of the Hindus of Poona, who are reported to have determined not to make at least 30 of their usual Tábuts, and recommends the Hindus of Sholápur, Bombay and other places to follow their example.

Frequency of dacoities in certain tálukas of the Sholápur District.

44. The same newspaper in its local columns says that dacoities have of late become very common in the Sholápur District and refers to two cases of dacoity, one at the house of a Gujar at Kem in the Karmála Táluka and the other at the house of a Vadár at Tiravandi in the Málsiras Táluka, in which the dacoits are said to have carried away valuables worth Rs. 4,000 and Rs. 2,000 respectively.

Disorder caused by some armed Rohillas in the Jámkhed Táluka of the Ahmednagar District.

45. A correspondent, writing from Sholápur to the *Rámdás* (18) of the 23rd June, says that more than a hundred armed Rohillas have created much disorder in the Jámkhed Táluka of the Ahmednagar District, and that their actions have inspired much fear in the minds of the people residing in the neighbouring tálukas.

Frequency of thefts and murders in the Karáchi District and the decision in a certain murder case considered unsatisfactory.

46. The *Praja Mitră* (144), in its issue of the 23rd June, observes :—It is to be regretted that the number of thefts and murders has increased in the Karáchi District, and we hope the authorities concerned will take prompt steps in the matter. The decision of the Sessions Court in the case of four Chuháns charged with committing the murder of a sailor has created not a little surprise, for, although it was proved that the accused caused grievous hurt to the deceased, they were not convicted of manslaughter and light punishment has been inflicted on them.

Prevalence of lawlessness and consequent sense of insecurity at Baroda and the conduct of the State authorities in the matter.

47. The *Native Opinion* (16) of the 24th June, in its English columns, writes :—We thought Hyderabad, among all the Native States, had the monopoly of misrule and disorder of the worst type, but it seems that it will soon have a strong competitor to share its unique honour. Baroda is on a fair way, not only of rivalling, but of even surpassing the premier Muhammadan State in the Deccan for being a hot-bed of wire-pulling and disorder. Some months ago we drew public attention to the strange rumours that then prevailed in Baroda about the unusual activity of the Residency in certain directions. Whether the timely warnings in the Bombay press at that time had their due effect or whether a snub had been administered from Simla we do not know, but for a considerable time afterwards there was a lull, and we hoped that the storm was

over, Mr. Desai's occasional lucubrations in the press notwithstanding. There is, however, a revival, and, curiously enough, this revival is almost coincident with the mournful death of the late Náib Diwán Mr. A'thalye and the departure of Mr. Elliot to Europe. The temporary lull only presaged a storm, and all the discordant elements, as if just let loose from a long confinement, are now in full swing of their activity. The popular mind at Baroda is quite off its equilibrium, and the various and mutually conflicting rumours, combined with the mysterious doings of administrative functionaries, have created a belief that something unusual is to happen in a few days. The atmosphere of Baroda, surcharged with electricity as before a thunderstorm, has become oppressive, and all are, as it were, in daily expectation of a great catastrophe, which might not only involve prominent functionaries, but may even jeopardize the interests of the State. The chief cause of this popular anxiety is the frequency of daring robberies that seem to be committed in broad day-light, as it were, and in an organized fashion. What wonder then is there that a sense of insecurity has now taken hold of the people's mind at Baroda, and makes them prone to believe that there is somebody at the bottom who connives at, if not actually encourages, these and other crimes? Was there any special cause which tended to produce these disturbances at this particular time, except perhaps the recent senseless agitation against the Settlement Department? That the department is not at all blamable in this matter is clearly evident from the fact that its work has been approved and sanctioned by the Council, including Mr. Manibhái. Surely then, if the theory connecting the robberies with settlement work has any foundation, they must have been directly caused by the foolish outcry against it, which being ostensibly countenanced in high quarters might have emboldened lawless men. Is it not more probable that the most unwise and shortsighted action of Mr. Manibhái in unexpectedly suspending the *vatan* rules on his own authority, although they had been sanctioned by the Mahárája and himself after full deliberation, and though they were in operation for two years, was directly responsible for this show of lawless spirit? Anyhow, if the present lawlessness can be attributed to any political cause, it is rather due to the weakness of the Diwán himself. But whatever be the origin, it is the prime duty of the Baroda authorities to check this lawlessness by finding out and punishing the offenders, whoever they may be. But the authorities seem to be paralyzed. The police are not vigilant enough, and higher authorities appear quite indifferent to the comforts of the people. On the contrary, if certain rumours are true, they are persecuting the Settlement Department with a zeal and a revengefulness only worthy of an African Bushman. An administrative blunder like this can only be accounted for by supposing either that the responsible authorities at Baroda are egregious fools and thoroughly incompetent for the work entrusted to them, or that they are guided more by personal feelings than by the best interests of the State.

Encouragement to the cultivation of American and Egyptian cotton given to cultivators of the Kadi and Baroda divisions by His Highness the Gáikwád of Baroda.

48. A correspondent of the *Bombay Samáchár* (115), in its issue of the 26th June, says that the Diwán of Baroda has, in accordance with the orders of His Highness the Gáikwád, sanctioned Rs. 1,000 and Rs. 2,000 for the Kadi and Baroda Piánts, respectively, for encouragement to the cultivation of American and Egyptian cotton of long staple, and that a reward of about Rs. 10 would be given to cultivators according to the extent of the land cultivated and the nature of the cotton produced.

Disturbances between Hindus and Muhammadans at Vaijanáth Parali in the Nizám's dominions.

49. The *Gulbarga Samáchár* (39), in its issue of the 28th June, states:—From a letter received from Vaijanáth Parali it appears that there obtains the practice of the Hindus using music at all times, the town being a Hindu holy place; but of late the Muhammadans have been assaulting and pillaging the Hindus in revenge of their having music during the Muharram festival. The Hindus, however, paid no attention to this, nor did the Government try to put it down. On the 19th June, three shroffs, while returning home with their money bags at about 7 o'clock in the evening by the bazar road, were attacked by about twenty-five Muhammadans who had concealed themselves in the Kázi's house. The shroffs were beaten and robbed of about Rs. 700 in cash. They immediately com-

municated to Mr. Sorábji Jamsetji, the Deputy Tálukdár of Amba Jogái, the news of the perpetration of the crime, but no redress was given. This led to the closing of the bazar, which excited the Muhammadans the more. On 21st June about three hundred Muhammadans made an armed attack on the house of Mr. Rámráo Shiváji Deshpánde. At this time, besides the owner there were about six other Maráthas in the house and they successfully repulsed the attack. The Hindu residents of the place submitted several petitions to His Highness the Nizám's Government in connection with this affair, but up to the 24th instant no redress was given and the people are sore afraid of serious results following. Though there was such a serious disturbance the Tálukdár of Amba Jogái did not go in time to the scene. An enquiry is, however, being held by the Thánedár in connection with the wounded persons. It is to be hoped that the Nizám's Government will do justice in the matter.

Attempt at murder of the Kulkarni of Ghod Shet in táluka Prachandgad of the Bhor State.

50. A correspondent of the *Indu Prakásh* (14) of the 25th June, in alluding to the attempt at murdering the Kulkarni of the village of Ghod Shet in táluka Prachandgad of the Bhor State, alleged to have been made by some residents of the village of Shirkoli, and to the enquiry that is being made into the case, observes:—It is said that the Mámlatdár of Prachandgad was assisted by the Mámlatdár of Shirval in arriving at a proper decision in the case! The people suppose that the Mámlatdárs have earned at present the merit of releasing the accused and declaring the murderers not guilty! If Pant Sachiv and his Kárbhári fail to dispose of the case properly it will probably assume a serious aspect and bring censure on the State. The contagion of murder has been prevailing in the Bhor State, and the general opinion is that unsatisfactory justice is done in regard to these cases.

Prevalence of great dissatisfaction in the Hindu community in Káthiáwár on account of the judgment of the Prabhás Pátan Riot Commission.

51. The *Káthiáwár News* (106) of the 23rd June, in its English columns, writes:—We have received a communication from a Hindu gentleman, which shows that there is great dissatisfaction in the Hindu community in Káthiáwár, not so much on account of the judgment of the Prabhás Pátan Riot Commission as on account of what they think, namely, that the Ráj being Muhammadan the Hindus have not been able to get justice. They enquire who are responsible for the murders committed—the police or the authorities? If it be the police, they ask if any explanation has been demanded from them for their inability to bring sufficient evidence to support conviction of the perpetrator of one murder out of thirteen. The writer says that this Hindu massacre was more dreadful than the Mahya (?) massacre in 1883, when the Government of India interfered and by doing justice raised their prestige in the estimation of the public. We give opportunity to Hindu gentlemen for giving their views openly, because we know that they are not courageous enough, as a rule, to speak out. The result is that the disaffection which seems to be in existence is driven underground, and constitutes grave danger of which Government ought not to remain ignorant.

Petition presented to the Political Agent, Káthiáwár, by some leading Bráhmans and Sádhus against the judgment of the Prabhás Pátan Riot Commission.

52. The same newspaper, in its English columns, writes:—We understand that about 22 leading Bráhmans and Sádhus of Pátan have appeared on behalf of the Arya Praja of Prabhás Pátan before the Political Agent to-day and lodged a petition expressing their feelings at the result of the late trial and appealing to the Agency and British Government for justice and protection. We hope to be able to give further particulars of this important petition in our next issue.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 3rd July 1894.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R FOR THE WEEK ENDING 30TH JUNE 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Disapproval of the appointment of a school-master made by Ráo Sáheb S. V. Patvardhan, Director of Public Instruction in Berár.

The *Varhád* (*Berár*) *Samáchár* (3), in its issue of the 25th June, says:—Although we ought to forget the unjust acts of a Native, we cannot help remarking that we cannot admit the justice of the appointments made by Ráo Sáheb S. V. Patvardhan as we did that of the appointments made by Ráo Bahádur Jathár. Mr. Patvardhan has already given us three or four specimens of his future administration, one of which is the appointment of Mr. Bál, a Bráhman from the Konkan, as a master in the Amráoti High School, in supersession of the claims of equally qualified applicants from this province and of those already serving in the department. According to rumour another model appointment is soon to be made. Mr. Patvardhan appears to make too much of a principle laid down by the former Director of Public Instruction when it suits his desire; and in other cases reverses his policy.

G. M. SA'THE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 3rd July 1894.

[CONFIDENTIAL.] **No. 27 of 1894.**

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 7th July 1894.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	1,000
11	„ Dnyánodayă	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly	425
13	„ Hitopadeshak	Bombay	Weekly	1,000
14	„ Indu Prakásh	Do.	Do.	900
15	„ Mantri	Poona	Do.	...
16	„ Native Opinion	Bombay	Bi-Weekly	600
17	„ Prabhákar	Do.	Daily	350
18	„ Rámdás	Bijápur	Weekly	600
19	„ Shetkaryáncha Kaivári	Bombay	Do.	500
20	„ Subodh Patrika	Do.	Do.	950
21	„ Sudhárak	Poona	Do.	3,000
22	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
23	The Arunodayă	Thána	Weekly	625
24	„ A'ryávart	Dhulia	Do.	225
25	„ Bakul	Ratnágiri	Do.	440
26	„ Belgaum Samáchár	Belgaum	Do.	215
27	„ Chandánshu	Tásgaon	Do.	102
28	„ Chandrakánt	Chikodi	Do.	200
29	„ Chandrodaya	Chiplun	Do.	125
30	„ Chikitsak	Belgaum	Do.	400
31	„ Chitragupta	Karád	Do.	200
32	„ Daivadnya Mitră	Bombay	Monthly	...
33	„ Daivadnya Samáchár	Do.	Do.	500
34	„ Dakshin Vritt	Kolhápur	Weekly	156
35	„ Dhárwár Vritt	Dhárwár	Do.	820
36	„ Dnyán Dip	Bombay	Monthly	300
37	„ Dnyán Ságar	Kolhápur	Weekly	400
38	„ Ganga Lahari	Násik	Do.	211
39	„ Gulburga Samáchár	Gulburga	Do.	325
40	„ Hindu Punch	Thána	Do.	700
41	„ Holkar Sarkár Gazette	Indore	Do.	450
42	„ Jagadádarsh	Ahmednagar	Do.	352
43	„ Jagad-hitechchhu	Poona	Do.	4,500
44	„ Jagatsamáchár	Thána	Do.	650
45	„ Kalpataru	Sholápur	Do.	250
46	„ Karmanuk	Poona	Do.	1,500
47	„ Keral Kokil	Bombay	Monthly	1,500
48	„ Kesari	Poona	Weekly	4,300
49	„ Khándesh Chitragupta	Dhulia	Do.	230
50	„ Khándesh Vaibhav	Do.	Do.	200
51	„ Khara Prakár	Bombay	Monthly	1,000
52	„ Kumtha Vritt	Kumta	Weekly	200
53	„ Maháráshtra Kokil	Sátára	Monthly	2,000
54	„ Maháráshtra Mitra	Do.	Weekly	250
55	„ Maháráshtra Vritt	Do.	Do.	161
56	„ Moda Vritt	Wái	Do.	325
57	„ Mumbai Vaibhav	Bombay	Daily	550
58	„ Nagar Samáchár	Ahmednagar	Weekly	150
59	„ Násik Vritt	Násik	Do.	275
60	„ Nipáni Vaibhav	Nipáni	Do.	175
61	„ Nyáyă Sindhu	Ahmednagar	Do.	175
62	„ Panchánan	Karád	Do.	...
63	„ Pandhari Mitră	Pandharpur	Do.	260
64	„ Pen Samáchár	Pen	Do.	...
65	„ Poona Vaibhav	Poona	Do.	3,200
66	„ Prabodh Chandrika	Jalgaon	Do.	100
67	„ Prabodh Ratnă	Bársi	Do.	235
68	„ Prántik Samáhár	Poona	Do.	...
69	„ Pratod	Islámpur	Do.	300
70	„ Rághav Bhushan	Yeola	Do.	250
71	„ Ratnákar	Kaládgi	Do.	50
72	„ Saddharmadip	Alibág	Monthly	1,000
73	„ Sanmitra	Bombay	Do.	...
74	„ Sarvadaman	Poona	Do.	...

No.	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
75	The Satya Nirnayă	Bárámati	Weekly	...
76	„ Satyă Prakásh	Poona	Do.	...
77	„ Satyă Sadan	Alibág	Do.	200
78	„ Satyă Shodhak	Ratnágiri	Do.	400
79	„ Shikshak	Chikodi	Do.	...
80	„ Sholápur Samáchár	Sholápur	Do.	260
81	„ Shri Shiváji	Poona	Do.	300
82	„ Shubh Suchak	Sátára	Do.	260
83	„ Sudhákar	Pen	Do.	300
84	„ Sumant and Satyă Sudha	Kárwár	Do.	300
85	„ Tukárám	Ahmednagar	Do.	250
86	„ Udyogavriddhi	Poona	Do.	...
87	„ Vanapriya	Chikodi	Fortnightly	100
88	„ Vártáhar	Bombay	Tri-weekly	700
89	„ Vengurla Vritt	Vengurla	Weekly	175
90	„ Vichár	Dhárwár	Monthly	500
91	„ Vichár Ságar	Baroda	Weekly	650
92	„ Vidushak	Karád	Do.	300
93	„ Vidya Vilás	Kolhápur	Do.	275
94	„ Vijay	Sháhápur	Do.	250
95	„ Vikshipta	Bombay	Do.	600
96	„ Vita Vritt	Vita	Do.	...
97	„ Vividh Dnyán Vistár	Bombay	Monthly	500
98	„ Vrittadhára	Dhár	Weekly	150
99	„ Vrittasár	Wái	Do.	285
100	„ Vritt Sudha	Sátára	Do.	200
101	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
102	The Gujarát Darpan	Surat	Bi-weekly	700
103	„ Gujaráti	Bombay	Weekly	2,450
104	„ Gujarát Mitră	Surat	Do.	800
105	„ Kaiser-e-Hind	Bombay	Do.	2,500
106	„ Káthiáwár News	Rájkot	Bi-weekly	600
107	„ Suryă Prakásh	Surat	Weekly	375
108	„ Vidyut	Ahmedabad	Fortnightly	...
	GUJARA'TI.			
109	The Ahmedabad Times	Ahmedabad	Weekly	250
110	„ Ajab	Surat	Monthly	700
111	„ Akhbáre Sodágar	Bombay	Daily	800
112	„ Arajadár	Baroda	Weekly	...
113	„ A'ryă Dharm Prakásh	Bombay	Monthly	400
114	„ Bhim Sen	Do.	Weekly	...
115	„ Bombay Samáchár	Do.	Daily	2,600
116	„ Broach Mitră	Broach	Weekly	350
117	„ Broach Samáchár	Do.	Do.	700
118	„ Buddhi Prakásh	Ahmedabad	Monthly	580
119	„ Cambay Gazette	Cambay	Fortnightly	124
120	„ Chának	Surat	Monthly	500
121	„ Chandra	Do.	Do.	300
122	„ Darbár Patrika	Ahmedabad	Weekly	...
123	„ Deshi Mitră	Surat	Do.	1,250
124	„ Din Mani	Broach	Do.	...
125	„ Dnyán Sudha	Ahmedabad	Monthly	250
126	„ Dnyán Vardhak	Bombay	Do.	600
127	„ Fursad	Do.	Do.	400
128	„ Gap Sap	Do.	Fortnightly	300
129	„ Gul Afshán	Do.	Monthly	1,200
130	„ Hindi Punch	Do.	Weekly	450
131	„ Hindusthán	Ahmedabad	Do.	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly	500
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	400
136	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Monthly	1,200
139	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
140	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	„ Kelavni	Baroda	Monthly	500
142	„ Nure Elam	Bombay	Do.	320
143	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
144	„ Praja Mitra	Karáchi	Weekly	200
145	„ Praja Pokár	Surat	Do.	800
146	„ Rájyabhaktă	Bombay	Do.	1,300
147	„ Rást Goftár	Do.	Do.	1 697
148	„ Samsher Báhádur	Ahmedabad	Do.	300
149	„ Satyă Mitră	Bombay	Do.	500
150	„ Satyă Sodhak	Surat	Fortnightly	500
151	„ Satyodaya	Dohad	Weekly	68
152	„ Sneha Sindhu	Kaira	Do.	275
153	„ Stri Bodh	Bombay	Monthly	550

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issue
	GUJARA'TI—*continued*.			
154	The Stri Mitră	Bombay	Monthly	697
155	„ Surat Akhbár	Surat	Weekly	600
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
159	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patră	Hubli	Weekly	475
161	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayă	Dhárwár	Weekly	200
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Lokă Bandhu	Do.	Do.	190
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárată Bhráta	Rewáh	Fortnightly	375
173	„ Bhásha Bhushan	Bombay	Monthly	400
174	„ Bombay Baipar Sindhu	Do.	Weekly	250
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
178	„ Charkhári Akhbár	Rewáh	Fortnightly	23
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Khair Khah	Do.	Daily	...
184	„ Kushful Akhbár	Do.	Weekly	150
185	„ Muin-ul-Mulk	Do.	Daily	...
186	„ Muslim Herald	Do.	Do.	300
187	„ Vakil Islam	Do.	Do.	...
188	„ Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
196	„ Muin-ul-Islám	Do.	Do.	300
197	„ Prabhát	Hyderabad (Sind)	Do.	400
198	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or á) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

Note.—1. [illegible] printed in italics.

2. The names of newspapers [illegible] paper in the above list is printed in brackets after the name.

3. The system of spelling vernacular words followed in the Register is the same as that adopted in the Official spelling list of the Bombay Presidency. One peculiar feature of this system is that when the long a [illegible] is the last letter of a word, the accent is left out, and the short a [illegible] to prevent confusion is never placed at the end of a word. This rule has been strictly followed, except when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in [illegible] of the well-known [illegible], it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Despatch of the Secretary of State for India *anent* Simultaneous Civil Service Examinations and comments thereon.

1. The *Gujaráti* (103) of the 1st July, in its English columns, writes :—The Poona Sárvajanik Sabha may well be congratulated on the promptitude with which it has managed to steal a march over the rest of India by holding a public meeting to protest against the one-sided and retrograde despatch of the Secretary of State for India on the question of the Simultaneous Civil Service Examinations. If from one point of view the decision of the Secretary of State for India is to be deeply regretted, it must be welcomed from another standpoint. Though we did not expect him or the Indian authorities to bow to the decision of Parliament, we never thought that they would deliberately try to invite fresh opposition by openly avowing their desire to keep the present monopoly intact. We welcome this feature of the despatch, because it has once for all torn off the thin veil under which the monopoly has so long been attempted to be defended. While Viceroys and Governors have disavowed the Roman policy of *divide et impera* in their public speeches, the despatch openly pits one race against another for reasons which it is not difficult to appreciate. This game is not a safe one and is sure to recoil on those who are playing it. Supposing Muhammadans and Sikhs accepted the principle which has been ostentatiously held out for their acceptance and declined to submit their disputes to Subordinate Judges, Mámlatdárs and Tahsildárs, what will Government do then ? Are the framers of the despatch conscious of the enormous mischief which their principle is likely to do in the practical administration of the country ? A more mischievous, retrograde and unstatesmanlike document has never been issued by the Secretary of State for India—a whole country never more grossly insulted and its hopes and aspirations never more cruelly disappointed ! If Indians have a grain of self-respect remaining in them, they should take early measures to enter their constitutional protest, as the Poona people have done, against the unjust decision to exclude for all time the sons of the soil from a share in the administration of their own country.

Protest of the Bombay Mill-owners' Association against the proposed excise duty on Indian mill products strongly supported.

2. The same newspaper, in its English columns, writes :—The proceedings of the annual general meeting of the Bombay Mill-owners' Association have an interest not only for this city, but for the whole country. The speakers were one and all business-men and their speeches were thoroughly business-like. They gave facts and figures which even the selfish hypocrisy of Manchester will find it hard to meet with success. Mr. Cotton, Mr. Douglas, Mr. Govardhandás Khatáv, the Honourable Mr. Wadia, Mr. D. E. Wacha, Mr. Manmohandás Rámji and Mr. Karsandás Vallabhdás proved to demonstration how the imposition of a countervailing excise duty would be impolitic, unjust and impracticable. Mr. Cotton showed clearly that Lancashire never exports to this country any goods or yarns which average under 24s. and that fully 95 per cent. of our spinnings are counts that she does not send and has not sent us for years. If the residue of 5 per cent. which alone enters into competition with Lancashire, were subjected to a 2½ per cent. duty, the proceeds would barely cover the printing and stationery necessary for collecting the tax. To tax the coarser kinds would be a monstrous injustice inflicted on the ill-clad people of India, to the encouragement of Chinese and Japanese mill industry. Mr. Douglas very properly denounced as a gross perversion of fact the statement that the agitation against the exemption of cotton goods from import duty was the work of the Indian mill-owners. Mr. Govardhandás argued that the result of imposing a countervailing excise duty would be to drive capitalists into Native States. The Honourable Mr. Wadia proved how even under the present system mills pay an excise duty on stores. What has Manchester, with its hypocritical outcry against protection, to say to this fact ? It would be a gross scandal if, in face of the very weighty arguments urged by the Mill-owners' Association, the Government of India consented to throw a sop to quiet the English Cerberus by sacrificing the Indian lamb. If the official members of the Supreme Legislative Council had shown more courage than they did during the discussion of the Tariff Bill, the

Secretary of State would have at once seen the unwisdom of driving men to desperation. Lord Elgin was then quite new to his work, and publicists, both English and Indian, felt it unfair to hold him responsible for the solemn farce that was enacted at Calcutta. The state of things is now otherwise, and we expect Lord Elgin to stand on the side of justice and reason, regardless of consequences. What is required at this moment is a firm and strong Viceroy, who will not stand any nonsense even though it came from Lancashire, and we feel we are echoing the sense of the public here in hoping that His Excellency will not be found wanting in those higher qualities which alone will prevent English justice and honesty from being looked upon as a sham and delusion by people who have latterly grown somewhat distrustful of British good faith owing to various unfortunate circumstances.

3. The *Sudhárak* (21) of the 2nd July, in its English columns, writes:—There are rumours already afloat that Her Majesty's Ministers will be induced to sanction the inclusion of the exempted articles in the tariff, asking the Government of India to levy an excise duty on the production of Indian mills, without which Lancashire will never be reconciled to the taxation of their exports to India. It is said that the approaching visit of the Finance Minister, the Honourable Mr. Westland, to the local Government is in the same connection. It is therefore of the highest importance that the voice of the nation should be raised quite in time against the excise duty, which would be most impolitic, unjust and impracticable; and we are glad to see that the first note of warning has been sounded by the Bombay Mill-owners' Association. The tax would not only be unjust, but injurious to both, and the press and the public bodies will not be too early in their efforts if they follow the example of the Bombay mill-owners. As Mr. Douglas remarked, "our experience is that legislative changes are very rapid in this country, and if we do not protest at the mere rumour of the tax, we may find that we have lost our opportunity through delay."

4. The *Indian Spectator* (2), in its issue of the 1st July, writes:—The case against the proposed excise is a very strong one. But the question is whether the Indian Government shall have the courage of their conviction and whether the Home Government will consent to incur the hostility of unforgiving Lancashire. If exchange does not rise this year there will be a deficit of 3 or 4 krors, and that shall have to be met anyhow. If no excise is imposed, and if without it Manchester goods cannot be taxed, the only course before Government will be an increase in the salt-tax and the income-tax. Both these imposts would clearly be far worse than the proposed excise and subjection of Manchester goods. There is, of course, a third and a better alternative, namely, reduction of expenditure; but everybody knows that to hope for it would be to hope for the wholly hopeless. The British Government is thus, or will be, on its trial. Will it do in India what it cannot, for fear of a repetition of the events of the last quarter of the last century in America, do in any of her colonies? If it does so, it will surely seriously injure her priceless reputation of being just and honest. An open avowal that England cannot rule India for India's sake can scarcely do her good, either immediately or in the distant future.

A request to the Government of India in connection with the alleged new rules or law in regard to Indian mines.

5. The *Jám-e-Jamshed* (134), in its issue of the 2nd July, says:—The Indian mines have not hitherto yielded any produce worth mentioning, but the coal mines have for the last few years been making some progress, and if they are worked upon under the existing arrangements they will probably compete with the English coal mines after some years. The persons interested in English coal mines have, therefore, with the object of crushing the infant coal industry of India, agitated the matter and Mr. Grundy, a Government Superintendent of the English coal mines, has visited India for the purpose of acquainting himself with the condition of the labourers working in the mines here. He has visited several mines and held consultations with their proprietors. Mr. Grundy is said to have made draft rules for limiting the hours of work to be exacted from women and children in the mines, and for managing other matters relating to mines. These rules are being considered by the different local Governments,

and it is said that they will be put into force hereafter by the Government of India. It is to be hoped that the Supreme Government will not commit the mistake of crushing the infant coal industry for the sake of the selfish English agitators. The people of India are interested in this question, as the bright future of India depends to a certain extent upon an increased yield of Indian coal, and it is to be hoped that before putting into force the new rules on the working of the Indian mines the views of the Native public on the subject will be ascertained.

Alleged influence of contact with the Western nations on the morality of Natives of India.

6. The *Gujaráti* (103), in its issue of the 1st July, under the heading, "My Notes," observes:—The assassination of President Carnot by an Italian Anarchist shows the danger to which European rulers are exposed. The actions of Anarchists are due to Western religious morality not having a strong hold on the followers of that religion. Where there is no strong religious restraint the morality of the people is not quite pure, and the rulers and the ruled can never prosper. A similar state of things prevailed in India for some time after the death of the Mogal Emperor Aurangzeb, but in the time of Hindu rulers irreligious acts and want of regard on the part of the subjects for their rulers were unknown. The morality of the West is such that it makes people indifferent to one another and show empty zeal for their religion. Unfortunately the Hindus have been latterly subjected to this sort of morality! It is a lucky circumstance that the Hindus do not commit bad acts like Italian Anarchists and do not make high and responsible officials uneasy and restless. However, if the officials be so, it is their own fault.

His Excellency the Governor's levée.

7. The *Jám-e-Jamshed* (134), while writing in its issue of the 3rd July on His Excellency the Governor's levée lately held at the Council Hall, Poona, regrets that while a number of military officers, a hereditary Sardár and Christian high-priests are conceded the right of private entry, no such concession should be made to Native gentlemen holding the high honour of Vice-Chancellorship of the University or titles of C.S.I. and C.I.E. and to Native high-priests. A large portion of the educated Natives and also many non-official Europeans, adds the paper, do not much like the ceremonial receptions at the levée, and if this old fossil institution is to be popularized, either the arrangements for private and public entry ought to be made on better principles or the distinction ought to be abolished.

His Excellency Lord Harris' respect for other people's religious feelings.

8. The *Shri Shivája* (81), in its issue of the 29th June, refers to the visit lately paid by His Excellency Lord Harris to the temple of Parvati at Poona, and praises His Lordship for showing due respect to the feelings of other people by refraining from entering the temple by the main entrance in compliance with a direction written on a board warning non-Hindus not to enter it, and by going over to the terrace of the temple by a side door pointed out by Mr. Bába Sáheb Nátu, one of the trustees of the temple. [The *Jagadhitechchhu* (43) of the 20th idem blames Mr. Bába Sáheb Nátu for taking His Excellency Lord Harris into the temple and calls him a flatterer.]

Sir George Chesney on the Native press of India.

9. The *Dnyán Prakásh* (12) of the 2nd July, in its English columns, writes:—In an article on "India—the Political Outlook," contributed to the *Nineteenth Century* for June, Sir George Chesney attacks the Native press and holds it up as one of the most prominent causes of the discontent that is waxing great in the hearts of the lower classes in India. Sir George shows no mercy whatever to the Native editor, who is painted in the blackest possible colours. The Native press is conducted by men of scanty knowledge—men who are discontented with Government because it does not offer them places with high salaries—men who would most readily leave their editorial chairs if such places were ever offered to them. Again, the Native press is described by Sir George as uniformly seditious, doing nothing else but scribbling and publishing sedition from week's end to week's end. Sir George is not the first officer who has levelled these charges against our press. We have been receiving these showers of stock phrases full of abuse ever so long, and

we must confess that we have grown too thick-skinned now to mind such pin-pricks. They are the effusions of maddened Anglo-Indian officials, who want to govern us like so many Oriental Pashas, doing everything in a high-handed manner. Our firm conviction is that the Indian press is not half so outspoken as the English or the Irish press. We have no voice in Parliament; we have no means to make our grievances heard by Government except through our press, and it is but quite natural that we should make the utmost use of it. In India the Government is most conservative. It tries its utmost to repel us; it does not want us to advance politically; it does not want us to cherish high aspirations; it wants to stifle them as much as possible. In fact, it acts, and, we think, it oftener than not overacts (from whatever motives it may be), the part of the Conservative party—nay, we might even say the part of the House of Lords as it is now constituted. The Anglo-Indian press aids and upholds the Government generally. Is it not, therefore, quite natural that the Native press should act as the Liberal party, and that it should be as outspoken on points of popular interest as it possibly could be? We are in a state of transition. Thanks to the generous spirit of the British nation, we are receiving liberal education, which is making us more and more enlightened in all fields of human knowledge. And it is but quite natural that new light should bring in its train new ideals, political as well as social. With new ideals aspirations for realising them of course come, and it is but mockery to try to stifle them. Yet Government in India is always trying to do that, and the Native press of course protests with all its vigour, which is mistaken for sedition. If the Indian press be called seditious, we would certainly like to know what Sir George Chesney has to say about the Irish press. No, the Indian press is not seditious. Far from it, it is as loyal as any of the British papers. Outspoken it is to a high degree. It protests most vigorously. But no one who knows would accuse it of spreading sedition. One might find a paper or an article here and there which might contain views expressed in language that can be mistaken for sedition, but we aver that the general tone is usually quite sober. Yet Sir George describes it as supremely seditious, and as a remedy suggests the resuscitation of that cursed Act known as the Act for Gagging the Indian Press. We are sure that the Government of India is too wise to avail itself of this mischievous suggestion of Sir George Chesney, even though he may boast of his 'experiences' in India for over a quarter of a century. The cup of the bliss of freedom of speech has been tasted, and any attempt to dash it away from our lips will certainly not fail to make us desperate. Our rulers ought to know that freedom of expression is but a safety-valve.

Suggestions in regard to the Bill to be brought before the Supreme Legislative Council for an amendment of the Indian Companies' Act.

10. In alluding to the report that the Government of India has decided to amend the Indian Companies' Act and a Bill will be brought before the Legislative Council during the current session, the *Jám-e-Jamshed* (134), in its issue of the 5th July, says:—We are all agreed that this Act needs improvement in the light of the experience gained during the last two decades, but no unnecessary haste need be made in regard to the amendment. There is much need of ascertaining the complaints and wants of the public before framing a new law on the subject. The necessary steps in the matter ought to be taken by the Government of India after consulting leading Natives, the Mill-owners' Associations, the Chambers of Commerce, and the political associations. The Bill ought not to be brought at one of the sittings of the Legislative Council at Simla, because from these sittings the non-official members of the Council are generally absent. It should be brought before the Calcutta sittings of the Council so as to give an opportunity to the non-official members of making due exertions for having appropriate improvements made in the old law. It is to be hoped His Excellency Lord Elgin's Government will not fail to duly consider the above suggestions.

Reformed Provincial Legislative Councils and the right of interpellation.

11. The *Phœnix* (5), in its issue of the 4th July, writes:—The admission of elected members to the Legislature, so far at least as the Provincial Councils are concerned, has not been a nominal reform. The right of interpellation has been used by our representatives, both in Calcutta and

Allahabad, so frequently and abundantly, that the exercise, we often feared, might be a sore trial to the time and patience of officials. But we must say we are not sorry at the trial. Constitutional opposition has a most wholesome educational effect upon the Government as well as its critics. But political criticism which has a right to make itself heard is a new privilege in this country, and like all new privileges is open to abuse. And now and then we must confess we felt the questions asked by honourable members were somewhat frivolous. We say again we do not grudge them the right; all that we recommend is a moderate and self-restrained use of the right.

Comments on the recent Hindu-Musalman disturbance at Mázgaon, Bombay, and a remedy to stop rowdism in general.

12. The *Shri Shivâji* (81), in its issue of the 29th June, says:—We do not know whether the Bombay Hindus will be again required to take up clubs with a view to rid the Musalmans of their bad habit. It was supposed by all that the Musalmans would be brought to their senses by the chastisement administered to them in August last by the Kámáthi, Gháti and Bánkoti Hindus; but it appears that the Musalman *badmashes* of Bombay will not come round unless their conceit is completely taken out of them; and if Government do not take adequate steps in the matter, the Hindus themselves will have to subdue this spirit of their riotous neighbours. The best remedy to prevent outrages like the one committed a few days ago by certain Musalmans near a Masjid at Mázgaon in Bombay would be to stop for some time the congregation of persons visiting the Masjid or temple which might be the scene of a disturbance, or to bind the managers thereof by personal recognisances or otherwise to preserve peace therein. Injunctions and bonds like these will effectually stop all disorder and ensure peace.

13. The *Gujarát Darpan* (102) of the 1st July, in its English columns, writes:—Whatever the efforts of the sensible portion of the Hindu and Muhammadan communities, and whatever the mild and pacifying resolutions of the Government may be, it is obvious that, in spite of all these attempts, a fierce spirit of intoleration and quarrelsomeness is seen fast rising in the Muhammadan community. It becomes a matter of grave consideration for the authorities when Muhammadans are allowed to make bold to set aside the law and make heavy inroads upon the time-honoured customs which were tolerated and amicably put up with by their fathers, grandfathers and ancestors. No Muhammadan was till now known to object to funeral music and the repetition of *Rám, Rám*. But that did actually happen a few days ago in Bombay. While a Hindu funeral procession was passing by the Mázgaon Mosque, the Muhammadans of the locality fell upon the Hindus for the only sin of not ceasing the funeral music and the repetition of *Rám, Rám*! Had not the Hindus left the body on the road-side and run for police help, there would have been perhaps a very severe scuffle. But the good sense of the mourners and the timely intervention of the police soon restored order. The unwarrantable leniency shown towards the malefactors has emboldened them all the more, and in their self-sufficient vanity it is painful to observe that they have begun to think that the Government fear them and would not touch a hair of their head. The Government must have noticed well enough who gave the first provocation in all these sectarian disburbances, and we have seen who received direst sentences. Is it not a matter of alarm to the Hindus to see that their funerals are defiled and their dead bodies so grossly insulted before their very eyes, and the Government should view the whole thing with inactivity and unconcern?

A second disturbance between Hindus and Muhammadans at Poona.

14. The *Mahrátta* (4), in its issue of the 1st July, writes:—The accounts of Wednesday's disturbance at Poona published in the Bombay dailies are very incomplete and misleading. What happened on the occasion is as follows: The two *pálkhis* of *Dnyánoba* and *Tukárám* entered the city as usual by the western bridge called the Lakdipul and proceeded by the usual route to Someshwar. After leaving Someshwar the two processions separated, each passing by a different road. The road by which the *pálkhi* of *Tukárám* was to pass lay through Ganesh Peth, where there is a small Darga (burial ground with a mosque inside) by its side. When the *pálkhi* procession

arrived in front of this Darga, some Muhammadans objected to the playing of music by throwing stones at and hurting the person who was beating the drum. The Muhammadans were therefore most decidedly aggressors in this respect. It was only when the music-player was disabled that a man in the crowd jumped up to the cart and commenced beating the drum. All this while the Muhammadans in the Darga continued throwing stones at the native music in the cart, and the crowds of Hindus naturally resented this obstruction and retaliated by throwing stones into the Darga. The procession, however, succeeded in passing by this mosque without creating a great disturbance. After a short time another part of the same procession arrived at the Darga and the Muhammadans again objected to the playing of music at that place in the presence of the Police Inspector, who, strangely enough, appeared to support their request. The Hindus, however, did not yield. They told the Police Inspector that it was an ancient and almost immemorial custom to take the *pálkhi* procession with music by that road and that they demanded nothing more than what was customary. Thus pressed, the Police Inspector had to allow the Hindus to take their procession with music by the Darga. After this there was then very little to do, and most of the police constables retired from the spot. A few minutes after, about fifty Muhammadans came out of the Darga and attacked a Hindu on the pretext that it was he who jumped up to the cart and beat the drum. There was a police constable to witness this attack, but he made no attempt either to stop the affray or to make any arrests. The Hindu gentleman was in consequence severely injured and had to be taken insensible to the police station close by, from whence he was taken home by his friends. It will be thus seen that the disturbance was not a serious one. But whether serious or not, it brings to light a state of things which it is neither advisable nor safe to be tolerated by Government. It is extremely annoying that, in spite of long-established customs, Muhammadans should object to music even in cases of such great processions as passed through Poona last Wednesday. In our opinion, nothing but a firm attitude on the part of Government and its officials can put down these threatened violations of ancient customs by the Muhammadans. As matters stand at present they are under an impression that their pretensions to have music stopped in front of all mosques and Dargas at all times will be favourably listened to by Government if they only persist in having their rights enforced. We need not say how mischievous such an impression is, and we regret to find that it should be directly or indirectly traceable to the attitude of Government with regard to the riots between Hindus and Muhammadans. We hope the Mázgaon incident and the two disturbances in Poona will convince Government of the necessity of taking some decisive action in this matter. It is time that our public associations should also take up the subject and lay their views before Government. This is the second case of its kind in Poona, and unless prompt and definite action is taken, it is likely that the spirit now displayed by the Muhammadans may lead to more serious misunderstandings and disturbances.

15. The *Kesari* (48), in its issue of the 3rd July, gives what it calls an accurate account of the scuffle which took place at Poona between Hindus and Musalmans on the occasion of a Hindu *pálkhi* procession on 27th June last. The *pálkhi* procession, which started from Alandi, entered the town of Poona by the Lakdipul bridge and proceeded to Ganesh Peth through the Budhwár Peth and Moti Chouk *viâ* Someshwar temple. At Someshwar the procession divided into two portions, one in honour of Dnyáneshvar and the other in honour of Tukárám, and the two divisions went on by two different routes. When the Tukárám's *pálkhi* procession, which went in the direction of the police station in Ganesh Peth, arrived near a small shrine of the Musalmans situated at a short distance on this side of the police station, some Musalmans obstructed the playing of the drum or tom-tom and some others threw stones from the shrine at the drum cart. This hurt one of the tom-tom players, and he could not continue playing on the drum. Seeing this one of the men accompanying the drum-cart told the drummer to get down from the cart, and himself got into the cart and began to beat the drum though he was pelted from the shrine or Darga. Though policemen were accompanying the *pálkhi* none of them went into the shrine, which was

without a compound wall, and made any arrests of the offenders. Not only this, but they even neglected the request of some of the Hindus to arrest the parties pointed out by naming them. We cannot say whether this was owing to Mr. Plunkett's absence from the scene of assault or to most of the policemen deputed by Police Inspector Mr. Smith to keep order in Ganesh Peth on the occasion being Musalmans, either through oversight or for some reason or other. It is, however, beyond dispute that the police displayed on the occasion much dexterity or slackness. When the Musalmans in the burial ground threw stones—not brickbats—the Hindus on the public road were obliged to throw stones in return. However, nobody was severely injured and the *pálkhi* procession went on past the Darga. After this some Hindus, who were at the rear of the *pálkhi* procession, began to return home. One of them, a Bráhman, halted near the Darga to eat *pán supári* (betel-nut and leaves) when he was assaulted and severely thrashed till he became unconscious by about fifty Musalmans who came out of the Darga, falsely charging him with being the person who got into the cart and beat the drum. This took place in the presence of one or two police peons, but neither they nor other policemen who were at a distance of about fifty paces from them made an effort to arrest any of the assaulting Musalmans. As soon as the occurrence of this assault was known some Hindus collected there. They first took the wounded Bráhman to the police station and thence escorted him to his house in a carriage after he had recovered consciousness a little. While the wounded person was at the police station, Mr. Smith, the Police Inspector, did not take any steps to detect the persons who assaulted him. The wounded person is now recovering from the injuries received by him and intends taking criminal action in the matter of the assault. [The *Dnyán Prakásh* (12) of the 2nd July publishes an almost similar account, except that it says that the person who got into the drum cart and beat the drum was a young Bráhman, that after the *pálkhi* had gone past the Darga it was followed by a few groups of Hindus singing songs and playing music, who were told by the Musalmans and also by the Police Inspector to cease music while passing by the Darga, and who on pleading a long-standing practice were allowed by the Police Inspector to sing and play music, and that the policeman who was present when the wounded Bráhman was struck was a Musalman. The *Sudhárak* (21) of the 2nd idem agrees with the *Kesari* and says that since the policemen who were deputed to keep order in Ganesh Peth, which is a Musalman quarter, are said to be Musalmans, there is nothing surprising in that the Musalmans at the Darga were bold enough to throw stones at the *pálkhi*.]

16. The *Kannada Suvárte* (161) of the 30th June, in commenting upon the same scuffle, writes:—The Hindus might have joined their Muhammadan friends in the celebration of Tábuts this year if the ill-will caused between them by the Bombay and other disturbances had vanished away. But the Muhammadans have been offending the Hindus very often either by making riots or doing mischief of some other sort. The moment the people on all sides began to think that the ill-feeling had ceased, the unhappy incident of the imprudent, though unintentional, entrance of a well-known Muhammadan gentleman into a Hindu temple at Mahábaleshvar, took place. While Government were trying to quiet the people in connection with this, a dispute arose between the two communities at Poona while a *pálkhi* procession was passing by a mosque, and stones were thrown at each other. What will be the result if such things occur so often? Why should not Government interfere in the matter and settle it at once? The present state of things will never fail to put Government to some kind of loss or other. If Government are really anxious to restore peace to the country, they must enquire into the customs followed so long by the people and issue strict injunctions in conformity with those customs. This step alone will make everything go on smoothly.

Criticisms on the conduct of the Police Inspector, Poona, in connection with the recent disturbance at Poona.

17. In writing about the same disturbance at Poona, the *Shri Shiváji* (81), in its issue of the 29th June, observes:—If the Police Inspector of Poona had discharged his duty with discretion, the affray would not have occurred and the seeds of a future disturbance would not have been sown in the town; but either because the police do not have a good time of it unless there are disturbances or because our Inspector

of Police has no sense, he could not preserve order; nay, the Musalmans are now getting encouragement to make disturbances. The Inspector does not give this encouragement by express advice, but by a laxity in his arrangements. On the occasion of the *pálkhi* procession in question Musalman policemen were made to stand at a place where it was wrong to post them to do duty, and the disturbers of the peace were thereby afforded a convenience. These policemen did not stir from their places though they saw stones were being thrown at the *pálkhi*, and, though very near, did not save the Bráhmans who were being attacked.

Religious intolerance recently shown by Muhammadans at Pen in the Kolába District, and a request to Government in the matter.

18. The *Mahrátta* (4), in its issue of the 1st July, writes:—The disturbance between Hindus and Muhammadans at Pen may be regarded as a further developement of the Bombay and Poona disturbances. A few days ago a *bali* (offering of cooked rice) was offered at Junnar in the Poona District; but the Muhammadans there not only did not object to, but actually joined, the procession, and as a supplementary act offered prayers in their Masjid for the same purpose. Why should the Muhammadans of Pen be then so intolerant? It is high time for Government to move in the matter.

Recent Hindu-Musalman disturbances and their causes.

19. The *Rámdás* (18), the *Din Bandhu* (9), the *Rághav Bhushan* (70), the *Mod Vritt* (56) and some other papers of the week say that in all the recent squabbles and disturbances between the Hindus and the Musalmans at different places the latter were aggressors, and that this is the result of a sort of encouragement afforded to the latter by Government not taking severe and adequate measures to check them and betraying some partiality to the Musalmans, and remark that this state of things is to be much regretted.

20. The *Kesari* (48), writing on the same subject in its issue of the 3rd July, observes:—Unfortunately new squabbles have occurred at different places in the Bombay Presidency and matters have now reached such a stage that objection is taken to going with accompaniment of music not only past Masjids, but also past Pirs and Dargas or the tombs of holy men and saints, and to the carrying of oblations or offerings by the sides of these places, though unaccompanied by music, and yet Government have not issued any decisive orders in the matter. After some days the Musalmans will go so far as to say that the Hindus should not even look at their houses, and if the *régime* of His Excellency Lord Harris be in existence then the elated Musalmans will get from Government some encouragement indirectly, if not directly, and by implication if not by express utterances. We have on various occasions had our say as to how far this state of things will go and with what result; but some thoughts having been suggested to us by the recent occurrences at Bombay, Poona and Pen, we place them before our readers. The account of the Poona scuffle published in the Anglo-Indian newspapers is one-sided, unreliable and incomplete, and appears to be intended to unnecessarily traduce the Hindus and glorify the police. The *pálkhi* processions of Dehu and Alandi are not of recent origin and do not concern only the Poona Hindus. Pandharpur, Dehu and Alandi have been looked upon as sacred places ever since the beginning of Native rule by all Hindus in the Deccan. The annual meeting of the Indian National Congress and even the levées of the Governors require some preparation, but none such is required by the Alandi *pálkhi*. It is welcomed to every place by its people and is escorted by them with great devotion and *éclat* to the next place. In brief, this procession is taken interest in not only by Poona and Pandharpur, but by the whole of the Deccan, and is cherished as a token of their rise and is revered by the people in the interests of their worldly as well as spiritual prosperity. Have the Musalmans or the Bombay Government any idea of the insult and pain which the Deccanis feel at the *pálkhi* procession of long standing being interrupted by Musalmans gathered in a small Darga, and that too in the capital of the Peshwas? We do not know of any interruption having been ever caused for many centuries past to the progress through Poona of the *pálkhi* with the accompaniment of the music of drums, flutes, cymbals, &c., like the one offered this year. We have no desire

to discuss here the causes which have led the Musalmans to be guilty of such unjust conduct, but we only say that if such interruptions are caused at different places to such national solemnities as the *pálkhi* procession and the Government remain indifferent to them, there will undoubtedly arise disturbances throughout the Deccan. If this circumstance has not already drawn the attention of Government, it is our duty to call their attention to it in the interests of peace and order in the Queen's dominions. The only question for decision is whether music is to be allowed in front of Masjids, and if this question is decided properly once for all, we are sure tranquillity will be restored everywhere; but the thing to be regretted is that our Governor in Council cannot arrive at a satisfactory decision in the matter. In the present state of things the only legitimate means open to the Hindus to put an end to the present disturbances between the Hindus and the Musalmans, is to resolve not to deal with the latter, as was done some time ago at Yeola and has now been done at Pen. Another remedy is to discontinue taking any part in the Muharram festival.

21. The *Pratod* (69), in its issue of the 2nd July, says that the opinion expressed by Sir Richard Temple to the effect that Hindu-Muhammadan disturbances are conducive to the strength and stability of the British Indian Empire, clearly shows how European Government officers are interested in fomenting these disturbances and how they therefore encourage them by carrying out with partiality the orders of Government, however impartial they may be. If this had not been the case, argues the paper, the Musalmans would not have attacked a Hindu funeral procession at Bombay, since they suffered very severely in the Bombay riots of August last.

22. The *Native Opinion* (16), in its issue of the 5th July, says that the unprecedented disturbances created by Musalmans at Mázgaon in Bombay, at Poona and at Pen in the Kolába District clearly show that the Musalmans are convinced that whatever they did they would be supported by Government; that this kind of lawlessness, if allowed to continue long unimpeded, would prove fatal even to Government; and that, therefore, without trying too much the patience of the Hindus, which must have a limit, Government ought to take effectual steps to bring the elated Musalmans to a sense of their duty towards their Hindu fellow subjects and Government. The paper adds that the Anglo-Indian papers, in publishing accounts of these disturbances, coloured them in such a way as to exculpate the Musalmans and throw the whole blame on the Hindus, and their accounts are considered by Government to be more reliable than those published by Native newspapers.

Advice to respectable classes of Hindus and Muhammadans to try to remove the cause of ill-feeling existing between the lower classes of the two communities.

23. The *Dnyánodayá* (11) of the 5th July, in its English columns, writes:—The state of feeling between Muhammadans and Hindus, as it is at present, is one that cannot be considered without concern, and it behoves all who have any part in influencing public opinion to say those things which shall be helpful to a better feeling. There can be but one opinion regarding the attitude of Government, namely, a strictly impartial application of the laws of the land. It is unfortunate that it is believed in some quarters that such impartiality has not characterized all the acts of Government in connection with the late disturbances, for such a belief adds to the difficulty that Government must experience in regulating those matters where each party is straining to get their own rights without much regard to the other. But we appeal to our Hindu and Muhammadan friends not to make the work of Government harder than it must naturally be. While Hindus and Muhammadans are demanding strict impartiality from Government, it is very important that all the better classes of both sections should show an impartial spirit themselves. This would be a great aid to Government in its endeavour to keep the peace between the disorderly elements in the two communities. Would it not be an easy thing for representatives of both sections to come together and settle this matter of music before temples and mosques in a way that will show each party that the other does not ask for more than it is willing to give? It is the lower classes of riotous disposition who are really concerned in these riots. The better

and respectable classes are not engaged in them, and it is therefore their part to bring about a better understanding. Though the Muhammadans seem to be first assailants, Hindus are not far behind in retaliation. How much wiser would it be for all Hindu papers to advise Hindus to be most careful about needlessly irritating Muhammadans, and for Muhammadans to join with Hindus in securing the punishment by the usual processes of law of all assailants! The Muhammadan name is getting more and more into bad repute as belonging to a violent and riotous people, and their leaders should use all their internal machinery to put a stop to the doings of their disorderly members. The putting down of these riotous acts should not be left to Government alone, who must find great difficulty in putting in their hand where religious questions are involved; but the better classes of the two communities should join together in some concerted action, feeling that the present state of things is a great disgrace to both parties.

Advice to the Hindus not to make Tábuts or in any other way mix with the Musalmans in their Muharram festival.

24. Several newspapers of the last week advise the Hindus not to make Tábuts, or assume disguises, or in any other way take part in the Muharram festival of this year, and thereby to show their resentment towards the Musalmans for coming, as they have recently done at several places, in the way of their long-standing practice of playing music while going in *pálkhi* and other processions by Masjids. The *Kalpatru* (45), in its issue of the 1st July, approves of the notification issued by the Commissioner of Police, Bombay, restricting the issue of licenses to make Tábuts, Panjás, &c., only to Musalmans, and says that if the Hindus take any part in the ensuing Muharram festival they will be called shameless. The *Mumbai Vaibhav* (57) of the 5th July says that if some Kámáthis at Bombay have consented, as they are said to have done, to celebrate the Muharram festival as usual on account of the persuasion or threats used by some scheming Musalman Police officers, their conduct is extremely pusillanimous, shameless and indiscreet, asks them whether Government will not hold them responsible if any riot or disturbance takes place during the festival, and says that the Hindus should on no account mix with the Musalmans in their Tábut festival. The *Indu Prakásh* (14), the *Din Bandhu* (9), the *Subodh Patrika* (20), and the *Vikshipta* (95) of the week also write at great length, dissuading the Hindus from taking any part in the Muharram and advising them to show their zeal in their own religion by letting the Musalmans alone as regards the Tábuts, and by assuming disguises, if they are very fond of them, in connection with *pálkhi* processions of Hindu gods. The *Subodh Patrika* (20) goes even so far as to ask the Hindus not even to witness the Tábut procession if they have not forgotten the Bombay riots of August last.

Approval of the notification issued by the Commissioner of Police, Bombay, in the matter of Tábuts, Panjás, &c.

25. The *Poona Vaibhav* (65), in its issue of the 1st July, expresses its approval of Rule 3 of the rules made by Mr. Vincent, Police Commissioner, Bombay, and sanctioned by Government in connection with the celebration and parade of Tábuts, Panjás, &c., in Bombay during the next Muharram, and says that Government should make the same rule applicable throughout the presidency. The paper seems to think, along with several other papers, that Rule 3, announcing that licenses to make Tábuts or Panjás shall be given to Musalmans alone, is a new rule specially made and sanctioned for this year.

26. The *Native Opinion* (16) of the 1st July, in its English columns, writes:—Last Thursday's local *Government Gazette* contains rules for regulating the erection of Tájias and the procession of the Panjás and other Muhammadan ceremonials. The absence of any disturbance during Bakri Id festival seems to guarantee a similar absence of the same on the next occasion, and there is no doubt that, with the present increase in their staff, the police may be able to maintain peace throughout the city. Our evening contemporary of Thursday last contradicts the statement that the authorities had on hand draft rules for preventing lower caste Hindus from taking any part in this peculiarly Muhammadan festival. We for one should heartily accord our support to such a movement. The different representations of tigers, bears and other wild animals

on the occasion of Tábuts are recruited from this class, and any rules for the repression of such representations will be welcome for more reasons than one, and one would feel surprised if the idea of such rules is entirely given up. Complete stability of mutual relations may be presumed, but, on the present occasion, every precaution is needed to keep Hindus, whether of one caste or another, from mixing with the Muhammadans, lest an overt act or an accidental expression might rekindle the smothering fire of fanaticism. We would, therefore, strongly advise every section of the Hindu community to accord their Muhammadan friends every respect by not depriving them of the exclusive enjoyment of this festival. We think the new Police Act makes ample provision for the suppression of such representations as tigers, bears, &c., and Mr. Vincent cannot do better than enforce the powers with which he is empowered under it. The other day's Poona incident illustrates how the slightest spark may be enough to inflame the smouldering fire of fanaticism, and it is for its prevention that the exclusion of Hindus from the next Muhammadan festival is needed. The Bakri Id has passed without the slightest hitch, and we have every expectation that the Muharram will also pass in the same manner.

27. The *Gujaráti* (103) of the 1st July, in its English columns, writes:—Hindus are in one respect a very strange people. Even with their countless gods and goddesses they do not seem to be quite satisfied. They are, therefore, as ready as any Christians or Muhammadans to perform religious vows to some of their celebrated saints and Pirs. In the mofussil such vows are very common when some domestic misfortune is apprehended. How far Muhammadan or Christian rule has contributed to this result it is difficult to estimate. But the fact cannot be denied. Philosophic toleration or indifference, which marks Hinduism in its comprehensive sense, is perhaps more responsible for this phenomenon. In Poona, Bombay and other important centres Hindus are very prominent in the celebration of the great Muhammadan festival. While the self-respecting Muhammadan stands aside from the idolatrous festivals of his Hindu neighbour, the gentle and philosophic Hindu throws as much fervour into the celebration of the great Moslem festival as the devout Muhammadan. This practice has undoubtedly been one of the great influences which make for social peace and racial friendship. Some Muhammadans unfortunately forget this loveable trait in Hindu character, when they object to even funeral or religious music of the Hindus. Love begets love, friendship is reciprocated by friendship; and tolerance on one side leads to exhibition of a like temper on the other. It is said that low-class Hindus will not be permitted this year to construct Tábuts in Bombay. This decision might be expedient this year and is undoubtedly acceptable to Hindus. How far it is commendable from a wider standpoint is, however, questionable.

28. The *Din Bandhu* (9) of the 1st July, in its English columns, writes:—We have always set our face against the practice of Marátha Hindus taking part in Tábut and Panjá rites and processions, and this in times when nothing like the unfortunate disturbances of last year had occurred to disturb the friendly relations that subsisted between the Hindu and Muhammadan communities. If these annual fraternizings during the Muharram festival have at all had any permanent effect on the illiterate and poor classes of Hindus, it has certainly not been in the direction of improving the national character. It is not difficult to guess how much faith and how much pure love of *tamásha* and horseplay contribute to make up the enthusiasm of the Hindu masses that accompany the Tábuts on the day of immersion. What the exhortations of caste headmen and the remonstrances of family priests have so far failed to achieve, namely, to wean the community from the Tábuts, the Bombay Police, we are glad to learn, are going to do. The time is favourable for the attempt. It is a wise determination to refuse licenses to the Maráthas to make Panjás or Tábuts during the ensuing Muharram, and it is to be hoped the same policy will be maintained in the future. However dictated, it is certainly a move indirectly in the interests of the Hindu masses.

29. The *Dnyánodaya* (11) of the 5th July, in its English columns, writes:—We are sorry that the public nuisance, the Muharram, is so soon to be upon us. It has no sanction in the Koran, and is opposed to the religious beliefs

and practices of even a large section of the Muhammadan community. It has to be tolerated, we suppose, but Government is doing well to regulate it with such strictness as to make it as less a nuisance as possible. Licenses to make Tábuts and to carry them in procession are to be given to Muhammadans only, and each license-holder is to be made responsible for the behaviour of the persons connected with his Tábut. In case of any misbehaviour the license will be taken away immediately, and the Tábut will be prohibited from continuing on in the general procession. Some Hindus usually take part in this festival, but it is probable that there will be less of that this year, both on account of the feeling between the Muhammadans and Hindus and because it is being discouraged in other ways.

Disapproval of the same.

30. The *Sudhárak* (21) of the 2nd July, while writing about the notification published by the Commissioner of Police, Bombay, expresses its disapproval of Government interfering in religious matters and prohibiting the making and parading of Tábuts by Hindus, and asks those papers which approve of the Government action, how they would like if Government prohibited the parade of *pálkhis* by Hindus on the ground that the practice, though of long standing, has no sanction in the Hindu religion. The *Sudhárak* or *Reformer* takes pains to impress that it does not wish that the Hindus should add to their own numerous gods any new ones from the Muhammadan or other religions, and that it would be too glad to see superstitions disappear from the Hindu and other communities; what it means to object to by disapproving the action of Government is their interference in religious matters.

The ensuing Muharram holidays and a request to the Commissioner of Police, Bombay, in the matter.

31. The *Rájyabhakta* (146), in its issue of the 3rd July, observes:—The current Muharram holidays are likely to cause some anxiety to the Government and the people of Bombay, as complete confidence has not been restored between the Hindus and the Muhammadans. The notification issued by the Acting Commissioner of Police, Bombay, shows that the police is desirous of excluding from the Tábut festival the numerous Hindus who joined it in previous years with or without the permission of the Commissioner. We, no doubt, commend this desire of the police, but are sorry that the authorities should, by their policy of "divide and rule," stop the intimate connection that existed between the Hindus and Muhammadans in previous years when they took part in each other's religious festivities on the ground of universal brotherhood. It is said that the lower classes of Hindus in Bombay, being greatly offended with the conduct of the Muhammadans who defiled their temples in August last, and not having received good treatment at the hands of their Muhammadan brethren since, have taken an oath not to take part in Muhammadan religious festivals. The Acting Police Commissioner seems to have taken advantage of this and issued a notification prohibiting the Hindus from making and carrying Tábuts, Panjás, &c., and thereby saved some trouble to the police. The notification has, however, caused some criticism and is likely to be misunderstood. Thus while the Hindus have been prohibited from taking part in the Muharram, the Muhammadans ought to be prohibited from giving during these holidays any cause of complaint to the Hindus by demanding money from the latter and causing disturbance when not paid, and by appearing in disguises of Hindus and other communities and insulting them.

Cow-protection and cruelty to bullocks at Ahmednagar and suggestions to stop the latter.

32. A correspondent, writing to the *Jagadádarsha* (42) in its issue of the 1st July, expresses satisfaction at the subject of cow-protection having drawn the attention of the residents of Ahmednagar at the institution of a *pánjarpol*, or a house where cows are fed and taken care of, and at cow-protection boxes for subscriptions being fixed in shops, but regrets that cruelty should be practised towards bullocks by overloading goods carts with the object of having as much goods carried as possible, the rate of octroi duty being so much per cart-load and not per maund of goods. With a view to put a stop to this cruelty the correspondent suggests that duty should be charged according to the weight of the goods taken into the town.

Popularity of Colonel Mayhew, Collector of Shikárpur, Sind.

33. The *Phœnix* (5), in its issue of the 30th June, writes:—A very hearty reception was given to Colonel Mayhew, the Collector of Shikárpur, the other day on the platform of the Sukkur main station by the people of Upper Sind. Upper Sindis of all castes and creeds and of all shades of opinion went to the main station to welcome their old Collector, who had been absent from them for about two years. Their joy and their enthusiasm in meeting him knew no bounds. Considering how popular Colonel Mayhew is with the masses in the Shikárpur District, where the best part of his career has been spent and where his energy and influence have accelerated the accomplishment of many beneficent reforms, there is nothing surprising in the fact that Zamindárs, merchants, pleaders and Government officials should have collected to do honour to one whose love for Upper Sind is only surpassed by his love for his own country. The spectacle witnessed at the main station resembled the spectacle of the people rallying round their patriarchal chieftain in the feudal ages.

Working of the Arms Act in the Belgaum District, and Mr. Charles, the District Collector.

34. A correspondent, writing from Belgaum to the *Mahrátta* (4) of the 1st July, says:—In my previous letters I have placed before the public the harsh and disrespectful working of the Arms Act in this district. I have now to relate to you a curious instance, of which I became aware only recently. One Sadáshiv Nilkanth Wágle of Khánápur, a supplier of fuel-wood to the Southern Marátha Railway, his work being often in the jungles, obtained in 1890 a license under the Arms Act for a double-barrelled rifle from Mr. Muir, the Collector and District Magistrate of Belgaum. In December 1892 two tigers attacked the wood-cutters in his service and did harm to the cattle of his cartmen. He himself was one day assaulted by a tiger, who having missed him attacked some of his men who were working at a little distance, and seized and mauled one of them. Sadáshiv then ran with his gun to his rescue, boldly attacked the animal, shot him dead and rescued the man. December being the last month of the term of a license, he applied for its renewal. Mr. Charles had then succeeded Mr. Muir, and Sadáshiv got a reply that his license was cancelled. He was surprised with the reply. He then got recommendations from other officers for the restoration of his license, but Mr. Charles was stubborn. He then personally met him and renewed his application, to which Mr. Charles said, "You were licensed to keep a gun, not for killing tigers, but for self-protection." Sadáshiv described to him the critical circumstances under which he had to kill a tiger, but the unfeeling officer could not be moved. What should be the idea of Mr. Charles' self-protection? If a gun is not to be used for protecting one's self from a tiger, did he mean that it was intended for protection from human tigers, who forgetting their distinguishing rationality behave like the wild beasts of the forest? [While writing on the same subject, the *Native Opinion* (16), in its issue of the 5th July, observes that it is surprising that such wise Magistrates should be in charge of districts, and that Government ought, in the interests of their own good name if not anything else, to consider this Magistrate's interpretation of the word "self-defence" and the justice or injustice of the reply given by him to the applicant.]

Alleged inconvenience caused to merchants and others at Ahmedabad on account of early closing of the post for Bombay.

35. A correspondent of the *Bombay Samáchár* (115) of the 6th July, writing from Ahmedabad, states:—The Bombay mail train is timed to arrive at Ahmedabad at 9-10 in the morning, and when it so arrives the postal delivery peon distributes the post before 12 noon. But it frequently happens that the mail train arrives late and then the post is distributed by 1 o'clock. On account of getting the post so late and closing of the post at 6 o'clock Madras time, merchants, traders and others are put to much inconvenience. The mail train for Bombay leaves Ahmedabad at 7-30 P.M.; but the post office has to send for the mails received by the Rájputána mail train at 6-30 and at the same time to deliver the post to the mixed train that leaves for Wadhwán, and to save a trip and back to the postal van the post is closed at the general post office at 6 P.M. and sent to the railway station.

PART II.—*Railways.*

Want of separate compartments for ladies on the Morvi Railway line.

36. A correspondent of the *Káthiáwár Times* (3), in its issue of the 29th June, represents that separate compartments should be reserved for ladies in the first and second class carriages on the Morvi Railway line.

PART III.—*Municipalities.*

Official presidents of municipalities and municipal records.

37. The *Native Opinion* (16) of the 5th July, in its English columns, writes:—The reply of the local Government to the Honourable Mr. C. H. Setalvad's letter, covering the whole correspondence before Government on the question of supplying municipal information, is as curious as it is unintelligible. We have carefully read the whole of the said correspondence, and to our perception there is nothing in the honourable gentleman's letter that may be construed into a desire to enjoy any greater privileges than the general public enjoy, or to ask anything beyond placing his letter before the several corporate bodies for an expression of their opinion as to whether the required information might or might not be given to him. But, while the Government reply raises a whole cloud of legal technicalities, and discusses them at some length, as if Mr. Setalvad as a lawyer did not know them, they conveniently forget the main question at issue. The information asked for related to primary education, and was not intended to tap any State secrets involving questions of State policy; and yet the official presidents did not comply with a reasonable request, and declined to place the said letter before the municipal bodies. A decision from Government was needed on this point, the ignoring of which, however, will only make official presidents defiant not only to the outside public, but to the municipal bodies as well. The reply may keep up official prestige, but, we are afraid, it will lay the axe at the very root of the inter-dependence of presidents and municipal corporate bodies, the very withdrawal of which means nothing short of a collapse of the whole scheme of local self-government. We bitterly regret the position taken up by Government. Already official presidents are more or less independent of every municipal body, and, if the Government were in this way consciously or unconsciously to connive at their waywardness, the day may not be far distant when all the municipalities will be reduced to the position of Government subordinate departments.

38. The *Bombay Samáchár* (115) and the *Jám-e-Jamshed* (134) of the 4th July contain a letter addressed to them by the Honourable Mr. C. H. Setalvad, commenting on the letter addressed to him by the Legislative Department of the Bombay Government, No. 148, dated the 30th June 1894, in reply to his of the 17th idem. The letter addressed to the *Samáchár* and the *Jáme* is a translation of the one addressed to the *Times of India* of the same date, complaining that the Government reply is not satisfactory as it evades the question raised by Mr. Setalvad as to whether an officer of Government who is the official president of a municipality is or is not bound to submit a communication addressed to him as president to the municipality before whom he is asked to lay it. The comments on the Government letter are made in a severe and carping spirit.

The work of the House-tax Committees appointed by the Surat Municipality considered unsatisfactory.

39. The *Gujarát Darpan* (102), in its issue of the 1st July, observes:—One of the House-tax Committees appointed by the Surat Municipality is under the chairmanship of Ráo Bahádur Anna Gopál. Mr. Anna Gopál is District Deputy Collector and is generally engaged in discharging his official work. When a meeting is held a member of the committee asks the clerks to take down the reasons advanced by the appellants present, whose number generally comes to about two hundred, in support of their appeals. When this is done the appellants are informed that the committee will visit and assess the valuation of their respective houses on certain days. Thus about 200 appeals are heard in about 3 hours a day as the committee generally holds its sittings from about 2-30 P.M. to 5-30 P.M. The committee is not also regular in visiting the houses on the days fixed by it.

and the appellants, after anxiously waiting at their houses for a long time, are informed that the visit of the committee has been postponed to some other day. When the committee visits houses it makes a superficial examination and generally confirms the valuation made by the municipality. If the appeals are to be thus disposed of, it is advisable that the people should at once take legal steps in the matter rather than make appeals to the corporation.

Part IV.—*Native States.*

Vague information about the immoral conduct of certain Native Chiefs and their officials not named.

40. The *Indu Prakásh* (14), in its issue of the 2nd July, says that it has received from its secret correspondents secret letters charging certain Native Chiefs and some of their trusted officials with certain immoral and heinous deeds, and requests the Chiefs and officials concerned to mend their conduct so that there may be no necessity for the paper to disclose the confidential intelligence.

A complaint against the Diwáns of some Native States.

41. The *Hitechchhu* (132) of Ahmedabad, in its issue of the 5th July, observes :—The majority of the Diwáns or Kárbháris of Native States, on assuming office, first of all take the Revenue Department under their direct control and try to devise measures to increase the revenue, in order that they may be considered more successful than their predecessors in office, and try to prevent the parasites of the Chiefs from carrying tales to the Chiefs about them, and to flatter and please Agency officials. They then try to ascertain what Ránis have got the greatest influence with the Chiefs and keep them pleased, procure new concubines for the Chiefs and overlook the latter's indulgence in intoxicating drinks or drugs. They next try to make their party strong by employing their own men. In their desire to show an increase in the revenues of the States and in amassing wealth on their own account, they pay no attention whatsoever to the miserable condition of the subjects, levy new taxes, deprive some *Grasiás* of the lands held by them, and try to arrest robbers who have committed thefts in foreign territories and get a share of the stolen property. These Diwáns let some of the departments of the States, such as the Educational, the Judicial, the Police and the Military, starve, taking good care about their own gains, and make elaborate annual reports to the British authorities. This state of things is certainly deplorable. Such Diwáns should give up their course, remove the causes from which the lands in the States are lying waste and get them cultivated, encourage local arts and industries, and make the subjects happy.

Insecurity of life and property at Baroda and the alleged necessity for the early return of His Highness the Gáikwád to Baroda.

42. The *Mahrátta* (4), in its issue of the 1st July, writes :—The state of affairs at Baroda is still far from satisfactory. The *Shri Sayáji Vijaya* (193), in its last issue, has a second article on the state of insecurity at Baroda, and discusses therein some of the reasons put forward by the police which have brought about the present state of circumstances. We gave our view in our last number and we are glad to find that the *Native Opinion* (16) fully agrees with us in this respect. It is a pity that so shrewd a statesman as Mr. Manibhái does not yet perceive the mischief of the policy he is following in regard to certain departments of the State. Baroda wishes to take lead in many matters of political reform, and the separation of the executive from the judicial is one of them. It is therefore surprising to hear that Mr. Maconochie should have been invested with magisterial powers to investigate the cases which the State wishes to prepare against certain officers and clerks in the Survey and Settlement Department. At any rate, Mr. Maconochie's antecedents should have been looked to before investing him with magisterial powers. But somehow or other all the constitutional safeguards to which we are here accustomed, and which have been adopted with necessary changes by His Highness, appear to be utterly disregarded by the present Council of Administration, and this has rendered person and property doubly unsafe in Baroda. It is believed that nothing but His Highness' early return to the city would restore peace and security to Baroda. It will be difficult for the Diwán to resist the demands of the Residency except under direct orders of

His Highness, and so long as His Highness is out such orders cannot be given. We should therefore advise the Diwán to request His Highness to return to Baroda as early as possible. The principles of interference with the administration of Native States explained in Mr. Tupper's and Mr. Lee-Warner's books are very dangerous, and we are afraid that if the Diwán does not change his present policy for a better one, Baroda may fall a victim to the intrigues of interested parties. The Survey and Settlement Department might, like many other departments, have committed some mistakes; but it is, in our opinion, almost suicidal for the Diwán and other officers of His Highness not to support the department.

Alleged mismanagement in the Baroda State.

43. A correspondent of the *Satyă Mitră* (149), in its issue of the 1st July observes :—The expected confusion in the Baroda State owing to the long absence of His Highness the Gáikwád from it has at last taken place. Mr. Elliot, the Survey and Settlement Officer, having gone on leave, the mismanagement of the Settlement and Barkháli Departments, which was concealed from the public through his influence, has now come to light and such shameful things as were never expected have come forward. The vexatious manner in which these departments carried on their work has caused great dissatisfaction, and anonymous notices threatening violence to the persons of some high officers have been published at Baroda. It is said that in some of the recent thefts in the city some high officers are involved and that they have embezzled large sums of State money under the excuse of alleged thefts. This is rather a serious allegation, but the recent exposures of the Barkháli Department strengthen it. There may be some exaggeration in the rumours which are current in connection with a theft committed in this department. Such a state of affairs demands an impartial and thorough enquiry; but how can it take place when the ruler is not on the spot? [A correspondent of the *Kaiser-e-Hind* (105), in its issue of the same date, expresses similar sentiments.]

Corruption in the Barkháli Department of the Baroda State and the duty of the Baroda Government in the matter.

44. The *Shri Sayáji Vijaya* (193) of the 30th June, in its English columns, writes :—For a long time past only rumours were current as regards bribery prevailing in the Barkháli Department of the Baroda State; but lately more serious events have taken place in that office. A few days ago a theft was committed and subsequently two clerks were suspected of having done that crime. Lately one of them is said to have made a clean breast of the matter by confessing to have made away with a part of the money and admitting the criminality of his friend, the other clerk. A criminal case has been instituted in the First Class Magistrate's Court at Baroda against a peon of that office for taking bribes. Mr. Maconochie is invested with special powers to try the bribery cases in the Barkháli Department. No sooner was this power given than Mr. Bápat, the Assistant to the Settlement Commissioner, suddenly left Baroda without previously asking for leave. We do not know how far Mr. Bápat is really involved in the bribery cases, but his sudden departure under the peculiar present circumstances gave reason to the public to strongly suspect his conduct and to think that his sudden departure had some connexion with the bribes in his office. From these developements it is evident that the screw is loose somewhere in this department, and it is necessary, in the interests of both the State and the public, that after full enquiry the screw should be set aright. The reputation of the State is at stake. We therefore thank the Baroda Government for having taken steps, though rather late, to make enquiries about the briberies in this department. We are sure that, if the authorities concerned had taken prompt steps to nip the evil in the bud when they had an inkling of the matter, it would not have grown to such an extent as to involve even the reputation of a big officer of that department. The past, however, cannot be reclaimed, and the proverb is "Better late than never." We request the Government to make searching enquiries in these affairs and to adequately punish the delinquents with a firm hand. We also call upon the public to come forward with the proofs of the illegal extortions to which they might have been subjected by the rascally hands of the evil subordinates of this office. If they shrink from performing this

just act now, they will be said to have failed in doing their duty. Before concluding this article, however, we beg the public not to mix these dirty affairs with the settlement work which was done by Mr. Elliot under His Highness' orders. These two should never be mixed together. It should not be considered that because the office or good many persons therein were corrupt, everything that was done by it was wrong. Let there be no promiscuous condemnation of whatever has been done by this department, but let there be a careful selection of right from wrong. Let all complaints be properly re-investigated by an impartial and intelligent officer, and where wrong is found to have been committed let it at once be remedied. Even in hard cases some mercy may be shown. We are for showing justice and even mercy, but we are not for a wholesale upsetting of the work of this department. If the present Agent to the Governor-General and Mr. Maconochie assist the present Baroda Government in carrying the work of purging the Settlement Department on the above lines, they will greatly oblige the Baroda (State) people and their names will be remembered with gratitude for a long time to come. In short, we request these European officers to preserve the integrity of the State and to punish the wrong-doers severely.

Allegations against Mr. Bápat, an officer in the Baroda State, and a request to the authorities in the matter.

45. The *Ahmedabad Times* (109), in its issue of the 1st July, observes:—We are glad that the Diwán of Baroda has taken steps against Mr. Bápat, an officer of the Survey Settlement Department, against whom loud complaints were raised by us some time ago. We are convinced that he has absconded from Baroda under the false excuse of illness, and think that if the Council of Administration has granted him leave it is sure to make itself unpopular. It is to be regretted that an attempt should be made to shield the offender. We hope Mr. Maconochie, who is to try Mr. Bápat, will discharge his duty in an impartial manner. Since the recent steps taken by the Diwán against Mr. Bápat people have been freely talking about costly presents having been made to him by some individuals while he was in office. People who give bribes do not generally come forward to give evidence in cases of corruption, either because they may have been unjustly benefited or because they may think themselves liable to punishment, and hence it is desirable to appoint a Commission consisting of Ráo Bahádurs Haridás Vihāridás, Ambálál Sákarlál, Lálshankar Umiáshankar, Raghunáth Mahádev Kelkar, Lallubhái Pránvallabhdás and others to sift the matter and issue a notification promising indemnity to those who may have given bribes to Mr. Bápat. In the meantime it is extremely desirable that he should be arrested by the authorities, wherever he be, by issuing a warrant against him. [The *Gujarát Darpan* (102), in its issue of the 5th July, expresses somewhat similar sentiments.]

Prevalence of dissatisfaction and unrest in the Junágad State.

46. The *Káthiáwár Times* (3), in its issue of the 4th July, writes:—It is rumoured that Government has become so impressed with the spirit of dissatisfaction and unrest that has been prevailing in the Junágad State for some time past that they have decided to relieve Mr. Chunilál Sárábhái of his duties as acting Diwán, and to send him back to his substantive Government appointment. An important section of the community will view the step with great satisfaction, but we fear that they will not be satisfied with the retirement of Mr. Chunilál alone. There is a permanent official, they complain, who really pulls the wires, and they assert that nothing short of his removal from office will change the present unsatisfactory state of affairs. We need hardly explain that it is the Muhammadan community who urge this official's removal, but it is significant that the Hindus themselves are anything but content under the present *régime*. Undue interference with the internal affairs of a Native State is always to be deprecated, but the state of things being what it is, it does not appear that anything less than the appointment of a European officer to act as adviser to His Highness the Nawáb will restore confidence in his administration. Whatever a certain portion of the Native community may say to the contrary, the ordinary Native, be he Hindu or Muhammadan, still reposes greater confidence in the impartiality of European officials than in that of those of his own community, when the conditions of an administration are such as they are in the present case.

47. The *Káthiáwár News* (106) of the 30th June, in its English columns, writes:—As the Muharram festival commences next week, most extraordinary precautions will have to be adopted throughout the Indian Empire to prevent a breach of the peace, the Muhammadans and Hindus being likely to fly at one another's throats on the slightest pretext; and an outbreak at one place will be regarded as a signal for general mischief. As a strong impression seems to prevail that the Muhammadans at Pátan are likely to fly out on the slightest pretext, they not having been adequately punished, it is to be hoped that the Agency will insist upon the Junágad State authorities to see that no breach of the public peace occurs this time. If need be, a detachment of the Agency Police may be sent to Pátan to maintain order.

Apprehensions of a disturbance of peace at Pátan in the Junágad State during this year's Muharram festival and a suggestion to the Political Agent in the matter.

48. The same newspaper writes:—We are informed that some time ago a Cháran named Sangan and others escaped after committing the murder of a Cháran named Arjan, at Khajuria, under Khambhália, Jámnagar State. The Assistant Superintendent of Police, Mr. Sháwakshah Frámji, on hearing of the murder, instituted enquiries and a relation of the accused named Káno was sent for and asked to give information as to the whereabouts of the murderers. While the enquiry was proceeding the man Káno died and the police reported that he died a natural death and disposed of the corpse after taking down the statements of some of the connections of the dead man to the effect that his death was due to natural causes. Subsequently a woman related to the deceased appeared before His Highness Jám Sáheb with a burning pot on her head—the last source of seeking redress in Native States—and alleged that the Cháran Káno had died of injuries inflicted upon him by the police, and the Jám Sáheb is said to have ordered the Chief Constable of Khambhália to enquire into the matter. A Chief Constable to enquire into a complaint against his own superior! If the man died suddenly in police custody we wonder whether an inquest was held by a Magistrate under Section 176 of the Criminal Procedure Code. As this is a second allegation against the police of causing deaths of persons whilst in their custody, justice demands a strict enquiry after at once removing from the scene of the occurrence all the police officials concerned, so that reliable and independent testimony may be forthcoming to prove the truth or otherwise of the allegations. Possibly the police may be quite innocent, but an independent enquiry is none the less necessary.

Serious allegations against the Jámnagar Police.

PART V.—*Intelligence extracted from the Press.*

49. The *Bhárat Bhráta* (172), in its issue of the 22nd June, states:—On the last Bakri Id holiday, the Kotwál of Rewah, whose residence is in the bazar, at a little distance from his office, slaughtered a goat inside his house, but hung up the meat on a post or something else at Tindvári in the bazar and then ate it. The sight was most repugnant to those who happened to see it. The bazar or city main road passes close to the Tindvári of the Kotwál, and every day about two thousand people pass over this road. At a little distance from the Tindvári is a Hindu temple, and any person can easily understand how revolting the reproachful act must have proved to the Hindus. It is to be regretted that such a high officer as the Kotwál should be guilty of an act that has dissatisfied the whole city and hurt the religious feelings of the Hindus. In the State of Rewah such an act was never witnessed before. The Assistant Diwán, Kunvar Raghubarsinh, and Civil Judge Pratápsinh appeased the Hindus, who have not yet forgotten the affront given to their feelings. There were many orthodox Kotwáls, but they never showed such contempt of others' religion. The new departure made by the Kotwál is very dangerous to a peaceful Hindu State. At Azamgarh, Gázipur and Balia a commencement was made by the slaughter of goats, and now it has become difficult there to save even the cows from being slaughtered. There is no probability of such a thing occurring here, but what advantage could the Kotwál gain by eating goat meat in the bazar? Could he not eat it in his own house where the slaughter was made, and why should

Complaint against the Kotwál of Rewah in Central India.

he have hurt the feelings of the public? Is there no probability of the peace being disturbed by this act? Will not this act create hatred between Hindus and Muhammadans? It was quite improper that the seeds of disturbance should be sown among a peaceful people by creating hatred of each other among them, and unless the Superintendent makes some better arrangement in regard to it the Hindus are not likely to forget the offence given to their religion.

Public meeting recently held at Poona to protest against the despatch of the Secretary of State for India on the question of Simultaneous Civil Service Examinations.

50. The *Mahrátta* (4), in its issue of the 1st July, writes:—A public meeting of the citizens of the Poona City and Cantonment was held last Sunday evening under the auspices of the local Sárvajanik Sabha to protest against the decision of the Home Government refusing to give effect to Mr. Paul's resolution, and to adopt a memorial to the House of Commons against the action of the Secretary of State in this behalf. The place was crowded to its utmost and many had to go away for want of space. Rao Bahádur Nilkanth Janárdan Kirtane was voted to the chair, and he opened the proceedings with a few appropriate remarks explaining the object of the meeting, the importance of the occasion and the urgent necessity of taking some action at this time. Professor Gokhale and Messrs. Námjoshi, Tilak, Lele and Limaye made speeches on the occasion.

Complaint against Khán Bahádur Mir Abdul Ali of the Bombay Police.

51. A correspondent of the same newspaper writes:—As the Muharram festival is drawing near, and as the Telagu people of Bombay have declined to take any part in it, Khán Bahádur Mir Abdul Ali of the local police, in company of some Muhammadan gentlemen, has for the last few days been frequenting the streets of Kámáthipura with the view of inducing the Telagu people to make Tábuts and Panjas and share the festival as usual. But the latter have paid little attention to the persuasions of the Khán Bahádur and have resolved not to observe the festival at all. Is it fair on the part of the Khán Bahádur to do such mischief as this, notwithstanding the Government resolution published in yesterday's *Times of India* and the *Bombay Gazette*? All that he means by so doing is to create another disturbance in the festival and put the innocent Hindus and Government into trouble. The Government and the public will, I trust, take notice of this at once.

The Kámáthis in Bombay and their resolution not to make any Tábuts or Panjas this year.

52. After stating that the Kámáthis of Bombay have resolved not to make Tábuts nor to parade Panjás this year, the *Bombay Samáchár* (115), in its issue of the 5th July, writes:—On making enquiries into the statement made by the *Mahrátta* (4) that Sardár Mir Abdul Ali, the head of the Detective Police, paid a visit to the Kámáthis to explain to them that the police had no objection to their doing this year as they have been hitherto doing and to continue without any fear the practice of parading Tábuts and Panjás, it has been found that on 21st June Mr. Háji Kásam Mitha and Sardár Abdul Ali paid a visit to the leaders of the Vanjári Kámáthis residing in the Kámáthipura 3rd lane. On 24th June Sardár Abdul Ali visited Mr. Karamsi Dámji residing in Kámáthipura 5th lane. On the 25th several leading Kámáthis were called to the Police Commissioner's office at Byculla, but the Commissioner had no conversation with them as he was engaged in some other work. Mr. Gell, the Deputy Police Commissioner, however, saw them. On the 26th these persons had a conversation with the Police Commissioner. The conversation was to the effect that the Kámáthis should continue to do as they have been doing every year, and nobody should prevent them from doing so; but we do not think that a large portion of the Kámáthis will give up their resolution to discontinue making Tábuts and Panjás.

Márwádi and Hindu shroffs at Bombay and the Muharram holidays.

53. The *Akhbáre Sodágar* (111) of the 6th July states that the Márwádi and Hindu shroffs of Bombay have entered into a confederacy not to accept from Muhammadans any bills of exchange or custom-house documents for goods until the expiry of the Muharram holidays.

Discontinuance of dealing by the Hindus with the local Musalmans at Pen in the Kolába District.

54. While stating the circumstances connected with the squabble which took place between the Hindus and Muhammadans of Pen in the Kolába District and which was reported in paragraph 42 of the Report on Native Papers for the week ending 30th June last, a Bombay correspondent, writing to the *Kesari* (48) of the 3rd July, says that the Musalmans of Pen had collected about a hundred of their co-religionists from the neighbouring villages of Vavivádkhole, Anture, &c., in view of the disturbance, which they expected to take place on the 24th June in connection with an offering of cooked rice which the local Hindus proposed to carry out of the town by a road past a Masjid, that they had all assembled in and about the verandah of the house of one Malan Khán Baba Khán, a municipal commissioner, and that a large heap of sticks had been made in the compound of the same house. The same correspondent learns that the Hindus of Pen have discontinued dealing with their Musalman townsmen, and that consequently the Musalmans do not get anything in the bazar from the Hindu shopkeepers. The *Sudhákar* (83) and the *Pen Samáchár* (64), both local papers, in their issues of the 30th June and 2nd July, respectively, corroborate the statement of the *Kesari's* Bombay correspondent, and state that a Musalman cannot get cloth even for funeral purposes. Both of them regret this state of things, and say that it will not continue long as the strike of the Hindus has reduced the Musalmans to a condition of complete helplessness and there is a chance of the latter praying for peace and reconciliation between the two communities. The *Dnyán Prakásh* (12), in its issue of the 5th July, remarks that the Pen Mámlatdár's conduct in not authoritatively telling the local Musalmans that he would not allow them to slaughter a cow on a public road and in advising the Hindus to avoid the road objected to by the Musalmans was cowardly. The *Native Opinion* (16) of the 5th July expresses similar views.

Hindu idol disfigured at Talegaon Dábháda in the Poona District.

55. The *Poona Vaibhav* (65) of the 1st July learns from a correspondent that an idol of Ganpati belonging to the Dábhádas of Talegaon in the Mával Táluka of the Poona District was disfigured by some one last week, and that no satisfactory result followed the enquiry made by the Mámlatdár of the táluka who had gone to Talegaon for the purpose.

Cruel slaughter of buffaloes as offerings to the goddess of cholera at Sholápur.

56. The *Sholápur Samáchár* (80), in its issue of the 3rd July, states that on Friday the 29th June last the residents of the Sadar Bazar at Sholápur had a grand procession in honour of the goddess of cholera and offered two buffaloes as a sacrifice, which were butchered very cruelly, about fifteen to twenty men holding them fast by means of ropes and two other men, one on each side, inflicting sharp cuts with swords on the necks of the animals one after another. One of the two victims, adds the paper, was a strong animal and fell down after about sixty cuts with the sword had been inflicted; one sword was broken and another was bent. It is better that the animals should be slaughtered by one stroke than to subject them to the agonies of a slow and cruel death.

Letter from His Highness the Gáikwád of Baroda to one of his high officials, with instructions to open it on a particular day.

57. The *Satyă Mitră* (149), in its issue of the 1st July, observes:—Some time ago it was reported that His Highness the Gáikwád had sent a letter to one of his high officials at Baroda, with instructions to open it on the 16th June, and this gave rise to various surmises, but it now seems that the letter contained only some ordinary orders from His Highness. It is now said that His Highness has sent another letter with instructions to open it on receipt of a telegram which will be sent a month prior to His Highness' leaving Europe for India. According to the present arrangements there are yet about eighteen months for His Highness to return, and consequently if this report be true, it does not speak well of an enlightened Native Chief. If His Highness thinks that this is the best way of carrying on the administration in his absence, he

should better return to India at once and conduct the administration himself. [The *Svadesh Bandhu* (156) and the *Broach Samáchár* (117), in their issues of the 4th and 5th July, respectively, express similar sentiments.]

Intended establishment of a Women's College at Travancore.

58. The *Indian Spectator* (2), in its issue of the 1st July, writes:—We are glad that the Travancore Government intends opening a Women's College at its capital. We have always held that the important Native States can be far more capable of improving the condition of the people than the British Government, and we rejoice to see signs that the consciousness of this responsibility is slowly dawning on the minds of our enlightened Native rulers.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 10th July 1894.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R FOR THE WEEK ENDING 7TH JULY 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Disapproval of the despatch of the Secretary of State for India on the question of Simultaneous Civil Service Examinations.

1. The *Vaidarbha* (2) of the 30th June, in its English columns, writes:— The blue-book on the Simultaneous Examination question contains the last despatch of the Secretary of State on the subject. It is a most disappointing document. It is nothing more than a reproduction of the arguments of the Government of India why effect should not be given to the resolution of the House of Commons passed on Mr. Paul's motion. Coming from a Liberal Minister it is pitiful to see how the promises given in statutes of Parliament and the solemn pledges of Her Gracious Majesty are tried to be whittled away. It is still more regrettable that it countenances an innovation which, if a Tory administration had done it, there would have been none so ready to denounce it as dangerous and arbitrary as the present Ministers. The House of Commons having passed a resolution after full and fair discussion, the Government were bound to accept it or to get it cancelled if they thought that it was obtained by a snatch vote. It is not in accordance with the best traditions of the constitution that the Executive Government should override the wishes of the paramount power in the State. The precedent laid by the Government would be a dangerous one, and Englishmen of all shades of opinion who value their liberties ought to prevent such liberties being taken by the executive with the deliberate opinion of the House of Commons. The despatch is not creditable to a Radical Minister, as it practically lays down in so many words that there shall be a ruling caste in India, and that declarations of Parliament and assurances of the Queen are so many empty words, which are to be used only for deluding the people of India, but which it would be the height of unwisdom for a responsible statesman to give effect to. What a pitiable spectacle is this! All sincere friends of England's greatness must grieve to see the falling off in moral stamina shown by those who, to avoid the mere possibility of Indians getting a few more places than they do at present, would not hesitate to make England abandon her great *role* as champion of liberty and justice.

Inconvenience of passengers at Bhusával Station on the G. I. P. Railway.

2. The same newspaper writes :—Our Bhusával correspondent brings to our notice the serious inconvenience that the passengers experience at the railway station these 10 or 12 days. Mr. Eddington, Assistant Station Master, lately transferred to Bhusával from Diksal, has stopped all coolies from coming to the railway platform, alleging that he does not trust any of them. There are four paid coolies in the employ of the company, but they are not sufficient even for the first and second class passengers. These also are often required to carry their own luggage. The third class passengers, who also often require the assistance of coolies, it is needless to mention, do not get it even though they are prepared to pay for it. Mr. Eddington must understand that his first business is to look to the convenience of all passengers, and that he should not indulge in such Quixotic ways of managing affairs.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 10th July 1894.

[CONFIDENTIAL.] No. 28 of 1894.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY
For the Week ending 14th July 1894.

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(For the week ending 14th July 1894.)

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	English.			
1	The Bombay East Indian	Bombay	Weekly	735
2	" Indian Spectator	Do.	Do.	650
3	" Káthiáwár Times	Rájkot	Daily	200
4	" Mahrátta	Poona	Weekly	375
5	" Phœnix	Karáchi	Bi-weekly	400
6	" Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	" Sind Times	Karáchi	Bi-weekly	250
	Anglo-Maráthi.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	" Din Bandhu	Bombay	Do.	1,550
10	" Dnyán Chakshu	Poona	Do.	1,000
11	" Dnyánodayá	Bombay	Do.	375
12	" Dnyán Prakásh	Poona	Bi-Weekly	425
13	" Hitopadeshak	Bombay	Weekly	1,000
14	" Indu Prakásh	Do.	Do.	900
15	" Mantri	Poona	Do.	...
16	" Native Opinion	Bombay	Bi-Weekly	600
17	" Prabhákar	Do.	Daily	350
18	" Rámdás	Bijápur	Weekly	600
19	" Shetkaryáncha Kaivári	Bombay	Do.	500
20	" Subodh Patrika	Do.	Do.	950
21	" Sudhárak	Poona	Do.	3,000
22	" Vártáhar	Bombay	Do.	1,500
	Maráthi.			
23	The Arunodayá	Thána	Weekly	625
24	" A'ryávart	Dhulia	Do.	225
25	" Bakul	Ratnágiri	Do.	440
26	" Belgaum Samáchár	Belgaum	Do.	215
27	" Chandánshu	Tásgaon	Do.	102
28	" Chandrakánt	Chikodi	Do.	200
29	" Chandrodaya	Chiplun	Do.	125
30	" Chikitsak	Belgaum	Do.	400
31	" Chítragupta	Karád	Do.	200
32	" Daivadnya Mitrá	Bombay	Monthly	...
33	" Daivadnya Samáchár	Do.	Do.	500
34	" Dakshin Vritt	Kolhápur	Weekly	156
35	" Dhárwár Vritt	Dhárwár	Do.	820
36	" Dnyán Dip	Bombay	Monthly	300
37	" Dnyán Ságar	Kolhápur	Weekly	400
38	" Ganga Lahari	Násik	Do.	211
39	" Gulburga Samáchár	Gulburga	Do.	325
40	" Hindu Punch	Thána	Do.	700
41	" Holkar Sarkár Gazette	Indore	Do.	450
42	" Jagadádarsh	Ahmednagar	Do.	352
43	" Jagad-hitechchhu	Poona	Do.	4,500
44	" Jagatsamáchár	Thána	Do.	650
45	" Kalpataru	Sholápur	Do.	250
46	" Karmanuk	Poona	Do.	1,500
47	" Keral Kokil	Bombay	Monthly	1,500
48	" Kesari	Poona	Weekly	4,300
49	" Khándesh Chitragupta	Dhulia	Do.	230
50	" Khándesh Vaibhav	Do.	Do.	200
51	" Khara Prakár	Bombay	Monthly	1,000
52	" Kumtha Vritt	Kumta	Weekly	200
53	" Maháráshtra Kokil	Sátára	Monthly	2,000
54	" Maháráshtra Mitra	Do.	Weekly	250
55	" Maháráshtra Vritt	Do.	Do.	161
56	" Moda Vritt	Wái	Do.	325
57	" Mumbai Vaibhav	Bombay	Daily	550
58	" Nagar Samáchár	Ahmednagar	Weekly	150
59	" Násik Vritt	Násik	Do.	275
60	" Nipáni Vaibhav	Nipáni	Do.	175
61	" Nyáyá Sindhu	Ahmednagar	Do.	175
62	" Panchánan	Karád	Do.	...
63	" Pandhari Mitrá	Pandharpur	Do.	260
64	" Pen Samáchár	Pen	Do.	...
65	" Poona Vaibhav	Poona	Do.	3,200
66	" Prabodh Chandrika	Jalgaon	Do.	100
67	" Prabodh Ratná	Bársi	Do.	235
68	" Prántik Samáhár	Poona	Do.	...
69	" Pratod	Islámpur	Do.	300
70	" Rághav Bhushan	Yeola	Do.	250
71	" Ratnákar	Kaládgi	Do.	50
72	" Saddharmadip	Alibág	Monthly	1,000
73	" Sanmitra	Bombay	Do.	...
74	" Sarvadaman	Poona	Do.	...

No	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
75	The Satya Nirnayă	Bárámati	Weekly	...
76	„ Satyă Prakásh	Poona	Do.	...
77	„ Satyă Sadan	Alibág	Do.	200
78	„ Satyă Shodhak	Ratnágiri	Do.	400
79	„ Shikshak	Chikodi	Do.	...
80	„ Sholápur Samáchár	Sholápur	Do.	260
81	„ Shri Shiváji	Poona	Do.	300
82	„ Shubh Suchak	Sátára	Do.	260
83	„ Sudhákar	Pen	Do.	300
84	„ Sumant and Satyă Sudha	Kárwár	Do.	300
85	„ Tukárám	Ahmednagar	Do.	250
86	„ Udyogavriddhi	Poona	Do.	...
87	„ Vanapriya	Chikodi	Fortnightly	100
88	„ Vártáhar	Bombay	Tri-weekly	700
89	„ Vengurla Vritt	Vengurla	Weekly	175
90	„ Vichár	Dhárwár	Monthly	500
91	„ Vichár Ságar	Baroda	Weekly	650
92	„ Vidushak	Karád	Do.	300
93	„ Vidya Vilás	Kolhápur	Do.	275
94	„ Vijay	Sháhápur	Do.	250
95	„ Vikshipta	Bombay	Do.	600
96	„ Vita Vritt	Vita	Do.	...
97	„ Vividh Dnyán Vistár	Bombay	Monthly	500
98	„ Vrittadhára	Dhár	Weekly	150
99	„ Vrittasár	Wái	Do.	285
100	„ Vritt Sudha	Sátára	Do.	200
101	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
102	The Gujarát Darpan	Surat	Bi-weekly	700
103	„ Gujaráti	Bombay	Weekly	2,450
104	„ Gujarát Mitră	Surat	Do.	800
105	„ Kaiser-e-Hind	Bombay	Do.	2,500
106	„ Káthiáwár News	Rájkot	Bi-weekly	600
107	„ Suryă Prakásh	Surat	Weekly	375
108	„ Vidyut	Ahmedabad	Fortnightly	...
	GUJARA'TI.			
109	The Ahmedabad Times	Ahmedabad	Weekly	250
110	„ Ajab	Surat	Monthly	700
111	„ Akhbáre Sodágar	Bombay	Daily	800
112	„ Arajadár	Baroda	Weekly	...
113	„ A'ryă Dharm Prakásh	Bombay	Monthly	400
114	„ Bhim Sen	Do.	Weekly	...
115	„ Bombay Samáchár	Do.	Daily	2,600
116	„ Broach Mitră	Broach	Weekly	350
117	„ Broach Samáchár	Do.	Do.	700
118	„ Buddhi Prakásh	Ahmedabad	Monthly	580
119	„ Cambay Gazette	Cambay	Fortnightly	124
120	„ Chának	Surat	Monthly	500
121	„ Chandra	Do.	Do.	300
122	„ Darbár Patrika	Ahmedabad	Weekly	...
123	„ Deshi Mitră	Surat	Do.	1,250
124	„ Din Mani	Broach	Do.	...
125	„ Dnyán Sudha	Ahmedabad	Monthly	250
126	„ Dnyán Vardhak	Bombay	Do.	600
127	„ Fursad	Do.	Do.	400
128	„ Gap Sap	Do.	Fortnightly	300
129	„ Gul Afshán	Do.	Monthly	1,200
130	„ Hindi Punch	Do.	Weekly	450
131	„ Hindusthán	Ahmedabad	Do.	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly	500
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	400
136	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Monthly	1,200
139	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
140	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	„ Kelavni	Baroda	Monthly	500
142	„ Nure Elam	Bombay	Do.	320
143	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
144	„ Praja Mitra	Karáchi	Weekly	200
145	„ Praja Pokár	Surat	Do.	800
146	„ Rájyabhaktă	Bombay	Do.	1,300
147	„ Rást Goftár	Do.	Do.	1 697
148	„ Samsher Báhádur	Ahmedabad	Do.	300
149	„ Satyă Mitră	Bombay	Do.	500
150	„ Satyă Sodhak	Surat	Fortnightly	500
151	„ Satyodaya	Dohad	Weekly	68
152	„ Sneha Sindhu	Kaira	Do.	275
153	„ Stri Bodh	Bombay	Monthly	560

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issue
	GUJARA'TI—*continued.*			
154	The Stri Mitră	Bombay	Monthly	697
155	" Surat Akhbár	Surat	Weekly	600
156	" Svadesh Bandhu	Mahudha	Do.	210
157	" Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	" Vartamán Tatva Darshak	Bombay	Fortnightly	...
159	" Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patră	Hubli	Weekly	475
161	" Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	" Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayă	Dhárwár	Weekly	200
165	" Karnátak Vaibhav	Bijápur	Do.	400
166	" Karnátak Vritt	Dhárwár	Do.	...
167	" Lokă Bandhu	Do.	Do.	190
168	" Rasik Ranjini	Gadag	Do.	300
169	" Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	" Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárată Bhráta	Rewáh	Fortnightly	375
173	" Bhásha Bhushan	Bombay	Monthly	400
174	" Bombay Baipar Sindhu	Do.	Weekly	250
175	" Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
177	" Alam Aphroz Bambai	Bombay	Tri-monthly	450
178	" Charkhári Akhbár	Rewáh	Fortnightly	23
179	" Dhár State Gazette	Dhár	Weekly	280
180	" Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	" Gwalior Gazette	Gwalior	Do.	850
182	" India Gazette	Bombay	Do.	400
183	" Khair Khah	Do.	Daily	...
184	" Kushful Akhbár	Do.	Weekly	150
185	" Muin-ul-Mulk	Do.	Daily	...
186	" Muslim Herald	Do.	Do.	300
187	" Vakil Islam	Do.	Do.	...
188	" Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	" Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	" Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
196	" Muin-ul-Islám	Do.	Do.	300
197	" Prabhát	Hyderabad (Sind)	Do.	400
198	" Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or á) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Approval of an article, entitled, "India and Great Britain" which recently appeared in the *India*.

1. The *Indu Prakásh* (14) of the 9th July, in its English columns, writes:—There is an interesting article under the heading "India and Great Britain" in the last number of *India* from the pen of Dr. W. A. Hunter. The writer, as our readers may be aware, is one of those Members of Parliament who take a keen interest in Indian affairs and sympathise with the growing aspirations of our people. He is alive to the supreme necessity of enlightening the British public on the true condition of this country and making them acquainted with the real grievances of our people. He is fully impressed with the belief that the ignorance of the English, who alone are ultimately responsible for the good government of this country, is fraught with serious consequences and may lead to one of the worst catastrophes the world has ever seen. He has therefore tried to remove, so far as he can, the darkness in which Indian questions are enshrouded in the English mind, and we have no doubt that he will be thanked by all Indians for the interest he has shown in Indian affairs and the trouble he has taken to enlighten the English public in these matters. Dr. Hunter believes that there are three dangers in the path. "The first and most serious," he says, "is the extreme costliness of the British Government." India is a very poor country and its revenue, chiefly derived from the land tax, possesses only a moderate capacity of growth. Surely then, he urges, the watchword of Indian finance should be "Rigid Economy." The second danger in the path is, according to the Doctor, the attempt to impose upon the Indian people English ideas of morality and religion. The Indians cling to their own notions of morality and religion with intense tenacity. To interfere with the religious or social habits of the Indian people is, in his opinion, to carry a lighted torch into a gunpowder magazine. Dr. Hunter warns his countrymen against the danger of precipitate action in this matter, and those of our countrymen who would ask Government to remove all sorts of social abuses by legislative action may, with profit, lay to their heart the wise words of Dr. Hunter. He says: "India will, no doubt, change, and without sacrificing its good points will improve; but the change or the improvement must come from within, or, even if stimulated from without, must not by a single step advance beyond the sympathies of the people." The third peril to the permanence of British rule in this country is the overbearing manner of Anglo-Indian officials towards the people of India, especially towards persons in the higher ranks. "It is not too much to say," says Dr. Hunter, "that many Englishmen do as much as in them lies to make our Government hateful. The Government might do much to effect an improvement. Too often even in the worst cases it is content with an empty censure. More than that is required. If every Civil Servant were made to feel that his prospects of professional advancement would be seriously retarded, or even jeopardised, by a too liberal indulgence in the luxury of an offensive and overbearing manner, a great improvement will rapidly take place." Those who know in what great measure the insolent and unsympathetic behaviour of Anglo-Indian bureaucrats is responsible for the growing unrest in the country, will appreciate the importance of the advice given by Dr. Hunter, and it is sincerely to be wished in the interests of British rule itself that Government will see the necessity of acting upon his advice and remove the sources of danger to British rule that he has indicated.

Prophecy about the sanctity of the river Ganges passing to the Narbada in 1894-95 and its political significance.

2. The *Mahrátta* (4), in its issue of the 8th July, writes:—The writer on Indian affairs in the *Times* often takes a sensible view of Indian people and their affairs, but his last contribution to that journal is a piece of reasoning which appears to us far-fetched. The prophecy, namely, that in 1894-95 the sanctity of the Ganges will pass from her waters to the Narbada river has given rise, according to the writer, to disquiet. That such a prophecy exists is undeniable. The writer refers, moreover, to certain extraordinary physical changes that threaten to entirely re-shape the Gangetic valley and destroy many of the sacred shrines

along its course, and considers that in the popular imagination those changes are indicative of the fulfilment of the prophecy. He goes even so far as to state that the people connect the river prophecy with the approaching end of British rule. Such a view of Indian affairs and Indian people is misleading and likely to create alarm in the minds of the English people and of those who carry on the Government of the country. Whatever the case may be in the Gangetic valley, in Western India people attach no significance to the prophecy. Nor will the people of other provinces view the prophecy with anything like respect. The said river prophecy is made in an obscure religious poem, and a conservative and custom-loving people like the Hindus will not allow their minds to be exercised to any extent by it. The Ganges will ever remain supreme in sanctity among the more or less sacred rivers of India. A pilgrimage to Benares is an immemorial institution and it seems impossible to us that the people will submit to be seriously told that they can obtain no merit by visiting the river because it has lost its sanctity. Pilgrims from all parts of India will continue to pour in every year as usual, and a few years' experience will teach the learned writer in the *Times* that the prophecy had not that disquieting effect on the minds of the people which he supposed. It appears from accounts published in the papers that great physical changes are likely to happen during the year, and to lead to the destruction of shrines and villages and bring calamities on the people living on a part of the bank of the Ganges; but their effect will not exceed in significance that produced by similar changes in other parts of India. They will undoubtedly add to the difficulties of the Indian Government, whose financial position is unenviable. They may add to their burdens, but, in our opinion, they are devoid of that political significance which is sought to be attached to them.

Spirit of self-respect and independence recommended as a means to make Government more attentive to the demands of the people.

3. The *Jagadhitechchhu* (43), in its issue of the 7th July, states that at a public meeting held at Poona on 1st July to discuss and ascertain if there are other means to obtain redress in the matter of the Covenanted Civil Service, a resolution was adopted and oaths were taken to discontinue using foreign piece-goods and to give encouragement to India-made cloth, and suggests that if the people of India evince their displeasure at the indifference of Government to their prayers and memorials by ceasing to attach any importance to invitations to public Darbárs and levées and to the titles and distinctions conferred by Government, their conduct will produce some effect on Government.

Exhortation to the natives of India to submit to Parliament protests against the Secretary of State's despatch *anent* simultaneous Civil Service examinations.

4. The *Kesari* (48), in its issue of the 10th July, publishes a communication over the signature of "Loyal," in which the writer exhorts the people of India of all castes and creeds to "rise and be prepared" to make a rebellion—not of disloyal and secret socialists or anarchists, but of loyal and peaceful men,—a rebellion in which deadly weapons and missiles will have no play whatever and the objects of which will be to make Her Gracious Majesty the Queen-Empress' Indian rule stronger and more stable, and to disappoint those enemies who impede the accomplishment of this laudable aim, who disobey orders of the liberal British Parliament, and who, through selfish motives, hate loyal Native British subjects—a rebellion which is certain to conduce to the welfare of the British Government and of their subjects, and which, therefore, the people need have no hesitation in making – a rebellion to be made by creating an agitation throughout the country by holding meetings, delivering speeches and adopting memorials to Parliament to protest against the Secretary of State for India's despatch on the subject of holding simultaneous Civil Service examinations in England and India. After writing in this alarmist fashion, the contributor recounts the various so-called intriguing, selfish and oppressive acts of Anglo-Indian officers, and says that it is the duty of every native of India to wake up before he is totally crushed under the oppression of the English officers of Government and to take this opportunity of laying his grievances before the paternal Parliament of the generous, truthful and liberty-loving British public.

Mr. Fowler as Secretary of State for India.

5. The *Phœnix* (5), in its issue of the 7th July, writes:—There can be no gainsaying the fact that we Indians are becoming more and more disappointed with the new Secretary of State. Mr. Fowler is likewise said to be discontented with his office, and therefore no surprise need be felt if, in case of any reconstitution of the Ministry, the India Office should receive a new chief. We have frequently noticed that in all his public speeches since his appointment Mr. Fowler has ostentatiously avoided making allusions to India, and has dwelt in preference upon his achievements at the local Government Board. He is certainly a fish out of water in his present position, and the sooner he can change it the better will it be for his own reputation as well as for the Indian Empire. As things at present stand, it is hardly likely that Lord Rosebery will make any further change in his Cabinet before the general election, but if he obtains a majority at the polls, it is to be hoped he will not renew Mr. Fowler's tenure of power at the India Office.

Conversion of the four per cent. loan.

6. The *Indu Prakásh* (14) of the 9th July, in its English columns, writes:—The timid and vacillating policy of the Government of India in all matters of finance is well illustrated by the conversion of the four per cent. loan of 1842-43. The Finance Minister seems to have little faith in his own schemes, and for want of something better has begun to make experiments, trusting to chance for the results; otherwise it is not easy to understand why the other four per cent. loans are not converted with that of 1842-43. The security of Government paper is a strong consideration in the minds of investors, and the reduction of interest to 3½ per cent. would not have deterred investors from buying 3½ per cent. paper. By converting all the four per cent. loans Government could have saved a great deal, and the unnecessary caution shown in the conversion of one only of the loans is quite inexplicable. But the notification about the loans of 1854, 1865 and 1879 is still more inexplicable. How does the Government expect proprietors of notes of these loans to come forward willingly to get their notes converted to those of 3½ per cent.? It is hard to believe that the Finance Minister is so ignorant of human nature as to hope that people will voluntarily ask for a reduction of interest. And yet his action leaves no other alternative to us. The effect of the notifications is generally awaited with interest, and a few days will show whether the action of the Government results in still lowering the rate of exchange, as has been prophesied by some experts at finance.

Rumoured exclusion of cotton products in Native States from the proposed excise duty disapproved.

7. The *Indian Spectator* (2), in its issue of the 8th July, writes:—We learn that the authorities at Simla intend, if the financial necessities require an addition to the revenue, and if the political pressure from Lancashire cannot be wholly ignored and overcome by the Ministry, to subject to a countervailing excise cotton products turned out by mills worked by machinery, wholly exempting hand loom productions. So far all right. But we learn further that the authorities do not intend to arrange for the subjection of the produce of mills in Native States on the spot, but mean to levy on it the duty at the frontiers, if the produce be exported to British territory. If this course be followed, great injustice will be done to the mill industry in British India. It will be at a disadvantage in the markets in Native States, the products of the mills wherein shall enjoy a protection of 5 per cent. The tendency will necessarily be to transfer capital from British India to at least the larger of our Native States. We are informed that it would even be profitable to transfer erected mills; for the cost of removal would be covered up by the immunity from the 5 per cent. duty in the course of only three or four years. We hope, therefore, that Government will think twice before they take such a ruinous and suicidal step. We know that the British Government has no right to tax the industry of Native States; but treaty rights would not be violated if, on account of the necessities of the Empire, the rulers of these States were induced to do with the mill industry in their States what Lancashire and the Home Government compel the Indian Government to do in British territory.

Suggestions in connection with Viceregal tours.

8. The *Native Opinion* (16) of the 8th July, in its English columns, writes: We strongly believe that a rotation in Viceregal summer residence will be productive of immense good, and we humbly suggest to His Excellency Lord Elgin a change of programme by way of trial. Even a curtailment from eight to four months at Simla will do us much good, because we find that in Calcutta the official mind is much too keenly occupied with internal affairs to make room for schemes of foreign conquests. Cutting down this eight months' trip to four, or a system of rotation in trips, may shake the nerves even of a strong Viceroy, but some such arrangement is necessary, if the responsible authorities wish to give peace and rest to the country. We had hoped that since on the frontiers there is everything safe, Lord Elgin might extend his trip to the Western and Southern presidencies. But a higher destiny seems to control the actions of the Viceroy, and if Sir Salter Pyne's prolonged stay at Simla, conjoined with the contemplated trip of the Amir to England, means anything, Lord Elgin will have no time to attend to other matters. His Lordship may not be able to do anything of the kind for the present, but if he keeps an eye on this, he may be able to achieve it sooner or later. In these days of financial deficits, curtailment of expenditure must be the order of the day, and while a system of rotation trips may curtail expenditure, he may come much nearer to the people than hitherto. Unless the supreme head of the Government studies things first-hand, it is impossible for him to know the real position of the people, socially, politically and morally. Nobody ever believes that the representatives of Her Majesty the Queen-Empress in this country are mere figure-heads, intended to preside on ceremonial occasions only, but their duties are far more important than are supposed to be by the official world. 'Government' means the prosperity and protection of the people; that is the main factor in a good and strong government, and that cannot be done full justice to unless the superior authorities come in direct contact with the people. Let His Excellency, therefore, if not on the present occasion, at least on the next, break through the ice of monotony of official tours, and endeavour to look more minutely under the surface, and then alone he may come to realise the real situation. If His Lordship does this much, he will have entitled himself to the gratitude of the people in general. Stringent and vigorous supervision from above means more care and economy on the part of officials in subordinate places—a key to complete success in administration, worthy of the ambition of a ruler who may wish to make a name for himself. A change in the Viceregal tours on these lines cannot but prove beneficial to the people at large.

Alleged resolution of the Bombay Government to take away the seat in the local Legislative Council held by the municipalities of the Northern Division and to confer it on the municipalities of the Central Division.

9. The *Jám-e-Jamshed* (134), in its issue of the 12th July, writes:—Our Poona correspondent hears that the Government of Bombay has resolved to give a seat in the local Legislative Council to the municipalities of the Central Division in place of the one held by the municipalities of the Northern Division. If this report be true, it is to be hoped that Government will do nothing of the sort. The right conceded to the municipalities in the Northern Division has been properly used by them, conferring much benefit on the Division; and if they are deprived of the right, the public will feel much aggrieved. We do not believe His Excellency Lord Harris' administration will give cause for complaint. The municipalities of the Central Division are in sad need of representation in the Legislative Council. There are eight representative seats in the Council, and if a ninth seat could not be added, the right accorded to the Karáchi Chamber of Commerce may be temporarily withheld, transferring it to the municipalities of the Central Division, as the right enjoyed by the Bombay Chamber of Commerce will do for the Karáchi Chamber also. If Government likes it may nominate the President of the Karáchi Chamber to the Legislative Council. As the Inámdárs in Sind enjoy the right of sending a representative of their own, that province will not have good reason to complain against the proposed arrangement.

His Excellency the Governor's entry into the Hindu temple of Parvati at Poona.

10. With reference to a communication received by the *Sudhárak* (21) on the subject of His Excellency Lord Harris' having entered the Hindu temple of Parvati at Poona in spite of the caution to the contrary notified on a board under the signature of the Poona Collector, the paper, in its issue of the 9th July, says that there was nothing wrong in His Excellency's entering the temple if its trustees themselves, who have more authority than the Collector to decide how far foreigners should go, signified their consent to his doing so.

A Bengali Babu in the military service of the Mexican Government and reflections thereon.

11. The *Bhárat Bhráta* (172) of Rewa, dated the 6th July, in a leader, headed, "Brave Sons of Brave India," says:—India has lost everything in consequence of her dependent position, but her pure virtues and undying bravery shine at times and dazzle the eyes of her opponents. Most people suppose that the Bengali Babus are not a warlike race and are great adepts at learning only; but on perusing the following letter they will have to give up this false impression. It is a great mistake to suppose that any of the Indian castes are not warlike, since India is a land of the brave. What is the reason of the people of India not being given posts of military officers under the British Government? We suppose the British administrators believe either that the Indians are not warlike or that they are not loyal, and, therefore, refuse to confer high military posts on them; but it is not right to condemn the Indians thus. There are no people who are more loyal than the Indians are to their rulers. The *Bhráta* then publishes translation of a letter from Mr. Menedolamus of Rio de Jenerio in Mexico to the father of Babu Sureshchandra. The letter states that Sureshchandra was a Lieutenant in an Infantry regiment of the Mexican Government and earned distinction by acts of valour and bravery in actions with the enemy, that he was not found after a recent engagement with the enemy in which he had led an attack, and that he (Mr. Menedolamus) and the comrades of Lieutenant Sureshchandra are exceedingly sorry at his sudden disappearance. The *Bhráta* states also that the father and grandfather of Lieutenant Sureshchandra are living and are Government pensioners, that they reside in the village of Khariya near Calcutta, that Mr. Sureshchandra was educated in the London Mission Society's school at Bhowanipur, that he was converted to Christianity in 1873 at the age of 15 years and that he was therefore obliged to sever his connection from his family, that he then left for England and afterwards visited Germany and Spain, whence he crossed over to Brazil, that he enlisted himself in an infantry regiment of the Brazilian Government, and that after some time he was made a lieutenant for his bravery in actions with the enemy.

Warning against driving the Hindus to utter despair.

12. The *Poona Vaibhav* (65), in its issue of the 8th July, while writing on the recent Hindu-Musalman disturbances, which it regrets very much, remarks that though the Hindus are disarmed and have lost their former lustre and bravery, it is not safe to annoy and tease them too much and to make them desperate, as even the cat, the meekest of animals, can, when very desperate under overwhelming circumstances, take a man's life by jumping at him when it has no other means of self-defence, and cutting his throat.

Hindu-Musalman riots and insinuations of their being political in character.

13. The *Bodh Sudhákar* (8), in its issue of the 4th July, received on the 18th instant, publishes a communication purporting to have been received from "A well-wisher of the nation" on the subject of how a complete suppression of the Hindu-Musalman riots could be brought about, in which the writer says that the object of the Musalmans—who have remained aloof from the movement of the Indian National Congress, probably in the belief that this movement signifies weakness on the part of its promotors and that nothing can be had by begging and praying—in making riots against the Hindus, apparently on the ground of religious differences, seems to be either to show signs of vitality to Government and, if possible, to accomplish their original aim with aid from the Musalman sovereigns in various countries or to wreak vengeance on their old enemies, the Hindus, and thereby to overawe the British

rulers of India. If the object of the Musalmans had not been political, they would not have revived, says the writer, the issues which, even in the time of Mogal Indian Government, were settled on the ground of long-standing customs in favour of the Hindus. The writer does not, however, undertake to prove by evidence whether the Musalman riots have a political aim in view or are purely religious in their character, and says that, whatever may be their real character, Government ought not to look on them with indifference, but should suppress them with a firm hand, remembering that they might ultimately prove injurious to Government themselves and that all political revolutions have their source in religious squabbles. The writer, in conclusion, states that there is a report that the Musalmans have begun to send messages to Hindus to the effect that if the latter prove favourable to them in every way the former will not do them the least harm.

Bombay Government and the Hindu-Muhammadan riots.

14. The *Shri Sayáji Vijay* (193) of Baroda, dated the 7th July, in its English columns, writes:—The career of His Excellency Lord Harris will form a notorious page in the history of the Bombay Presidency for the errors of commission and omission he has been committing since he placed his foot on the Apollo Bandar. All the while he has been so much engrossed in cricket, balls and other sorts of pleasure repasts, that he has become a magnanimous nonentity of this quinquennial period. Having put too much confidence and faith in his advisers and councillors, he has become a mere creature and a vile tool in the hands of these tyrants. There are no party politics in India and so people look to the highest authority in the presidency, who is the representative of Her Most Gracious Majesty the Queen, to look to their peace and welfare, to hear their grievances in all earnestness and to pronounce judgment upon them with the most impartial and unprejudiced mind. But when this highest authority sells itself to the despotic Anglo-Indian party of the presidency we lose all hope of justice and equity, and no wonder then if we turn our eyes, even in a slight matter, to that august body,—we mean the House of Commons,—when India has not yet passed into the arena of party politics. The bureaucratic Anglo-Indian here may say "I am the lord of all I survey," but the House of Commons has a firm hold on the reins of this turbulent horse, which cannot but submit to the cutting whip of the rider, and hence it is that Parliamentary interference in Indian affairs is stigmatised as suicidal by these Anglo-Indians. We are led to these reflections by the recent Hindu-Muhammadan disturbances that occurred at Bombay, Pen and Poona. It is a sad commentary on the Bombay Government that, with all its police reinforcements, the Muhammadans of Mázgaon should have been given an opportunity to wreak vengeance on a Hindu dead body. The action of the Muhammadans of Pen was to a degree exasperating. They had the audacity to threaten the Hindus with the slaughter of a cow in their very presence; and the insult given by the Poona Muhammadans to the Hindu devotees who were on their way to Pandharpur in a procession was most gratuitous and unwarranted. He who reads the reports of these disturbances, slight though they may appear in comparison with the frightful Bombay and Yeola riots, will at once perceive that the Muhammadans were the aggressors, and the officials on the spot exhibited their utter incompetency to cope with the situation, thereby bringing shame on the Bombay Government. At Mázgaon the officials, instead of finding out the criminals and making an example of them, carried the dead body to the burning ground by their own men. At Pen the Mámlatdár, though a Hindu, lost his courage at the rowdyism the Muhammadans exhibited, and, instead of arresting the ringleaders, advised the Hindus to carry their *bali* by a route different from that at first proposed Such advice was a downright insult and had no effect on the Hindus. They, however, settled, of their own accord, at a private meeting, to change the route. The same thing was repeated at Poona. The Muhammadans who were noticed throwing stones at the innocent drummers and devout processionists were not arrested, and those also who severely beat a Hindu after the procession had gone away were allowed to go scot-free. This shows that the Muhammadans were not only the aggressors, but the whole field was left to them unfenced by the officials, and that was sufficient encouragement to those uneducated fools to satisfy their brutish desire. Though such is the case, the

Government puts the whole blame upon the Hindus, and is even prepared to boycott their Cow-protection Societies! Strange, indeed, are the ways of the British Government, and stranger still is its logic; but the strangest of all are its notions, which, we fear, can stand no test of common sense!

Advice to Musalmans to mend their conduct towards Hindus.

15. The *Sudhárak* (21), in its issue of the 9th July, writes at great length on the unwisdom of the lower classes of the Musalman community living on other than cordial terms with their neighbours, the Hindus, and advises them to change their conduct, saying that if they did not do so the consequences would be very dreadful, that though the Hindus are forbearing by nature there is a limit to everything, and if the Musalmans did not discontinue their present roughness and Government did not issue proper orders in the matter, the Hindus in general would not hesitate to follow the example set by their co-religionists at Pen by discontinuing all business relations with the Musalmans.

Restriction on native music.

16. The *Vártáhar* (88), in its issue of the 11th July, says that if the Hindus are not allowed to play music while passing by Dargas, Pirs and Masjids, a similar restriction on music should be placed in regard to Musalmans, and suggests that Mr. Vincent, Commissioner of Police, Bombay, should carry out this restriction in regulating the next Tábut procession.

Permission to play music in front of a certain gymnasium at Poona.

17. The *Dnyán Prakásh* (12) of the 9th July states that the District Magistrate of Poona has decided that the Hindu public has full right to play music, in accordance with their long-standing practice, while passing by the gymnasium in the Ganesh Peth belonging to one Chandubhái.

Complaint against the police and magisterial authorities at Poona in connection with Tábuts.

18. The *Kesari* (48), in its issue of the 10th July, states, under the heading "local intelligence," that certain Musalmans residing in the limits of the cantonment at Poona assaulted certain Kámáthis for refusing to make as usual a Tábut on an old bamboo frame with the figure of a gymnast (malang), forcibly took away the frame which the Kámáthis had removed to a Máruti's temple and themselves filed a complaint against the Kámáthis for an affray and assault, and that this scuffle is reported to have taken place in the presence of a Musalman police officer. The same paper makes another complaint about certain Musalman policemen having represented to a certain Hindu of the Máli or gardener caste, who every year had a Tábut erected near the police station in Sadáshiv Peth called Peru Gate, that orders had been issued by the Government of Her Majesty the Queen to the effect that those who did not make Tábuts as usual would be fined Rs. 500 and having by this threat induced the Máli to make a Tábut, and requests that Government should not employ Musalman policemen to keep order during the Tábut procession. The same paper in another place questions the fairness and justice of the steps taken by the Police officers and Magistrates of Poona to compel poor Hindus by arrests and threats to make Tábuts, and urges upon the Hindu public in general the necessity of keeping aloof from the Muhammadans in their Muharram festival, as the only alternative open to them in view of the attitude of Government towards the Musalmans.

19. The *Mahrátta* (4), in its issue of the 8th July, writes:—While the police authorities in Bombay are doing their best, with the sanction of Government, to put a stop to Hindu Tábuts, the police and the Magistrates in Poona are endeavouring to induce the Hindus by all means in their power to take part in the approaching Musalman festival. We cannot understand either the propriety or the legality of this conduct of the Government officers in question. It is the duty of the police to keep peace, but this does not imply that they should use their official influence to induce people to do what the Bombay Police Commissioner has thought it prudent to prohibit. It is but natural that some Hindus should refuse to join a Muhammadan procession after the spirit of intolerance recently exhibited by our Muhammadan brethren. There is nothing

unjust or illegal in this course; on the contrary, the police and the magistracy would find it more convenient to keep peace and order in the procession if the Hindus voluntarily abstain from joining it. We therefore strongly condemn the action of the police and the magistracy in this respect, and hope that Government will be pleased to take notice of the matter so as to give no room for any misunderstanding on the subject. In Bombay the Hindus have been prevented from making Tábuts by a police circular, and here in Poona the police themselves are directly encouraging the people to make them. The contrast is so obvious that it would be no fault of the people if they attribute motives to these officers in conducting themselves in this way, and say that they are guided solely by a desire to please the Musalmans. We hope the police authorities will soon mend their ways.

Contrast between the Bombay and Poona police in connection with their action *anent* the Muharram festival.

20. The *Dnyán Prakásh* (12), in its issue of the 9th July, observes:—While the Commissioner of Police, Bombay, has made rules for restricting the issue of licenses to Muhammadans alone, the police authorities at Poona are acting in quite the opposite direction. At Poona efforts have been and are being made by private gentlemen to induce many Hindus to discontinue the making of Tábuts, and it was expected that the police would aid this private movement, but, for some inconceivable reasons, they are, on the contrary, encouraging Hindus to continue their usual practice. If the local Magistrates and their subordinates are of opinion that the mixing of the Hindus in the Muharram festival of the Musalmans is more conducive to the preservation of order and peace on the occasion, they are quite mistaken. The Hindus should well bear in mind that though the Musalmans acted amicably towards them at the present time with a view to secure aid from them, they would revert to their old habits after the Tábuts have been immersed. This year there is a chance of the usual number of Hindu Tábuts being reduced by at least fifty, and this is satisfactory. The Hindus will lose the opportunity of making merry in the Muharram, but can avail themselves of their Ganesh Chaturthi holiday and compensate their loss by showing more than the usual activity on that holiday.

Remarks on the complaint made in the *Mahrátta* newspaper against the Bombay and Poona police for their alleged attempts to persuade the Hindus to take part in the Muharram holidays.

21. The *Kásid-e-Mumbai* (139), in its issue of the 11th July, observes:—The *Mahrátta* (4), which has made itself notorious by condemning the actions of the Muhammadans whenever it had an opportunity of doing so, and which magnified the Mahábaleshvar temple incident connected with Mr. Mirza Abás Ali Baig, Oriental Translator to Government, Bombay, into a serious affair by its inflammatory writings, has recently published a letter from a Kámáthi of Bombay against our able and worthy police officer, Sardár Khán Bahádur Mir Abdul Alli, stating on mere suspicion that the officer tried to induce some Hindus to take part in the Muharram holidays, and has severely condemned the conduct of the Poona police for its attempt to induce the Hindus of that city to take part in the same holidays. We do not think that either the Bombay or the Poona police would illegally force any community to do a particular thing. If, however, they did try to induce the Hindus to take part in the Muharram festival as usual, they must have done so, very likely, with the object of increasing the friendship existing between the Hindus and the Muhammadans. But the former have, by withholding themselves from the celebration of the festival in accordance with the counsel of their advisers, shown that they do not want to live on friendly terms with the latter. This conduct of the Hindus will please the Muhammadans, because they will no more hear the names of their holy and venerable ancestors from the mouths of the Hindus, and will somewhat lessen the trouble of the police.

Prevention of Hindus from taking part in the Muharram festival and the policy of Government in the matter.

22. The *Dnyánodaya* (11) of the 12th July, in its English columns, writes:—While the police are said to be using their influence to prevent Hindus in Bombay from taking part in the Muharram, it is said that at Poona they are doing just the opposite and urging them to show their good will by celebrating the festival as usual.

At Surat the Collector is said to have given money for the making of a Tábut. How is this inconsistency, if true, to be explained?

23. The *Shri Sayáji Vijay* (193) of Baroda, of the 7th July, in its English columns, writes:—Here is an instance of indiscretion and short-sightedness of the Bombay Government. It has issued a resolution restricting the Hindus from taking part in the Muharram festival at Bombay, and it is reported that it intends to apply the same resolution to the whole presidency. The step is taken with good intentions and we know that some of our contemporaries have quite approved of it. We, however, hold different views. We are not for segregation or dissociation. We believe that this resolution will produce an estrangement between the two communities, that will touch more to the core of the Muhammadans. The course adopted may perhaps avoid a disturbance at this particular festival, but the vengeance inculcated on this occasion will never remain checked. With all their thirty-three krors of gods, the Hindus have been going in for the Muhammadan Pir or Tájia; and if now by a stroke of the pen they are dragged from this deity they will not much cherish the step, and it is likely to produce some evil idea in the minds of the Muhammadans. Again, the Government resolution of dissociation to avert a disturbance is not quite in consonance with the conciliatory meetings that were held by Mr. Vincent after the Bombay riots and which were approved by the Bombay Government in its resolution. We, however, wish that all our conjectures would prove fanciful and henceforth no disturbance would take place between the Hindus and the Muhammadans. [The *Baroda Vatsal* (192) of the 8th idem expresses the same sentiments.]

Mr. Lely, Collector of Surat, and subscription paid by officers to a fund collected for a Tájia at Surat.

24. The *Gujarát Darpan* (102) of the 8th July, in its English columns, writes:—The officers who have paid subscription for making a Tájia at Surat are not all Muhammadans, and the innovation may offend the susceptibilities of orthodox Muhammadans, who deem it a sacrilege to the memory of Hasan and Husein to utilize the money of a *káfir* (non-Muhammadan) in the meritorious act of raising a Tábut. In these degenerate times, when days of mourning for the memory of the deceased heroes are converted into jubilees, this prejudice may be set aside and a donation even from a non-Muhammadan may be clutched with avidity. Besides this danger of offending the feelings of orthodox Muhammadans there is another of shocking the feelings of orthodox Pársi and Hindu officers, who would, for the sake of civility to superiors, reluctantly follow in the wake of the Collector Sáheb, the progenitor of this project, and contribute their quota to the Tájia fund. If Mr. Lely is more favourably inclined towards Islamism we have nothing to say, except that a subscription list should not have been sent round the official circle, almost all of whom are non-Muhammadans. It is no "toleration of all religions." Other officers may not be as favourably inclined towards the faith of Islam. It may be imagined that official countenance to Muharram would propitiate the Muhammadans and intimidate the Hindus, but the popular interpretation of the circumstance would not be very flattering to the originators and promoters of the scheme. The Muhammadans would understand that they are feared and favoured by Government—an idea that would elate them all the more during the excitement of the Muharram. The Hindus would view this partiality with great concern and dread the encroachments of Muhammadans with growing alarm. Others, who are unconcerned in it, would take it at its worth and declare it a *divide et impera* policy of favouring the communities, first one and then another, and creating racial animosities. Morally considered, the project may be taken as a direct encouragement to the revelry and frivolities of a vulgar character. Mr. Lely perhaps does not appreciate the increased difficulties for the police to preserve order.

Approval of the action of the Madras Government in stopping the practice of hook-swinging at Sholavandam in the Madura District.

25. The *Indian Spectator* (2), in its issue of the 8th July, writes:—We are glad to learn that at least the hook-swinging, which has been a horrible feature of the annual temple festival at Sholavandam, in the Madura District in Madras, has been stopped by order of the local Government. The manner in which this disgraceful and inhuman custom has been put down reflects great

credit on that Government. Our *laissez-fairé* politicians may exclaim against interference with personal liberty, yet, in our opinion, humanity has gained much by the suppression.

Imposition of a punitive fee on the steam-launches on the Fuleli in Sind, and the inconvenience caused to the inhabitants of the Hyderabad District.

26. The *Phœnix* (5), in its issue of the 7th July, writes:—The inhabitants of Hyderabad have forwarded a petition to the Commissioner in Sind, complaining of the inconvenience and hardship they and others in the Hyderabad District suffer owing to the steam-launches on the Fuleli having ceased plying. We have already commented on the action of the local authorities in imposing a punitive fee of Rs. 500 on the proprietors of the launches, and it is strange, to say the least of it, that the petition of the proprietors to the Government of Bombay on the same subject has not been replied to as yet. In the meantime, the people of the Hyderabad District are loudly expressing their dissatisfaction and disgust at the *Sirkar* being so unmindful of their welfare. Especially during the abnormal hot weather that has been experienced all over Sind this year, people find it extremely inconvenient to travel on camel back or horseback, and those residing in the Hyderabad District, who have been accustomed all these years to travel by the launches, have been particularly incommoded. Since appeals to the Commissioner in Sind and to the Governor of Bombay appear to have no effect, we would suggest that the member for Sind, the Honourable Mr. Hassanali, should, at the approaching Legislative Council, put a question asking for information as to the disposal of the petition of the proprietors of the launches.

Judgments of the Presidency Magistrate, Bombay, in the opium sale cases considered to be harsh.

27. The *Indian Spectator* (2), in its issue of the 8th July, writes:—The judgments of the Presidency Magistrate at Bombay in certain opium sale cases that had recently come on for trial seem to be harsh. This establishes the fact that official acts and official ways are so jealously guarded that even if a European impugns them, for once there should be no distinction observed between him and a Native, he must be sacrificed to the public cause; he must be gibbeted as a warning to others. Certain judicious and judicial considerations, which are in other cases allowed their due weight, are in this instance to be ignored altogether. It may be that a Native Magistrate might have appreciated better the position of the defendants in these cases. A greater share to the Natives in the administration is, we are informed, fraught with mischievous consequences. But, even granting it, there is some good to be set against the evil.

Petty thefts at Panchavati in the Násik District.

28. The *Násik Vritt* (59), in its issue of the 7th July, states that several thefts were committed at Panchavati near Násik in the course of the last week, and requests the District Superintendent of Police and the City Magistrate to take steps to free the town from the pest.

PART II.—*Municipalities.*

Approval of the Bombay Government's reply to the Honourable Mr. Setalvad with regard to the correspondence which passed between the latter and the Collector-Presidents of some municipalities.

29. The *Subodh Patrika* (20) of the 8th July, in its English columns, writes:—In our opinion, the Bombay Government have assumed a perfectly neutral attitude in the controversy between the Honourable Mr. C. H. Setalvad and certain presidents of municipalities on the question of supplying certain information asked for by the former. While they admit that such information ought to be available to the public in the shape of certified copies of the papers in which it is embodied, they also hold that Government have no power to interfere in the matter and the matter is not sufficiently important to call for such interference. The presidents have, in the view of Government, full power to place or not such requests for information before the municipalities as they think proper. This may perhaps admit of doubt. But it is something to note that Government have lately called the attention of the municipalities to the fact that documents forming their acts or

records of their acts are public documents, of which any member of the public is entitled by law to get certified copies if they are applied for in the regular way.

Disapproval of the same reply.

30. The *Mahrátta* (4), in its issue of the 8th July, writes:—We congratulate the Honourable Mr. Setalvad upon his success in forcing the Bombay Government to appear in a saucy mood in connection with their reply to a reference made by him regarding the supply of certain information by presidents of municipalities. The letter of Mr. Secretary Lee-Warner to him is a work of no ordinary talent. Serious as well as light readers of it will find in it ample materials both for laughter and tears. Such of the law students as may wish as a matter of luxury to ensure their failure in their examination may turn to the letter with advantage to learn how to misunderstand and misquote the law. Mr. Gladstone is reported to be an adept in speaking and writing mysteriously. The writer of the above letter shows equal skill, though not equal ability. Mr. Setalvad raised the simple question whether the president of a municipality was justified in refusing on his own responsibility to furnish information without placing the request before the municipal board for their decision. The Government could not answer the question, or rather they did not dare to offend the two European official presidents; for to the simple question asked by the honourable gentleman no answer other than what he desired was possible. They therefore indulged in numerous irrelevant platitudes, in misreading the law, and in the end preached a sermon in real Christian spirit to Mr. Setalvad to be contented with the privileges and right which he has already got. The Native press of this presidency is often charged with taking an uncharitable view of the doings of Lord Harris' Government. We now ask the Anglo-Indian press to read the letter between the lines and to tell us honestly whether it is a fair and impartial letter. To our mind it is intended for a purpose other than the decision of the simple issue. It is perhaps intended to snub a young and able member of the Council, who has in the eyes of Government officials become an inconvenient colleague by his inconvenient interpellations; for the actions of Government officials in this country cannot bear the light of the day and criticism. It is, perhaps, intended to preserve the dignity of the European officers concerned, but in doing so they have not counted the cost of their own dignity and self-possession. Lord Harris has latterly taken occasions to impress upon us the duty of courtesy in our private and public dealings; we therefore ask whether that letter is even courteous according to his ideas of the virtue. Englishmen in England are asking themselves why there should be a wide gulf between Englishmen and Natives of India; but nobody tells them that little incidents like the present one daily and hourly happen all over the country, in which contempt and dislike of the Natives are conspicuous. The Natives do not fail to notice them and draw from them the only conclusion that could be drawn. But if the letter was drafted by Mr. Lee-Warner nothing unusual has happened, for he is nothing if not discourteous, prejudiced and ungenerous towards Natives.

31. The *Indu Prakásh* (14) of the 9th July, in its English columns, writes:—The reply sent by the Government of Bombay to the Honourable Mr. C. H. Setalvad on the subject of the conduct of certain Collector-Presidents of municipalities in declining to place before the boards his letter is undoubtedly a master-piece of its kind; indeed, it will be difficult to find another piece of composition more irrelevant and beside the point than this, except perhaps Mr. Gostling's letter in connection with the Mahábaleshvar temple incident. Government studiously avoid to deal with the main question at issue and unnecessarily proceed to remind Mr. Setalvad of a fact which he never doubted and which he himself recognised in his letter to Mr. Charles, the Collector of Belgaum. The only question at issue was whether the official presidents of municipalities have a right to decline to place before the boards any communication addressed to them as presidents, and the studied silence of Government on this point may be fairly taken to mean that they can think of no plausible justification of the unwarranted action of the officers in question. Government certainly seem to be anxious to defend the actions of their officers in this as in all other matters; and if they could have given any satis-

factory answer, they would not have failed to do so. Apparently, therefore, they had no other course open but to take shelter in vague and utterly irrelevant references to the Evidence Act and the District Municipalities Act. What the main question of controversy has to do with the sections referred to by Government any more than with the spots on the sun is an incomprehensible thing to ordinary mortals. It is, indeed, a marvel of marvels to us that such an unmeaning and irrelevant piece of composition should have proceeded from the pen of Mr. Lee-Warner, the enunciator of the canons of sound criticism. But the ties by which one is bound to the brothers of one's service are too strong and irresistible, and often force one to cut a sorry figure before the public.

32. While commenting on the same reply, the *Kesari* (48), in its issue of the 10th July, asks its readers to judge for themselves whether the resolution indicates ignorance, partiality, or cunning on the part of Government, and how the grievances of the public would be redressed if Government themselves were guilty of improperly and intentionally siding with their subordinate officers, and remarks that it cannot say that with all his reported amiability as a gentleman Lord Harris knows well how to conduct the administration of a presidency.

33. The *Dnyán Prakásh* (12) of the 9th July, in its English columns, writes:—Lord Harris was always credited with being outspoken to a fault, whatever else he may or may not be. But the reply to the Honourable Mr. Setalvad seems to open to our view the diplomatic side of his character, the diplomacy consisting in touching all matters except the one that is relevant. We hope Mr. Setalvad will not rest satisfied and leave the matter until and unless he succeeds in drawing out the Government to give a definite answer to his question.

34. The *Hindi Punch* (130) of the 8th July, in its English columns, writes:—There is a limit to everything, even to the patience of a fond parent pestered by the inconvenient questionings of a precocious child. That loveable body of large-hearted men, bearing on their shoulders the heavy responsibility of managing a parish workhouse, had once to lose their equable temper when the gravity of Oliver Twist's offence was made known to them. The starving boy had asked for more gruel than was allotted by the dietary! A similar embarrassment troubles our rulers. "Please, Sir, I want some more—" is the cry heard everywhere from the Indian Oliver Twists in these days. The bureaucratic guardians of the paupers have naturally to adopt some salutary checks. Their demands are multiplying fast and are beginning to encroach upon grounds hitherto held sacred. The pop-gun of interpellations given to the paupers as a toy is beginning to be felt as a serious nuisance. Even the cool shade of the bunian tree, planted in the Legislative Council Hall, refuses the bureaucrats its refreshing shelter. *Shital* (the cool) *vad* (fig-tree) is exposing them to the scorching heat of public opinion. As a mild repressive measure the authorities have wisely determined to use the Indian jugglers' *nazarbandi* and to *bamboozle* the Oliver Twists who have the cheek "to ask for more"—either in the shape of places, privileges, or information locked up in the sacred bureaus of the Secretariat. Bamboozlement failing, some exemplary method of restraint will have to be thought of. So, beware ye all who would "ask for more"!

Correspondence between the President and Vice-President of the Yeola Municipality and an alleged invasion of the right of local self-government.

35. The *Kesari* (48), in its issue of the 10th July, publishes letters alleged to have been written by Mr. Hayward, Assistant Collector and President of the Yeola Municipality in the Násik District, to Mr. Khemchand Dájiba, Vice-President of the same municipality, informing him that the nomination of the Mámlatdár of Yeola as Vice-President having been necessitated by the altered state of Yeola, it would be better if Mr. Khemchand resigned his post, and the replies of Mr. Khemchand thereto, expressing his willingness to resign, but not before the next quarterly general meeting, states that the Mámlatdár was appointed Vice-President of the municipality without waiting for Mr. Khemchand's resignation which he delayed submitting, and remarks that the object of Mr. Hayward in trampling upon the privilege of self-government seems to be that he wanted an official Vice-President, who would say "aye" to every proposal of his, and not an independent man.

Complaint against the Pen Municipality.

36. In a communicated article, the *Sudhákar* (83), in its issue of the 7th July, says that although the Pen Municipality has greatly increased the house-tax rate and made it very oppressive to the poor people, it has done nothing to make more conveniences for the people, and that as the members on the municipal corporation generally belong to well-to-do classes, the rules for assessing the house-tax have been so framed as to give them undue advantage over the poor inhabitants.

PART III.—*Native States.*

Remarks on the present affairs in the Baroda State.

37. The *Gujaráti* (103), in its issue of the 8th July, observes:—We are glad that some newspapers of Ahmedabad, which unconsciously misrepresented the recent affairs in the Baroda State, have now seen their mistake and have found out the true causes of mismanagement. We were not a little surprised to see that similar misrepresentations were made simultaneously by the *Mahrátta* (4) and the *Native Opinion* (16) of the 24th ultimo, and therefore made a special enquiry into the subject through an impartial correspondent of ours, who writes as under:—The object of these two newspapers seems to convey an indirect threat to the Diwán and his colleagues in the Council in order to dissuade them from a proper discharge of their duty in connection with the recent affairs of the Settlement Department, but it is difficult for them to succeed in their object. The Vatan rules were only recently introduced, and soon after their coming into force the Vatandárs took constitutional measures against their operation by moving the Agent to the Governor-General, who took up the matter in earnest. These rules were framed and put into force by Mr. Elliot in spite of the opposition of the Diwán and some other high officers. It is said that the Settlement Department was cursed by honest and poor people, and those who paid money escaped from its oppression. When Mr. Elliot saw that the oppression led to about four suicides and that the Agent was desirous of redressing the grievances of the Vatandárs he desired the suspension of those rules for the time being and the Council accordingly suspended them. The accounts of some recent thefts at Baroda have been greatly exaggerated. These thefts have nothing to do with the oppression of the Settlement Department. It is difficult to say that all of them were committed by professional thieves. A theft of Rs. 1,500 was committed in the department which has made itself most unpopular, and soon afterwards a sum of Rs. 1,100 was alleged to be missing in the Bárkhali Department, and it seems to have been embezzled by some favourites of Mr. Elliot, one of whom is said to have made a confession to that effect. The real muddle at Baroda is connected with Mr. Bápat and rumours about his sudden disappearance are sure to give rise to serious suspicion about his honesty.

Allegation against Mr. Bápat, an officer in the Baroda State, and a request to the authorities in the matter.

38. The *Ahmedabad Times* (109), in its issue of the 8th July, under the heading, "The oppression of the Baroda Settlement Department," observes:—We are glad to hear that Mr. Prágji has been ordered by the State authorities to make enquiries into the allegations against Mr. Bápat, and that the complaints about Mr. Bápat having received bribes, while he was in the Kadi division, through one Girdhar, have been corroborated by Girdhar's account books. It is said that Girdhar has absconded for fear of being arrested and that Mr. Bápat and a relation of his have been suspended. Mr. Prágji is to be congratulated on his having used great tact in the detection of a theft in the office of the Settlement Department. One Digambar, another agent of Mr. Bápat, has been arrested, and it is not advisable to commit him for trial or to release him on bail. He should be kept in police custody till the whole of the mismanagement in the Settlement Department is exposed. Mr. Bápat and his party, of which Digambar is the head, are the principal instigators of the thefts recently committed at Baroda and are also connected with the anonymous letters. Digambar's release might weaken the evidence against Mr. Bápat, who not only oppressed the people, but also caused a great loss to the State. It is rumoured that he

collected a lákh of rupees as bribe from several villagers of Waso. In some cases his party seems to have levied blackmail on poor Vatandárs. A Vatandár, whose case was about to be decided in his favour, was informed by some intriguing members of Mr. Bápat's party that his Vatan was to be attached, whereupon he at once personally paid to Mr. Bápat a gold bar worth about Rs. 25,000. Mr. Bápat was unaware of this trick, but was too shrewd not to profit himself by it. The intriguing persons not having been benefited, approached the wife of the Vatandár and screwed some more money out of her. The party tried a similar dodge on another Vatandár, but failed. The present mismanagement of the Baroda State is worse than the alleged mismanagement in the late Malhár Ráo Gáikwád's time, and it is surprising that Government should not appoint a special commission to enquire into the administration. This rotten state is due to the influence of the Deccanis in the administration, towards whom His Highness the Gáikwád is more favourably disposed than towards the Gujarátis. We do not ask His Highness to dismiss his Deccani advisers, but request him to be guided by the advice of his Diwán. The same paper, in another place, observes :—The people are not able to get their cases promptly disposed of owing to the corrupt practices of petty clerks, and important documents of parties disappear altogether from the State records at times.

Present action of the Council of Administration at Baroda *in re* the Survey and Settlement Department strongly condemned.

39. The *Mahrátta* (4), in its issue of the 8th July, writes :—We have already expressed our opinion that corruption or bribery should be rooted out with a strong hand in whatever department it may be found to be existing on proper enquiry. But though we fully approve of this principle, we have reasons to hold that the present action of the Council of Administration at Baroda *in re* the Survey and Settlement Department is not dictated by such motives. Any one who reads the latest Progress Report of the Settlement Branch of this department cannot fail to see how the slight dissatisfaction that must have been caused by the introduction of this measure was intended to be utilised for their own purposes by certain persons who ought to have known how to make a better use of it. The whole procedure adopted by the Council of Administration in this matter seems to us to be faulty, illegal and calculated to do immense harm to the permanent interests of the State. The Diwán may be under the belief that he is stamping out corruption from the State ; but Mr. Manibhái seems to us to be either misinformed and misguided in this matter, or to be an unwilling instrument in some one's hands. We cannot conceive otherwise how a man of his experience could fail to see the palpable consequences of the policy that the Baroda State has been following under his guidance. It would be impossible to find out an instance in the annals of British criminal justice where an accused, after refusing to sign before a Magistrate a confession made before the police, is again given into the custody of the latter, apparently with no other motive but to extort a confession from him. Yet not only such a thing, but one worse than it has occurred in Baroda. A kárkun in the Settlement Department was allowed to be kept in the custody of the police against the orders of the Magistrate. The police produced him after some days before a Magistrate, who took down the confession and asked the accused to sign it. The accused, after writing down his signature, added that he did not make the confession voluntarily. It seems the Magistrate did not discover this in the first instance, but the next day the true nature of the confession was found out and the accused was again given into the custody of the police. No one, we believe, can, on reading this, help observing that there must be something rotten in the State of Baroda to allow such gross illegalities to be committed in broad daylight under the very nose of the Government of the State. It is an accepted principle of Government that no administration should show a partisan's zeal in persecuting the subjects of the State, but the Baroda Government, we regret to say, has at present taken leave of this sound doctrine. The Diwán and the Council of Administration seem to have suddenly discovered discontent, dissatisfaction and corruption in departments which were smoothly working when His Highness the Gáikwád was here, and, inebriated with the results of this discovery, they seem to be bent upon doing the utmost in their power to prove to the world their honesty and zeal for the welfare of the State, and

throw by contrast, unconsciously it might be, a proportionate discredit upon the capacity of His Highness. It is, indeed, very difficult to apportion blame for these measures amongst the Diwán, his colleagues and the Residency. We do not think that His Highness has so deprived himself of the authority he naturally possesses as the ruler of the State as to lead the Diwán or the Residency to believe that His Highness's wishes need not be consulted or that his orders should be treated as simple wishes in any matter of the State, and if so, we think that the Diwán and the Council are bound to obtain His Highness's sanction to all measures likely to upset or interfere with the arrangements made by His Highness. If the Agent or any other British officer is unfavourable to such a course, it is the duty of the Council of Administration to oppose him in the interests of the State; and, so far as our information goes, the presence of a Náib Diwán like Mr. A'thalye inspired them with the courage of taking such an attitude towards the Residency. But things seem to have altered for the worse since Mr. A'thalye's lamented death, and we are afraid that if the present state continues to exist for some time longer, a case can be easily made out for interference in the affairs of the State by the Government of India. Mr. Manibhái, we believe, would dislike such a result as much as ourselves under ordinary circumstances, and we cannot therefore say what may have induced him to take a conspicuous part in the game that is now being played at Baroda. It is all very well to speak of removing scandals in a department, but there is a way in which these things are done in the British districts and the Baroda Government cannot be too cautious in adopting this method. When departmental frauds and scandals are unearthed and exposed, it is usual to entrust the enquiry to officers unconnected with the department and, if possible, having no prejudices against it. Both these precautions seem to have been entirely disregarded by the Council of Administration in the enquiry which they have set on foot regarding the working of the Barkhali Department. We have already stated that this enquiry is itself a blunder, except in so far as fresh acts or fresh instances of corruption, *i. e.*, those that have happened after His Highness's departure for Europe, are concerned. The Council may have some or all the powers of His Highness, but those powers are evidently to be exercised as a trust, and it would have been not only just, but loyal, on the part of the Council not to have precipitated matters by ordering enquiries into cases which His Highness did not deem it necessary to investigate when he was here. As an instance, we may cite the case of the Assistant to the Settlement Commissioner, who has been recently suspended from office by the orders of the Council. It was, we think, about a year ago that some complaints were received against this officer, alleging that he had received illegal gratification in certain cases. His Highness was aware of these petitions, and yet before he left he promised an *usámi*, or what seems to be "an honourable extra pension," to him on his retirement from the service of the State. His Highness evidently knew the man and his worth, but the Diwán and the Council have now shown that they have very little regard either for the services of the officer or for the opinion of His Highness. This officer has been suspended not because a *prima facie* case has been made out against him, but simply on account of the fact that long before His Highness left, certain complaints were made against him by aggrieved parties, which it is now the intention of the Council to enquire into. We do not know if the Diwán means to lay down as a principle of his administration that an officer is disqualified to hold office on the sole ground that certain complaints are received against him by his superior. But we can say this much, that if such a principle comes to be accepted by the Council, no officer in the State, the Diwán himself not excepted, can be ever safe against the machinations of mischief-mongers, of whom there are plenty in every Native State. But this is not all. The enquiry of these so-called scandals has been entrusted to an officer who is known to be prejudiced against the Department, and, what is still worse, would not, from his antecedents, be considered qualified for such work in the British districts. We are further informed that the Baroda State as represented by this Magistrate, or, we might say, the Magistrate as representing the State, has been rather too freely using his authority in the collection of evidence and the preparation of the cases entrusted to him. We do not desire to go into details, but if all our information be correct, we should have no hesitation in saying that the attitude of the Council towards the department is far from what is expected of officers appointed by His Highness to carry on the administration of the State during his absence. We do not care for the individual officers concerned; they may reap the fruits of their own actions as best as they may deserve. What we want to protest against is the conduct of the Council, and especially of the Diwán, during His Highness's absence. That conduct is, as we have shown above, highly calculated to bring about a state of things in which interference on the part of the British Government would be a matter of necessity. We do not mean to say that the Diwán has this object in view, but we cannot believe that he is unable to foresee the consequences of his own acts. Perhaps, he has not the courage to withstand the current, or perhaps, in the absence of His Highness, he believes that his protest would not carry the weight it would do under ordinary circumstances. But these are very lame excuses for a man in the Diwán's position, and the interests of the State demand that some speedy remedy should be adopted to stop the mischief that is likely to result from the present action of the Council of Administration. We need not say that His Highness's early return would evidently be the best and the most effective remedy.

The Diwán of Baroda censured for his attitude towards the Survey Settlement Department.

40. The *Kesari* (48), in its issue of the 10th July, says:—His Highness the Mahárája Gáikwád possesses the skill to carry on the administration of his State smoothly with the aid of officers belonging to different communities, such as the Musalman, the Pársi, the Deccani and the Gujaráti, without allowing a split to take place among them; but under Diwán Manibhái the state of affairs in Baroda is getting bad, either because he is not so capable an administrator or because of something else. This is to be much regretted. The Diwán's attitude towards some of the departments of the State is very strange. It is well-known to the people of Baroda and to the newspapers published there that some time ago the Resident complained that the administration of the State was not well conducted and the people were discontented, and the fuss which the Diwán is now making about the Survey Settlement Department, the work of which has been successfully carried out under the superintendence of an able officer like Mr. Elliot, at the instance of some mischievous petitioners is extremely dangerous to the interests of the State and will serve to lend support to the charge brought against the State by the Resident. It is quite appropriate that an enquiry should be made into the charges of misbehaviour brought against the officers of the Survey Department since the departure of the Mahárája to Europe, but it is wrong and inexpedient, so far as the interests of the State are concerned, to make enquiries into charges made against certain officers while the Mahárája was here and discarded by His Highness on the ground of their being ill-founded, and particularly when the officer complained against is one for whom the Mahárája has sanctioned a pension and some allowance. The arrangements made for the purpose of collecting evidence and preparing the case for the prosecution and the fussiness which is displayed in that connection are said to be arbitrary and despotic. Baroda is now the scene of high-handedness which was not experienced even at the investigation into the charges of corruption brought against Mr. Crawford. If it is a rule in the Baroda State to suspend an officer as soon as a complaint of corruption is received against him, even the Diwán himself will have to be suspended. If the excuse be that officers have been suspended in compliance with the orders of the Resident based on newspaper complaints, it is not admissible, for such complaints were made against the Diwán some time ago, and if the Agent to the Governor-General did not take any notice of them, how is it that he should have given such importance to the newspapers now? In short, we are grieved to say that the present attitude of disfavour adopted by the Diwán towards some officers and departments is short-sighted and calculated to bring discredit on the Mahárája and his State and to prove ruinous in the end to both.

Suggestions to His Highness the Gáikwád regarding the employment of non-subjects.

41. The *Shri Sayáji Vijaya* (193), in its issue of the 7th July, under the heading, "Thoughts of an old man," observes:—It is to be regretted that the Baroda State employs British subjects, University graduates and others, without taking securities from them for honest performance of their duties. Some of these employés pretend to be honest,

and clandestinely make money by illegal means and thus plunder the people. The Bárkhali Department affords an instance in point. The authorities are taking steps in connection with several complaints of the people against this department, but, in the meantime, Mr. Bápat has absconded to Poona. He has no landed property in the State and this has caused some inconvenience to the State authorities. If there had been in his place an officer who was a subject of His Highness or who had landed property in the State, he could not have so easily absconded as Mr. Bápat has done. We request His Highness to give encouragement to the vernacular of the State, impart moral education and employ in the State persons possessing these accomplishments instead of English-knowing persons. In the case of the employment of non-subjects on high posts the State ought to satisfy itself whether they have got any immoveable property in the State, and, if not, it ought to deduct a certain percentage from their salaries and compel them to purchase with that money property within the State.

Entertainments to Political Agents by Native Chiefs and reflections suggested by them.

42. The *Maháráshtra Mitra* (54), in its issue of the 5th July, refers to the entertainments given at Sátára by the Chiefs of Jat and Phaltan to Mr. Candy, Collector and Political Agent, Sátára, on the eve of his retirement from the service, and regrets that the times should have so altered that those Native Chiefs who, in former times, showed bravery in the pursuit of enemies and earned principalities and Jahágirs by valorous deeds, and whose States the British Government was obliged by treaties to keep intact, should now be reduced to the necessity of dancing attendance upon ordinary European officers earning monthly salaries of from two to three thousand rupees and showing them respect and devotion greater than those due to God. The paper adds that if Her Gracious Majesty the Queen Empress had resided in India and exercised direct sway over the Indian Chiefs, nobody would have incurred expenditure of money and labour in treating Political Agents.

Some complaints against the Káthiáwár Political Agency.

43. The *Rájyabhakta* (146), in its issue of the 10th July, observes:—It is said that the grade examinations which were introduced into the Káthiáwár Agency establishments by Sir Charles Ollivant, and which have been discontinued since his departure on leave, are to be resumed in next September as he is to return from leave and to take charge of his office of Political Agent, Káthiáwár, next November, and that those Agency servants who have got promotions without passing the necessary tests will now be required to pass them. Whatever may be the reasons for holding the examinations, they ought to be held by some independent officers instead of by the Agency officers. There seems to be a large number of incompetent hands in the Agency, influence reigning supreme in filling up vacancies, and the staff is very weak. If qualified and deserving men are given preference to intrigues will be greatly lessened and much good will accrue. In the matter of filling up the posts of Deputy Assistant Political Agents we would draw the attention of Government to the recommendation made by the association of Pleaders in Káthiáwár to give preference to the members of the bar of the province. The Agency is dilatory in discharging its duties. Valera Samant, a Bhágdár of Jetpur, died about two years ago, leaving behind a large debt on his estate, but the claims of his creditors have not yet been settled. It is said that the Agency is not well disposed towards the States of Junágad, Morvi, Gondal, &c. The recent order for the removal of Mr. Chunilál Sárábhái, who is a Nágar Bráhman by caste, from the Diwánship of Junágad, the appointment of Mr. Motichand Odhavji, a Bania, as Kárbhári to the Bhágdár of Jetpur in place of Mr. Bhagwándás, a Nágar, and the Bhágdár's success in obtaining third class powers for life, show that the Nágars have lately lost their influence with the Agency. The same paper, in another place, observes that the Agency did not like the appointment of a Special Commission to try the Pátan rioters and that there is some secret motive in Mr. Chunilál Sárábhái's reversion to his former post, fears that owing to the intrigues that are going on in the Junágad State other States of Káthiáwár will suffer, and exhorts these States to memorialise Government to determine once for all the powers of the Agent.

Disapproval of the attitude of the Supreme Government towards the Chief of Mália in Káthiáwár.

44. The same newspaper regrets that the Supreme Government should have declined to interfere in the case of the Chief of Mália in Káthiáwár, and observes:—The Chief has been a victim to the arbitrary conduct of the Political Agent and Government, the latter of whom have declined to appoint a Commission, as prayed for by the Chief, to enquire into the charges brought against him by the Agent and the counter-charges brought by him against the Agent. It is also unjust to decline to entrust the *gádi* to the heir-apparent of the Chief, who has attained majority, for the alleged sins of his father. It behoves the people of the province of Káthiáwár to take up the case of the unfortunate Chief and appeal to the Home Government.

Complaint against the Chief of Bhor in the Sátára District.

45. The *Shri Shiváji* (81), in its issue of the 6th July, says:—The present Pant Sachiv of Bhor cares more for his treasury than for the well-being of his subjects, and everybody must feel sorry for this state of things. It is a common belief of the people of the State that rich men, whatever heinous offence they might commit, do not receive adequate punishment, but escape scot-free. This belief seems to have received support from a recent case, in which a certain number of persons, among whom were some rich men, assaulted a Kulkarni (a village clerk) so severely that if he had not been a strong man he would have died in consequence of the injury suffered by him, and were acquitted on trial for want of evidence. Perhaps the accused might not be guilty for aught we know to the contrary, but it is not desirable that the people should entertain the belief they are said to do, and the Chief should look to this.

PART IV.—*Intelligence extracted from the Press.*

Meeting held at Tásgaon in the Sátára District in connection with the question of simultaneous Civil Service examinations.

46. The *Chandánshu* (27), in its issue of the 8th July, says that at a meeting of the leading inhabitants of Tásgaon lately held under the presidency of Mr. Ganpatráo Yashvant Jog, a well-known banker of the place, it was resolved to send a memorial to Parliament, requesting it to give full effect to its resolution *anent* the simultaneous Civil Service examinations in England and India, and a Committee of Messrs. Shriniván Lakshman, pleader, Govind Yashvant, pleader, Dádubhái Momin, Gopál Hanmant Jog, pleader, Rámchandra Bábáji Kolatkar, and Vásudev Govind Limaye, pleader, was appointed to obtain signatures to the memorial.

Encouragement to indigenous cotton piece-goods.

47. The *Maháráshtră Mitră* (54) of the 5th July is glad to state that Ráo Bahádur Bhat, First Class Subordinate Judge, has encouraged the shareholders of the Co-operative Society at Sátára to increase their capital and to resolve to use only indigenous cloth.

Movement for cow-protection at Pandharpur.

48. The *Pandhari Mitră* (63), in its issue of the 8th July, states that one Mr. Barve from Harda has gone to Pandharpur to address the people on cow-protection and to receive subscriptions in aid of that movement.

Request to the Commissioner of Police and His Excellency the Governor with reference to a certain police officer of Bombay.

49. The *Native Opinion* (16), in its issue of the 8th July, refers to the report that a certain officer of the Bombay Police was exerting himself to induce certain Hindus at Bombay to make Tábuts and to celebrate the Muharram in contravention of the published orders of the Police Commissioner on the subject, and requests the Commissioner and His Excellency the Governor to enquire into the report, and if it turn out to be well founded, to reprimand the police officer.

State of affairs at Pen in the Kolába District.

50. The *Sudhákar* (83) of Pen of the 7th July, in its local columns, says:—We hoped to see the Hindus and Muhammadans of Pen soon reconciled, but we are disappointed. The Muhammadans could not obtain cloth even for a

shroud, and so the Mámlatdár telegraphed to Alibág and procured it for them from that place. Negotiations for a compromise are going on between the two communities, but so far without any definite result. Day before yesterday a meeting of about 500 select Hindus was held in Dátár's Wáda to consider whether they should resume business connections with one of the two parties of the local Muhammadans, which had for the time being joined the other party, but was now willing to apologize for its conduct towards the Hindus. At this meeting it was unanimously resolved that it would not be proper to resume dealings with a portion of the Muhammadan community. The Muhammadans are being prosecuted by the police for their indecent behaviour, and Mr. Hari Raghunáth Joshi, a priest, has, on behalf of the Hindu community, laid a complaint against the Muhammadans under Sections 339, 511, 506, 141, 143, 153 and 298 of the Indian Penal Code.

51. The *Pen Samáchár* (64), in its issue of the 9th July, says:—Signs of a reconciliation between Hindus and Muhammadans at Pen were visible during last week, but the Muhammadans seem to have visited Bombay and some other places and returned with wisdom, either bought or received gratis, and so there is no hope of a reconciliation now. Only a few days ago an altercation took place in the bazar between a Hindu and a Muhammadan in a private matter, and it gave rise to a rumour about a Hindu-Muhammadan disturbance, which brought to the spot within fifteen minutes about a thousand Hindus armed with sticks. This shows the excitement prevailing among the local Hindus. The resolution to stop all business connection with Musalmans has not yet been relaxed in the least. The District Collector will not have done his duty simply by reporting through confidential reports or telegrams that everything is all right and by praising the local Magistrate. So also Mr. Fawcett will not have done his duty in simply seeing the Muharram pass peacefully. It is but natural for the district authorities to be anxious like ourselves to restore complete peace, and we therefore request the Collector to come to Pen, make minute enquiries, see the leaders of the two communities, and bring about a reconciliation by effecting a compromise which would please both the parties.

Displacement of a Hindu idol at Bhingár in the Ahmednagar District.

52. A correspondent from Bhingár, writing to the *Nagar Samáchár* (58) of the 7th July, states that a Hindu idol was dug out from its seat in a temple situated at the distance of a mile from Bhingár and was thrown among thorny shrubs, and infers that it must be the act of a non-Hindu.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 17th July 1894.

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[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R FOR THE WEEK ENDING 14TH JULY 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Attitude of the agricultural population in Berár towards dacoits.

1. The *Pramod Sindhu* (1) of the 6th July, in its English columns, writes:—The police report for the last year deserves more than a mere passing notice. The most distinctive feature of the report consists of the history given of the concerted measures taken to track the dacoits to their hiding places, to watch the formation and progress of their gangs, to mark the feeling of the people residing round about their bivouac, the sentiments of the neighbours of their victims, and finally the steps taken to bring them to justice. In the numerous investigations and enquiries undertaken for the purpose, a curious fact has come to light and its significance is so great that all the official reviews take note of it, and we are very glad to see that they do so, for it is one of which no real administrator or well-wisher of the country can afford to be ignorant. It is the attitude of the agricultural population towards the dacoits, evincing their sympathy with them as against the money-lending classes, which should not escape comment, showing as it does the pressure on the poorer classes of our community. It is the first indication of agrarian distress and grievance. Can it be that our revenue system, which in the neighbouring presidency of Bombay led to the celebrated disturbances against Márwádis, is producing similar results in this hitherto peaceful province? Our population is well-known for being law-abiding: how comes it then that outlaws and dacoits are being not only popularly tolerated, but positively helped? These and similar questions will occur to every thinking mind, and the enquiry directed by the Resident will be hailed with delight by everyone. Before it comes and its results are given to the public we shall endeavour to indicate briefly the factor or factors that will have to be taken into account. First and foremost, it may be mentioned that in every society there are always a few evil persons. Anything done by them is often attributed through ignorance to the members of the society generally, and this may have happened in the present case. Against this theory it is to be remembered that the gangs grew somewhat powerful, encamped in the forest, and were not afraid of small parties of police. This they could not have done if they had been helped only by a few and hated by the rest of the agricultural community round about. They appear to give us a taste of the days of Robin Hood, and like their counterpart in

England have some amount of popular support. Next, it may be that an outlying border land, standing at the extreme limit of two conterminous jurisdictions, is always the favourite habitation of all desperate characters, and they may have gathered there in somewhat unusual numbers and carried on their unlawful operations under the cloak of sympathy with the neighbouring agricultural population. In this they would be assisted to a great extent by the unfortunate combination of bad years, high prices and the general distress that necessarily follows all these. There is a great deal of truth in this, but that may not be enough to account for the whole. Between the Revenue officers on one side and the Civil Courts on the other, with their separate machineries, the poor Kunbi does not often know where he is drifting to, and sees his fields, cattle and other belongings go inevitably, as though carried away by an unlucky flood. He is usually a peaceful man, but desperation and the bitter feeling consequent on utter destitution may temporarily disturb the balance of his mind and make him war against society by joining the bands of the lawless. There is yet a further cause which it is as well to indicate. The dacoits were led by some men of the Hyderabad contingent. How did this come about? It is not easy to understand why people, trained from their early youth to discipline, subordination, regularity, and brave and honest modes of life, should lend themselves, when doing fairly well in service, to committing acts of depredation and rapine. Petty thieving, we are afraid, is not unknown in all regiments, even if they be imported into India, but robbery on a large scale, accompanied with cruelty, has never been set to their account. The cause must be searched very carefully. It may be that promotions among them are not quick and sometimes not just. The malcontents, finding honest avenues to wealth closed, help themselves in a left-handed way to what belongs to others. This, however, is a mere matter of conjecture and we do not pretend to speak with confidence. In each of the factors briefly indicated above, and a few others such as forest regulations, &c., which may be easily imagined, there is a modicum of potency, and none, we fear, is potent enough to bring about the disturbance singly and by itself. The remedy to be devised must, of necessity, be such as to touch them all. Instead of wasting strength and energy on revision surveys and settlements, which the financial condition of Berár does not urgently call for, the local Government will do well to take this matter in hand and eradicate the budding evil.

Hindus and Muhammadans in Berár.

2. The *Varhád (Berár) Samáchár* (3), in its issue of the 9th July, says that it is greatly to be rejoiced at that perfect friendship and unity exist between Hindus and Muhammadans in Berár in general, although there are a few people in some places, such as Akot, who do sometimes quarrel and come to blows, and that it is certain that this unity, friendship and peace will continue unabated if some of the authorities will but desist from showing partiality to any party and thereby throwing obstructions in the way of peaceful life and if the people do not allow themselves to be excited by outside reports.

Regulations for the *tásia* and *pálkhi* processions at Amráoti and Akola during the Muharram festival.

3. The same newspaper, in its issue of the 6th July, says that last year, on account of some disputes, the *tásias* at Amráoti were not moved from their places, but this year there seems to be no occasion for a dispute, since different roads have been assigned to the *tásia* processions of the Muhammadans and the *pálkhi* processions of the Hindus, and it has been directed that each community should cease playing music within fifteen paces of the places of worship of the other community. The paper adds that similar arrangements have been made at Akola.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 17th July 1894.

[CONFIDENTIAL.] No. 29 of 1894.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY
For the Week ending 21st July 1894.

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List of Newspapers and Periodicals.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	1,000
11	„ Dnyánodayă	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly	425
13	„ Hitopadeshak	Bombay	Weekly	1,000
14	„ Indu Prakásh	Do.	Do.	900
15	„ Mantri	Poona	Do.	...
16	„ Native Opinion	Bombay	Bi-Weekly	600
17	„ Prabhákar	Do.	Daily	350
18	„ Rámdás	Bijápur	Weekly	600
19	„ Shetkaryáncha Kaivári	Bombay	Do.	500
20	„ Subodh Patrika	Do.	Do.	950
21	„ Sudhárak	Poona	Do.	3,000
22	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
23	The Arunodayă	Thána	Weekly	625
24	„ A'ryávart	Dhulia	Do.	225
25	„ Bakul	Ratnágiri	Do.	440
26	„ Belgaum Samáchár	Belgaum	Do.	215
27	„ Chandánshu	Tásgaon	Do.	102
28	„ Chandrakánt	Chikodi	Do.	200
29	„ Chandrodaya	Chiplun	Do.	125
30	„ Chikitsak	Belgaum	Do.	400
31	„ Chitragupta	Karád	Do.	200
32	„ Daivadnya Mitră	Bombay	Monthly	...
33	„ Daivadnya Samáchár	Do.	Do.	500
34	„ Dakshin Vritt	Kolhápur	Weekly	156
35	„ Dhárwár Vritt	Dhárwár	Do.	820
36	„ Dnyán Dip	Bombay	Monthly	300
37	„ Dnyán Ságar	Kolhápur	Weekly	400
38	„ Ganga Lahari	Násik	Do.	211
39	„ Gulburga Samáchár	Gulburga	Do.	325
40	„ Hindu Punch	Thána	Do.	700
41	„ Holkar Sarkár Gazette	Indore	Do.	450
42	„ Jagadádarsh	Ahmednagar	Do.	352
43	„ Jagad-hitechchhu	Poona	Do.	4,500
44	„ Jagat-samáchár	Thána	Do.	650
45	„ Kalpataru	Sholápur	Do.	250
46	„ Karmanuk	Poona	Do.	1,500
47	„ Keral Kokil	Bombay	Monthly	1,500
48	„ Kesari	Poona	Weekly	4,300
49	„ Khándesh Chitragupta	Dhulia	Do.	230
50	„ Khándesh Vaibhav	Do.	Do.	200
51	„ Khara Prakár	Bombay	Monthly	1,000
52	„ Kumtha Vritt	Kumta	Weekly	200
53	„ Maháráshtra Kokil	Sátára	Monthly	2,000
54	„ Maháráshtra Mitra	Do.	Weekly	250
55	„ Maháráshtra Vritt	Do.	Do.	161
56	„ Moda Vritt	Wái	Do.	325
57	„ Mumbai Vaibhav	Bombay	Daily	550
58	„ Nagar Samáchár	Ahmednagar	Weekly	150
59	„ Násik Vritt	Násik	Do.	275
60	„ Nipáni Vaibhav	Nipáni	Do.	175
61	„ Nyáyă Sindhu	Ahmednagar	Do.	175
62	„ Panchánan	Karád	Do.	...
63	„ Pandhari Mitră	Pandharpur	Do.	260
64	„ Pen Samáchár	Pen	Do.	...
65	„ Poona Vaibhav	Poona	Do.	3,200
66	„ Prabodh Chandrika	Jalgaon	Do.	100
67	„ Prabodh Ratnă	Bársi	Do.	225
68	„ Prántik Samáhár	Poona	Do.	...
69	„ Pratod	Islámpur	Do.	300
70	„ Rághav Bhushan	Yeola	Do.	220
71	„ Ratnákar	Kaládgi	Do.	50
72	„ Saddharmadip	Alibág	Monthly	1,000
73	„ Sanmitra	Bombay	Do.	...
74	„ Sarvadaman	Poona	Do.	...

No	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
75	The Satya Nirnayă	Bárámati	Weekly	...
76	„ Satyă Prakásh	Poona	Do.	...
77	„ Satyă Sadan	Alibág	Do.	200
78	„ Satyă Shodhak	Ratnágiri	Do.	400
79	„ Shikshak	Chikodi	Do.	...
80	„ Sholápur Samáchár	Sholápur	Do.	260
81	„ Shri Shiváji	Poona	Do.	300
82	„ Shubh Suchak	Sátára	Do.	260
83	„ Sudhákar	Pen	Do.	300
84	„ Sumant and Satyă Sudha	Kárwár	Do.	300
85	„ Tukárám	Ahmednagar	Do.	250
86	„ Udyogavriddhi	Poona	Do.	...
87	„ Vanapriya...	Chikodi	Fortnightly ...	100
88	„ Vártáhar	Bombay	Tri-weekly ...	700
89	„ Vengurla Vritt	Vengurla	Weekly	175
90	„ Vichár	Dhárwár	Monthly	500
91	„ Vichár Ságar	Baroda...	Weekly	650
92	„ Vidushak	Karád	Do.	300
93	„ Vidya Vilás	Kolhápur	Do.	275
94	„ Vijay	Sháhápur	Do.	250
95	„ Vikshipta	Bombay	Do.	600
96	„ Vita Vritt	Vita	Do.	...
97	„ Vividh Dnyán Vistár	Bombay	Monthly	500
98	„ Vrittadhára	Dhár	Weekly	150
99	„ Vrittasár	Wái	Do.	285
100	„ Vritt Sudha	Sátára	Do.	200
101	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
102	The Gujarát Darpan	Surat	Bi-weekly ...	700
103	„ Gujaráti	Bombay	Weekly	2,450
104	„ Gujarát Mitră	Surat	Do.	800
105	„ Kaiser-e-Hind	Bombay	Do.	2,500
106	„ Káthiáwár News...	Rájkot...	Bi-weekly ...	600
107	„ Suryă Prakásh	Surat	Weekly	375
108	„ Vidyut	Ahmedabad	Fortnightly ...	...
	GUJARA'TI.			
109	The Ahmedabad Times	Ahmedabad	Weekly	250
110	„ Ajab	Surat	Monthly	700
111	„ Akhbáre Sodágar	Bombay	Daily	800
112	„ Arajadár	Baroda...	Weekly	...
113	„ A'ryă Dharm Prakásh	Bombay	Monthly	400
114	„ Bhim Sen	Do.	Weekly	...
115	„ Bombay Samáchár.	Do.	Daily	2,600
116	„ Broach Mitră	Broach	Weekly	350
117	„ Broach Samáchár	Do.	Do.	700
118	„ Buddhi Prakásh	Ahmedabad	Monthly	580
119	„ Cambay Gazette	Cambay	Fortnightly ...	124
120	„ Chának	Surat	Monthly	500
121	„ Chandra	Do.	Do.	300
122	„ Darbár Patrika	Ahmedabad	Weekly	...
123	„ Deshi Mitră	Surat	Do.	1,250
124	„ Din Mani	Broach...	Do.	...
125	„ Dnyán Sudha	Ahmedabad	Monthly	250
126	„ Dnyán Vardhak	Bombay	Do.	600
127	„ Fursad	Do.	Do.	400
128	„ Gap Sap	Do.	Fortnightly ...	300
129	„ Gul Afshán	Do.	Monthly	1,200
130	„ Hindi Punch	Do.	Weekly	450
131	„ Hindusthán	Ahmedabad	Do.	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly ...	500
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	400
136	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Monthly	1,200
139	„ Kasid-e-Mumbai	Do.	Tri-weekly ...	...
140	„ Káthiáwár Times...	Rájkot	Bi-weekly ...	1,250
141	„ Kelavni	Baroda	Monthly	500
142	„ Nure Elam	Bombay	Do.	320
143	„ Nyáyadarshak	Ahmedabad	Fortnightly ...	...
144	„ Praja Mitra	Karáchi	Weekly	200
145	„ Praja Pokár	Surat	Do.	250
146	„ Rájyabhaktă	Bombay	Do.	1,200
147	„ Rást Goftár	Do.	Do.	1,097
148	„ Samsher Báhádur	Ahmedabad	Do.	340
149	„ Satyă Mitră	Bombay	Do.	500
150	„ Satyă Sodhak	Surat	Fortnightly ...	500
151	„ Satyodaya	Dohad	Weekly	65
152	„ Sneha Sindhu	Kaira	Do.	275
153	„ Stri Bodh..	Bombay	Monthly	500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issue
	GUJARA'TI—*continued.*			
154	The Stri Mitră	Bombay	Monthly	697
155	„ Surat Akhbár	Surat	Weekly	600
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
159	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patră	Hubli	Weekly	475
161	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayă	Dhárwár	Weekly	200
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Lokă Bandhu	Do.	Do.	190
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárată Bhráta	Rewáh	Fortnightly	375
173	„ Bhásha Bhushan	Bombay	Monthly	400
174	„ Bombay Baipar Sindhu	Do.	Weekly	250
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
178	„ Charkhári Akhbár	Rewáh	Fortnightly	23
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Khair Khah	Do.	Daily	...
184	„ Kushful Akhbár	Do.	Weekly	150
185	„ Muin-ul-Mulk	Do.	Daily	...
186	„ Muslim Herald	Do.	Do.	300
187	„ Vakil Islam	Do.	Do.	...
188	„ Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
196	„ Muin-ul-Islám	Do.	Do.	300
197	„ Prabhát	Hyderabad (Sind)	Do.	400
198	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or á) is the last letter of a word, the accent is left out, and the short *a* (अ = u in gun) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Birth of a son to Her Royal Highness the Duchess of York, and a request to Government to do some charitable act in honour of it.

1. The *Hindusthán* (131), in its issue of the 15th July, observes:—The news of the birth of a son to Her Royal Highness the Duchess of York has gladdened the hearts of the Natives, and the day on which the information was received in India was observed as a holiday in several Native States. The Chief of Nábha in the Panjáb released several prisoners in honour of the event. Government ought to do some charitable work in honour of the auspicious occasion, and we request them to release some prisoners from the Indian jails, or some of those transported to the Andamans.

Remarks on the conversion of the four per cent. loan of 1842-43.

2. The *Vyápári* (101), in its issue of the 15th July, says:—Now the question with every one in India is how to trust Government, since their conduct in general shows that they have one set of teeth to show and another to eat with. The notification in the *Government Gazette* in connection with promissory notes savours of treachery. It is notified that the interest payable on these notes has been reduced from Rs. 4 to Rs. 3½. It would have been different if Government had offered to discharge all the promissory notes and not only those of 1842-43. Charitable institutions and companies will, by reason of this reduction, suffer a sudden loss. It is doubtful whether Government would have allowed any of their subjects to act in the manner they have done. It is very improper that Government should first make rules and then change them on the strength of authority in their own interests and prove treacherous to others. By reducing the interest on promissory notes by eight annas Government have profited themselves to the extent of Rs. 9,50,000 and have totally deceived the holders of these notes. We admit that the Government treasury is in a straitened condition, but it is not proper for them to break faith by such deceitful conduct, since they will themselves suffer by it in the end.

3. It is the belief of many persons that if money be invested in Government promissory notes, there is no reason to fear that it will be lost or that interest thereon will not be paid at the proper time; but probably on account of the financial condition of the Government of India being bad, this belief has been falsified and those who have bought promissory notes are placed in a fix. If the mercantile banks had reduced the rate of interest from Rs. 4 to Rs. 3½, the depositors would have filed suits in Civil Courts; but the present breach of faith being the doing of Government itself, there is no remedy. The holders of some promissory notes are already in an awkward position, and the holders of other notes are under apprehensions of a similar reduction in interest being made with respect to their notes. On the whole, there is anxiety throughout.—The *Jagadhitechchhu* (43), 14th July.

Expected attendance of His Excellency Lord Harris and Native Princes at the coming Darbár at Lahore, disapproved.

4. The *Gujaráti* (103) of the 15th July, in its English columns, writes:—It has been announced that His Excellency Lord Elgin is going to hold a Darbár at Lahore and that 'big' Native Princes are expected to attend it. It is further said that His Excellency Lord Harris is also anxious to attend the gathering. What the object of the Darbár is is yet unknown, and why Native Princes have been invited is more than we can say. It is a still greater mystery what the head of this presidency has to do with a Darbár held at Lahore. Whatever the reasons for which this State ceremony is to be performed, we think it an indefensible waste of public money at this time of financial embarrassments. Helpless Native Princes, if they are summoned, are of course bound to attend with their burdensome retinue to add to the *éclat* of the occasion. They dare not decline the invitation, nor have their subjects any means for making their voice heard against unjustifiable expenditure of money on what generally turn out to be nothing less than empty State *tamáshas*. There are not a few questions pending which require careful consideration at the hands of the Bombay

Government. The revision survey settlement has produced great dissatisfaction in the Panvel, Alibág, Kalyán, Devgad and other tálukas. The question as to how the disputes between Hindus and Muhammadans, that are now cropping up even in places where they were unknown, demands prompt and anxious deliberation. The Provincial Service scheme and the regulations for the enlargement of the local Legislative Council need to be reconsidered, and the Bombay revenue system requires to be modified in accordance with the recommendations of the Deccan Agriculturists' Indebtedness Commission. It would therefore be a matter of regret if His Excellency absented himself from the presidency, where his presence is necessary for the early and satisfactory determination of these and other administrative questions before his departure to England. Besides, when the Bombay Government are not in a position to contribute even ten or fifteen thousand rupees to the funds of the University, it would scarcely be consistent on their part to waste thousands in connection with the coming Lahore Darbár, with which the people of this presidency have scarcely any concern.

Mr. Westland's visit to Bombay and the question of an excise duty on cotton piece-goods.

5. The same newspaper, in its English columns, writes:—We are glad Mr. Westland, the Finance Minister, has had an opportunity during his sojourn in Bombay to discuss the question of excise duty on cotton goods with its leading merchants, and we trust he has gone back to Simla convinced of the gross injustice of hampering a nascent industry and depriving poor people of cheap clothing, which would be the certain result of trying to please Lancashire. The credit of Great Britain is inseparably bound up with the financial credit of the Indian Empire, and let us hope the day will never come when British statesmen will be prepared to sacrifice both on the altar of party politics.

6. The *Din Bandhu* (9) of the 15th July, in its English columns, writes:—Like a spoilt child in sulks, nothing will satisfy the Manchester mill-owners except some form or other of hampering the cotton industry in this country. If, they say, the heavy deficit in the Indian treasury cannot be met without taxing Manchester piece-goods, the only commodity exempted from import duty to the great chagrin of manufacturers of other commodities, by all means tax them—but on condition you tax country-made cotton goods also. And all this is said with full knowledge of the fact that import duty in India on Manchester piece-goods will in no wise affect their income, whether the indigenous manufactures are taxed or not. The imposition of an excise duty on the products of Indian cotton mills will tell hard on this industry, which is already tottering. That is nothing to the Lancashire Cotton Kings. Why, it is perhaps *the* thing they heartily desire! The ruin of the cotton industry in India must mean the increased prosperity of Manchester! It is all natural—it is one of the evil factors in the active principle of competition. We hope the Indian Government will firmly oppose any such handicapping of a struggling industry which at present finds food for thousands who have given up cultivation of land as a means of livelihood.

7. The *Kaiser-e-Hind* (105) of the 15th July, in its English columns, writes:—"Excise or no excise" is the question uppermost in the mind of Indian mill-owners at the present hour. The Finance Minister came, saw, and departed, almost Cæsar-like. Whether the information supplied to him by the leading mill-owners will assist him in resisting on behalf of the Government of India the preposterous demand of Manchester is a problem. India proposes, but Manchester disposes, whenever Indian interests have to come into conflict with Manchester interests; and as both the great political parties in England have to depend on cotton-opolis, we, for one, cannot but think that a strong agitation all over the country is necessary to prevent the preposterous impost which Manchester intends foisting on India. Let India once bear down this barefaced philistinism, and she will ever free herself from the shackles of that Philistine town! This is the golden opportunity for the economic 'revolt,' and we sincerely trust it may succeed. India must emancipate herself from the chains of Lancashire men.

8. The *Native Opinion* (16) of the 15th July, in its English columns, writes:—One does not know how far to believe the rumour that the Bombay Government seriously propose to transfer the seat of the Northern Division at the local Legislative Council Board to the Central Division, which still stands unrepresented. For aught we know, there may be no truth in the rumour, but should it turn out to be true, it will be an act of great injustice to the people of the Northern Division. Properly speaking, each of the three divisions of the presidency should have an independent representative of its own, but whereas there is an overdose of representation in the case of the Chambers of Commerce, the administrative divisions are quite inadequately represented. The best way to solve the difficulty is to allot one of the Government nomination seats, or one of the two seats reserved for the commercial Chambers, to the Central Division, instead of depriving one division and giving it to the other. Of the three divisions the Central Division, in regard to population and territorial extent, is the largest, and *a fortiori* it ought to have a representative of its own before all others. But we shall not rake up old matters; the Government, in justice to its claims, must give a representative to it, but not at the cost of other divisions, and all ground of complaint will be removed. The time of His Excellency Lord Harris' retirement is drawing nigh, and His Lordship should show to a neglected division a better temperament by giving it its due.

Rumour of a proposal to transfer from the Northern to the Central Division a seat on the Bombay Legislative Council and remarks thereon.

9. The *Gujaráti* (103) of the 15th July, in its English columns, writes:—It is now reported that the Bombay Government, with a view to pacify the malcontents in the Deccan, have proposed to deprive the Northern Division of its privilege of sending a member to the local Legislative Council. The claims of the Central Division are undoubtedly pressing, but it is scarcely fair to sacrifice Gujarát for the sake of the Deccan, when Government are quite in a position to confer one more elective seat without weakening their majority. To our mind, this is the only rational and honest course to follow. Every division ought to have at least one representative, and it would be very unwise for Government to provoke renewed agitation by leaving out the Northern Division. Experience has shown that elected members have, as a body, done very satisfactory work in the Council, and there is no reason why the local authorities should not create one more elective seat with a view to satisfy the legitimate claims of all the three divisions. The present scheme leaves room for hostile criticism every time a fresh election approaches. No one likes to be deprived of a concession which he has profitably enjoyed, and it would be very short-sighted for Government to follow a course which is certain to produce grave dissatisfaction when they are in a position to avoid it without prejudicing any interests. It is, however, necessary for the people of the Northern Division to be on the alert and do everything that lies in their power to continue the enjoyment of the privilege conferred on them. We would advise them to approach Government even on the strength of the current rumours regarding the intentions of Government. No one can say when the question will be finally decided by the authorities, and when once their decision is arrived at, the Northern Division, like the Deccan, will have to submit to its fate. With the present number of elective seats one constituency at least must go without representation, and Gujarát would be perfectly justified in asking Government to modify their scheme by decreasing the number of nominated Councillors.

10. The *Kaiser-e-Hind* (105), in its issue of the 15th July, observes:—It is to be regretted that by impartially discharging his duty in the Legislative Council the Honourable Mr. C. H. Setalvad seems to have incurred the displeasure of the authorities, who appear to have been disappointed at one of their favourites not being elected. The recent Government resolution on the correspondence that passed between the Honourable Mr. Setalvad and the official presidents of some municipalities affords proof of this. The report on the municipal administration in the Bombay Presidency for 1892-93 also shows some signs of Government displeasure towards him. Mr. Reid, Commissioner, N. D., has expressed disapproval of the election made by the municipalities of his division on the ground that

Alleged unfavourable attitude of Government towards the Honourable Mr. C. H. Setalvad.

Mr. Setalvad has no personal experience of the municipalities in the mofussil. Mr. Setalvad has, however, satisfactorily discharged his duty. On the whole, the attitude of Government towards him seems far from satisfactory, and if, according to rumour, the privilege of sending a representative from the Northern Division is withdrawn he will have no chance of being re-elected. [The *Kesari* (48) of the 17th July also thinks that Government wish to deprive the Northern Division of a seat on the Legislative Council as they are not pleased with the independence shown by the Honourable Mr. Setalvad.]

Reply to the District Magistrate, Poona, on the subject of an alleged confidential circular of the Bombay Government.

11. The *Mahrátta* (4), in its issue of the 15th July, publishes the following reply to a letter, dated the 22nd June 1894, from the District Magistrate, Poona, asking for a copy of the confidential circular referred to in the issue of the *Mahrátta* of 20th May 1894, respecting the stoppage of music before all mosques as a matter of courtesy:—"I beg to state that editors cannot be expected to have copies of confidential circulars issued by Government to its executive officers. You may, however, easily get a copy of this circular in your own office if you simply ask for the last confidential circular in the Ráver case. According to the information received by me (and I may say that the information is confined to no particular individuals), the circular in question is in the form of a resolution by the local Government upon Mr. Cumine's report, stating the principles he adopted in making arrangements for the conduct of Hindu processions at Chopda and Ráver in the Khándesh District. In this report Mr. Cumine disapproves the principle laid down by the Madras High Court that music should stop in front of a mosque only during prayer times, and suggests that the right principle to be followed in such cases is one of courtesy and politeness. It is like, so to speak, dipping the flag, and Mr. Cumine would like that the observance of this piece of courtesy should be made compulsory upon the Hindus. He does not, however, anywhere suggest that the Muhammadans should be similarly asked to show the same courtesy to the Hindu places of worship. On the contrary, he states that Musalmans are entitled to this piece of courtesy on the ground of custom, evidently implying thereby that it could not be claimed by the Hindus. Mr. Cumine thus practically acknowledges the binding force of custom in such cases, though he would rather determine the custom from his own notions of courtesy than from the legal evidence thereof. I do not, however, wish to criticise Mr. Cumine's views in this letter. It is sufficient to state that Government has in its resolution approved the arrangements made by Mr. Cumine and has recommended his method for adoption by other executive officers under similar circumstances. It was to this circular that reference was made in the issue of the *Mahrátta* mentioned in your letter, and I hope that the above description of its contents may enable you to find it out. I cannot say for certain that my account is accurate in all respects, but I believe that it fairly represents the contents of the circular. But in case there be any inaccuracies I need not say that I shall be glad to make corrections in the account published in the *Mahrátta*, if I be favoured with any authoritative statement on the subject." The paper then comments:—It will be seen from the above that the District Magistrate, or the authorities under whose direction he has written the above letter, do not deny the existence of the circular, but only want us to produce a copy thereof. The burden of proof is evidently thrown on the wrong side. If there is no circular of the kind referred to by us, the better course would be to deny it altogether. This the District Magistrate does not do, and we do not think that any inference as to the non-existence of the circular can be drawn from his letter addressed to us, even though it may not have been unintended by those who directed the Magistrate to ask us for a copy of the circular. We have no doubt that the circular of the kind referred to by us exists, but we are quite prepared to believe that it does not embody the final decision of Government on the subject. If so, we again request Government to take up this question as a whole and pass once for all general orders for the guidance of the subordinate officers in these matters. Lord Harris' Government would be clearly shirking its duty if it leaves the solution of this question to time or to His Excellency's successor. We know that there are difficulties

in the way, but we believe that they are not insuperable, if Government takes up the subject seriously and with a determination to arrive at a solution of the question at any cost. We anxiously wait to see what course Government adopts.

Request to the Bombay Government to decide once for all the question of street music.

12. The *Native Opinion* (16) of the 19th July, in its English columns, writes:—The question of street music, as affecting mosques, is now engaging public attention. Government is also reported to have taken up the subject and to have issued an order to the authorities, responsible for public peace, to forbid Hindus from playing music while passing a mosque. We do not know how far this report is true, but if it has really been issued, as alleged, it must be said Government has not proceeded in a manner warranted by the law of the land. For ourselves, we are loth to believe that such an order has been issued. But we think that it is high time Government issues one, calculated to secure each community in the maintenance of its rights and privileges. There need be no difficulty as to the tenor of that order. The law on the point is settled, and if it is followed and strictly enforced, there need be no cause for dissatisfaction. We propose to point out what the law is on the subject, for the information of the lay public—we cannot say of Government, for it cannot be presumed to be unaware of it, since it has so many highly paid law officers to advise it. The principal question that has to be satisfactorily disposed of is whether music by processions, while passing mosques, can be entirely prohibited. This is the point at issue. That is what Muhammadans are virtually demanding. The answer of the law is that this cannot be done. The paper then refers to some authorities and some decisions of the Madras High Court on the subject, and observes:—These decisions are very important, and we will notice them in detail in succeeding issues. The Judges make observations worthy of being constantly borne in mind by the authorities. These decisions are, no doubt, of one High Court alone, but that does not matter, because they are on the general law and the other High Courts will decide similarly if similar questions come up before them. What the authorities have to bear in mind particularly is that, to use the words of Mayne, at page 173 of his commentary on the Penal Code, "tranquillity ought not to be maintained by a sacrifice of liberty."

On whom should the Hindus depend for their protection from the alleged religious persecution at the hands of the Musalmans?

13. In an article, headed, "Who will espouse our cause now?" the *Poona Vaibhav* (65), in its issue of the 15th July, observes:—The Musalmans having got a sort of encouragement, are, at the present day, persecuting the Hindus. The persecution consists in wanton cow-slaughter, disfigurement of the idols of Hindu gods and obstruction to their religious processions. There is no Hindu of whatever persuasion, sect or caste, who will not feel extremely vexed at heart at these shocking acts. This clearly proves that the different sects and creeds of Hinduism are based on the same principle and that all the Hindus have one religion. For assistance in religious matters, the Hindus need not make a long face and abjectly apply to or flatter anybody or be afraid of anybody. If every person is ready to act according to the directions of his religion and simply invokes in critical times the help of Dharmarája, the King of Kings, he (Dharmarája) will stand by him incarnate with his attendants to protect the beings overwhelmed by calamities, and annihilate those who caused the distress. The Hindus should not, therefore, in these calamitous times, lose patience. Whatever misdeeds the Musalmans may wantonly do, whatever encouragement they may receive from the officials of our Gracious Sovereign, and whatever neglect may be done of the work of protecting the Hindu subjects, the Hindus should not understand that they have none to espouse their cause. You need not refer to Hindu mythology for verification of this statement; only look at the history of the *régime* of Emperor Aurangzebe given by English historians themselves, and you will learn that when Aurangzebe set himself to disfiguring idols of Hindu gods, demolishing their temples, polluting their shrines and holy places and there were no Hindu kings even in name and the Hindus seemed to be without

a protector, the Formless, the Nameless, the Attributeless Principle (Divinity) became incarnate in Shiváji, released the Hindus from oppression and levelled the oppressors with the ground! Whose prowess was all this? That of the long-armed Dharmarája or King Religion. The English are well-versed in history and take many lessons therefrom. If, therefore, they know from history that cow-flesh is an unwholesome article of diet leading to death in India and religious persecution and jeopardises Government, it is not proper that they should connive at the present state of things. But we cannot say in plain language why they have taken to the fatuity of doing so.

Hindu-Muhammadan disturbances and their causes.

14. The *Satyá Nirnaya* (75), in its issue of the 16th July, in a communicated article, observes that the Hindu-Muhammadan disturbances are generally caused by subordinate police officers, and that the higher police authorities and Government indirectly encourage them by always supporting or conniving at their actions and showing partiality to Muhammadans.

Alleged policy of Government towards the Hindus and the Musalmans and caution to the two communities.

15. The Hindus have no zeal for their religion as the Musalmans have for theirs. The Musalmans kick the Hindus at every step through religious zeal, but the Hindus have no shame. While the latter do so many things at the celebration of the Tábuts, the former threaten them with murder if they do not stop music within a certain distance from their place of prayer, and have the full support of Government who approve of their conduct. Unless dissensions are fomented between the two communities, how will Government be strengthened? Creating dissensions is one of the four principles of politics, and Government can easily practise it. Why will they neglect it? It is the opinion of some statesmen that for the stability of the British Indian Government it is necessary that there should be misunderstandings and differences between the Hindus and the Musalmans, and it may be said to underlie the present administration. The Hindus and Musalmans ought to take a note of this and remember that they are ruining themselves by mutual dissensions.—The *Hindu Punch* (40), 19th July.

Advice to Hindus and Muhammadans as regards their present disputes.

16. The *Sudhárak* (21), in its issue of the 16th July, contains an article in which the paper seriously warns both Hindus and Musalmans against their present squabbles and riots on the score of religion, and tells them that, whatever may be their real motives in creating these disturbances, they are simply acting foolishly, as these disturbances are calculated to prove positively suicidal in the end, and that they should amicably settle their disputes and should not try too much the patience of the benign Government and drive them to put a stop to them by the use of cannon, which Government can do in no time without much difficulty.

Proposal to charge a fee for a license to make a Tábut.

17. The Maráthi newspapers believe that the Muhammadan religion sanctions the making of Tábuts, but the fact is that that religion prohibits them and regards their worship as idolatry. Tábuts are not made in Arabia, and Hazrat Muhammad, the Paigambar and founder of the Muhammadan religion, has ordered that his tomb should not be worshipped as it would be idolatry. Strict religious neutrality is a principle of the British Government, yet it is no infringement of it to stop anything forbidden by religion. The making of Tábuts has been a long established custom, and it is no doubt difficult to abolish it. There is, however, one expedient to do it, and it is that licenses for making Tábuts should be issued only on payment of a fee of Rs. 10 or Rs. 5, and every licensee should be asked to give a surety for Rs. 500 or Rs. 1,000, guaranteeing that there will be no breach of the public peace. If this suggestion be acted upon, nearly all the Tábuts will be discontinued at once, as more than half of the people who make Tábuts are poor men, at any rate at Junnar in the Poona District. By the expedient above proposed all squabbles between Hindus and Musalmans will be put an end to.—A correspondent signing himself "A Staunch Afghan" in the *Din Bandhu* (9), 15th July.

A suggestion for an amendment of the Indian Companies' Act.

18. The *Bombay Samáchár* (115), in its issue of the 20th July, says:—Several suggestions have been made for the amendment of the Indian Companies' Act. Mr. Dwárkádás Dharamsi has made one, desiring authority to the share-holders of an Insurance Company to call upon the company to furnish information as to what persons have insured their lives, as these possess the right of voting at a public meeting of the company like its share-holders. The suggestion is evidently appropriate and ought to be adopted. It may also be suggested that the Act should be so amended as to do away with the facility which unscrupulous tradesmen and merchants enjoy at present. These men, finding themselves involved, start up limited liability companies, pay off their debts, and buy a large number of shares in the companies. These companies do not last long, being obliged to go into liquidation as they are started on rotten business and the unscrupulous starters again find an opportunity of starting on their own account on the wreckage of the companies. Judge Emdan makes in the *Nineteeth Century* a suggestion for the cure of this evil in England, and the same cure will do well for the removal of the same evil in India.

Revision survey settlements and the alleged tendency of Government officers to increase assessment.

19. The *Gujarát Darpan* (102) of the 15th July, in its English columns, writes:—It is not without reason that the Indian farmer has a supreme dread of the Survey and Settlement officers. He cannot view without alarm and horror their approach to his village. That this dread is but too well founded is, obvious from the excessive increments in the revised assessment of land in Assam, Panvel, Sindkhed and Behar and from the outcry that has been raised in every quarter. It is now the turn of Gujarát, and the farmers there are looking to the work of survey settlement and assessment with terror-stricken hearts. It is proposed to raise the assessment of lands 33 per cent. in the aggregate, but we cannot say at the present moment, while the work is still in progress, whether the proposal would be firmly adhered to. It is a regrettable circumstance that assessment officers often overstep their limits, and in their zeal to secure the interests of Government sometimes assess lands far above their merits. This overzeal on the part of the Government servants is observed not only in the case of assessment officers, but in Salt, A'bkári, Opium and Revenue officers also. It is almost a truism to say that the officer hardly ever waits to weigh the necessary considerations before he fixes the rate. His sole attention is devoted to the work of increase that lies before him, and he does not care if in raising the aggregate to a fixed sum he is too hard in individual cases. The assessment rates of Assam and Panvel in the Kolába District are glaring illustrations of the overzeal of these officers, whose assessments even the Government were obliged to admit as excessive. In the interests of the farmer of Gujarát and for the good name of Government, we urge the latter to be considerate in their demands and not to drive the agriculturists to desperation. Surat and Broach districts have been paying the heaviest land tax, which can admit of no increase. Any increase in these districts would go to depress the condition of the farmer still lower and put an end to all chances of preserving or raising the quality of the soil.

Remarks on the forest policy of Government.

20. The *Mahárdshtră Mitră* (54), in its issue of the 12th July, says:—People should soon consider the object with which the forest mania is spreading fast. It will tend to reduce the quantity of food grains and to increase the annoyance from wild beasts. From a list published in the *Government Gazette* it appears that hundreds of survey numbers of fertile land in the Khánápur Táluka of the Belgaum District have been included in reserved forests. We do not understand why Government are gradually adding fertile land to forests under the pretext of preserving trees on mountains and hills and securing good rainfall. If this policy is continued for some days more, the produce of land will be insufficient for the population of the country and the people will suffer from starvation. It is therefore necessary that the leading members of Native society should be cautious from now and should get the question finally decided by Government.

Resolution of the Kolis of Thána to abstain from intoxicating drinks.

21. The *Dnyánodayá* (11) of the 19th July, in its English columns, writes:—The Kolis of Thána are said to have resolved among themselves to refrain from the use of intoxicating drinks, and have made the shaving off of one-half of the mustache the penalty of breaking the pledge. Will the officers of Government encourage or discourage the movement? The public has not forgotten the opposition which was shown to a similar movement some years ago by the Collectors of the Kolába and Thána Districts.

Notices given to the Sátára Collector.

22. The *Bodh Sudhákar* (8), in its issue of the 18th July, publishes five notices given to the Sátára Collector by five different residents of Vaduj in that district, complaining of the District Deputy Collector having forcibly taken away lands belonging to them and stating that if the said lands be not restored to them they will file suits in a Civil Court.

Abduction of women and the need of its being severely punished.

23. If a poor man's wife is seduced and abducted he is ruined in his worldly life, and therefore persons committing this offence should be awarded the full punishment provided by law, for unless this is done there will not be an effectual check on the wicked perpetrators of this crime. In the case in which the wife of a Native Christian named Shantavan Maniram was abducted, the Muhammadan offender was sentenced to imprisonment for only a month and a half by Khán Bahádur Dastur, Fourth Presidency Magistrate, Bombay. Properly speaking, such cases should be committed to the criminal sessions and the offenders should be sentenced to ten years' imprisonment in every case in order that the crime may be completely suppressed.—The *Din Bandhu* (9), 15th July.

Complaint against the police and the magistracy of the Belgaum District.

24. A correspondent, writing from Belgaum to the *Mahrátta* (4) of the 15th July, says:—The police in this district are becoming a scourge to poor people. They are recklessly hauling them up under the provisions of Chapter VIII of the Criminal Procedure Code. The Magistrates before whom they are brought are still more reckless in sending them to jail for long terms of imprisonment on the most flimsy and irrelevant evidence. Their enquiry shows their deplorable ignorance of the first principles of evidence. This conduct of the police and the Magistrates results in tremendous mischief to society. If it were not for our impartial and patient Sessions Judge, Mr. Macpherson, the persons required to give security would have to undergo imprisonment. In several cases that came before him he not only released the persons concerned, but gave a sound warning to the Magistrates and the police. I regret to see one of the Magistrates is a European, who indulges in too high an opinion of himself, and another is a Native who has outstepped his term of service. The root of all this evil is, it is said, a circular of the Police Superintendent, which censures the police of the district for not vigorously working the provisions of the said chapter. The Police Superintendent, if he were a wise officer, should have thought that his circular amounted to giving a torch in the hand of a monkey, as the vernacular phrase goes. The circular is wrong in principle and has a tendency to cause mischief to the administration of justice. Now that the Sessions Judge has taught the police and the Magistrates a wholesome lesson, it is hoped they may grow prudent, make an intelligent use of their powers, and not allow themselves to be converted into machines of oppression and injustice. If the police and the magistracy conspire, no man's liberty would be safe for a moment.

Suggestion in regard to the appraisement of goods at the Bombay Customs House for the purposes of the import duties.

25. The *Jám-e-Jamshed* (134), in its issue of the 21st July, says:—Since the re-imposition of the import duties, it has become difficult for merchants to clear their goods soon at the Customs House, Bombay. The appraisers being new hands find a difficulty in valuing the goods, for a proper appraisement of which a knowledge of the value of goods and of the Bombay market is indis-

pensable. The appraisers often depend upon the invoices of the goods instead of valuing them themselves, but there is fear of dishonest dealers and merchants producing false invoices and injuring the interests of honest merchants. It is suggested from several quarters that a Customs Committee, composed of some Government officials and merchants, should be established for the proper appraisement of goods in difficult cases.

Imposition of a punitive fee on steam launches on the Fuleli canal in Sind, and the inconvenience caused to the inhabitants of the Hyderabad District.

26. The *Sind Sudhár* (198), in its issue of the 7th July, says:—We have received several complaints to the effect that the stoppage of the steam launches on the Fuleli canal has caused great hardship to the public. Tando Bago is 30 *kos* from Hyderabad, a distance which by land takes at least two days to traverse. The cart hire charged is Rs. 3 or Rs. 4, to say nothing of the inconvenience entailed. These difficulties had, for a long time, been removed by the two steam launches, which up to last year were allowed to ply on the Fuleli. To travel by boat is not only dangerous, but also dilatory. It takes a boat 4 or 5 days to go from Tando Bago to Hyderabad, because it has to make its way against the current. For about 7 years steam launches plied on the Fuleli and no Government officer ever raised an objection. The pecuniary profit derived by the proprietors of the launches is insignificant compared to the pecuniary gain and comfort enjoyed by the public. It therefore behoves our present Commissioner, who has always been trying to promote the convenience of the public, to permit the plying of launches as usual, by removing the impediments now thrown in their way.

Damage done by heavy rain and high floods at Sangameshvar and a few other places in the Ratnágiri District.

27. On information received from its correspondent at Sangameshvar, the *Satyá Shodhak* (78) of the 15th July states:—Much damage has been done to property at Sangameshvar in the Ratnágiri District by heavy rain and high floods during the last week. The floods were such as had not been witnessed during the last thirty years, and a portion of the town was inundated and several houses collapsed, but there was no loss of life or cattle. News has come about similar high floods at Chiplun and Harcheri in the same district.

Thefts at Bárámati in the Poona District and the local police.

28. The *Satyá Nirnaya* (75), in its issue of the 16th July, says that great anxiety has been caused to the people of Bárámati in the Poona District owing to a theft recently committed in a shop situated in the most frequented part of the town having remained untraced, and requests that the District Superintendent of Police should either appoint detectives, or personally make an enquiry, or order the transfer of the local police officers.

PART II.—*Education.*

His Excellency Lord Harris at the Poona Native Institution.

29. The *Native Opinion* (16) of the 15th July, in its English columns, writes:—In the reply given by His Excellency Lord Harris to the address presented to him on the occasion of the prize distribution ceremony at the Poona Native Institution, there is one sentence that runs thus:—"I can entirely and sincerely sympathise with them (students), for it is a disadvantage, but at the same time I do not quite see, if you wish to compete with Western nations in the various walks of life, in the various professions, and in the study of sciences, how you in India can avoid your early studies being conducted in a Western tongue." The difficulty is real, but there is a way out of it. Higher scientific and professional education is for the few only, and in their case the study of the English language is a necessity; but in the case of those intended for the lower walks of technology, their instruction in it, we think, may be greatly facilitated by conveying the same preferentially in the vernaculars. For convenience' sake English technical terms may be adopted, as has been done in the case of English medical science, or may be translated into Sanskrit. Thus, if in the lower forms of technical schools instruction be imparted

in the vernaculars, the time and money spent on learning English at first will be saved, and their technical studies may be finished with greater rapidity. This may easily be achieved by encouragement to translations into the vernaculars of books on technology and other branches of practical science. The Government of Lord Harris has spared no pains to cut down expenditure on higher education; let His Lordship be more liberal towards a branch of science which is quite new and which may enable people to earn their bread with greater ease. Let us hope that, before His Lordship retires from office, he will do something tangible to facilitate the study of technical science, and bring the means of gaining bread within easy reach of the people.

PART III.—*Railways.*

Grievances of third class Native passengers on Indian railways.

30. The *Sudhárak* (21) of the 16th July, in its English columns, writes:—A reader of the journals conducted by the Natives of India always meets with complaints in their columns against the treatment of third class passengers on the railway lines by the servants of the companies. The bulk of this class of passengers belong to the Natives of the soil, and it is but natural that their grievances should find their way into such journals. It may be owing to this fact, or to the proverbial indifference and carelessness with which the cry of Natives, however just and reasonable, is regarded, that the complaints referred to apparently go unheeded, for the evils complained of have remained unredressed. The third class passengers contribute most to the financial success of the railway companies, and if not from humanity and sense of justice, at least through feelings of gratitude the railway administrations are expected to look to and satisfy the most necessary wants of the passengers; and yet the arrangements made for them are, indeed, disgraceful!

PART IV.—*Municipalities.*

Disapproval of the conduct of the official President of the Yeola Municipality towards its former non-official Vice-President.

31. The *Mahrátta* (4), in its issue of the 15th July, writes:—We have noticed before how the official Presidents of mofussil municipalities treated the request made to them by gentlemen like the Honourable Mr. Setalvad; to-day we have to draw the attention of Government and the public to the conduct of the official President of the Yeola Municipality towards the non-official Vice-President of the same. Mr. Khemchand Dájiba, the Vice-President, is a respectable old gentleman of the town, while Mr. Hayward is a young civilian, more known for his impetuosity and indiscretion than for anything else. We noticed at the time Mr. Hayward's indiscreet conduct last year in cancelling the District Magistrate's proclamation at the eleventh hour when the *pálkhi* procession of the Hindus at Yeola had reached the Patel's mosque; but in spite of this misconduct the Bombay Government allowed him to rule supreme at Yeola, and the correspondence now published fully shows how high-handedly this officer carries out the orders of his superiors. In the first place, we cannot understand why a new Vice-President was required, unless it be for the sole purpose of substituting a mild and submissive subordinate for a respectable non-official and moderately independent gentleman like Mr. Khemchand Dájiba. The Government, as stated in its last resolution on the Yeola riots, has no high opinion of the competency of the Mámlatdár of Yeola, and Mr. Hayward's preference of the Mámlatdár to Mr. Khemchand Dájiba cannot therefore be justified on the ground of competency. The reason that the punitive police tax was to be imposed does not, in our opinion, furnish adequate ground for summarily asking Mr. Khemchand Dájiba to resign, for, after all, the method of taxation must be approved by a majority of the total number of commissioners. Mr. Hayward's conduct in this matter cannot, therefore, be defended in any way, and is, on the face of it, not only discourteous, but irregular and illegal. It is, however, no wonder that subordinate officers should be so high-handed, when the Government itself is too weak or biassed to restrain them. [Several other papers of the week censure Mr. Hayward for his conduct in this matter.]

A request to Government in connection with the municipality of Surat.

32. In alluding to the address delivered by Mr. F. S. P. Lely, the President of the Surat Municipality, at the municipal meeting held on 30th April last, the *Gujarát Darpan* (102), in its issue of the 15th July, observes:—Formerly a suit was seldom brought against the local municipality, but during the last few years a large number of suits have been brought and the municipality has been greatly annoyed on that account. Why does not the president make an enquiry into the causes of this state of things and nip them in the bud? The president seems to support the municipality blindly without considering the particular questions placed before him, and if he insists on following the present course Government ought to transfer him to some other district.

Imposition and collection of a house-tax at Tando Muhammad Khan in Sind and the oppression practised on the people by Government officials.

33. The *Prabhát* (197), in its issue of the 7th July, says:—Knowing that Mr. James, the Commissioner in Sind, is a wide-awake officer, we are at a loss to understand why the Government officials employed at Tando Muhammad Khan oppress the people. Is it that the officials have been told secretly that they should enforce a house-tax upon the people by any means, and that whatever crimes they might commit in so doing would be forgiven them? Or is it that the Government officials consider that, because the imposition of a house-tax is agreeable to Mr. James, their oppressions and deceptions will not be taken notice of?

PART V.—*Native States.*

Action of the Diwán and the Council of Administration at Baroda against Mr. Bápat considered quite justifiable.

34. In a long article, the *Shri Sayáji Vijay* (193) of the 14th July tries to show that the articles in the *Mahrátta* (1), in which Diwán Bahádur Manibhái and the Baroda Administrative Council were censured for suspending Mr. Bápat and taking steps to have the charge of corruption against him fully enquired into, are inspired by interested persons and are full of misrepresentations. The *Vijay* justifies the action taken by the Diwán, saying that Mr. Bápat was not suspended until a *primâ facie* case had been made out against him.

35. The same newspaper, in another place, observes:—Mr. Bápat is the sole cause of the complaints recently made by certain subjects to the Residency and the clamour raised by the press. It is usual in Native States for Political Agents to receive petitions from the subjects of those States and to forward them to the respective Chiefs or their Diwáns. If the Agent to the Governor General had not accepted complaints from the Gáikwád's subjects against the Bárkhali Department and given the complainants consolation, they would have been dissatisfied. His Highness the Gáikwád, too, had asked the Agent to give necessary advice to the Council during his absence. We think neither the Agent nor the Diwán deserves blame, the one for receiving the applications, excepting those relating to some petty matters, and the other for the large number of applications made to the Agent.

The Kárbháris of Native States, the Political Agent in Káthiáwár and the Rájasthánik Court.

36. The *Indian Spectator* (2), in its issue of 15th July, writes:—There is consternation in Káthiáwár from one end to the other. The Kárbhári of a first class State has been, all of a sudden, recalled to his Government appointment. He has not been guilty of peculation or incapacity. His fault, it is reported, has been that he was one of some half-a-dozen to oppose strenuously a particular measure on which the powers that be have set their heart. The question has been fiercely contested for some time, whether the Rájasthánik Court, founded several years ago as a temporary establishment, should cease to exist, or should be converted into a permanent institution. There are arguments on both sides. Government is in favour of prolonging its lease of life. A few States contend that it has discharged its mission, that it has not much work left for it to occupy its full time, and that it is, moreover, a costly establishment. They advocate its abolition for these reasons. The reasons are valid. On the other hand, we cannot be

satisfied with any arrangement by which disputes and proprietary rights between a Native State and its Bháyats are left to be adjudicated by a nominee and a servant of the former. It would be a way to hand over the weak to the mercies of the strong. There must be one or more independent tribunals in Káthiáwár to decide cases of this kind. The paramount power can claim to intervene, to see that Bháyats and Garásias, who are, as it were, an upper middle class in the social hierarchy of the province, are not brow-beaten and despoiled of their rights. But it behoves the paramount power not to impose heavy pecuniary burdens on unwilling Princes under this pretext.

Approval of the appointment of Mr. M. A. Tarkhad as Educational Inspector, Káthiáwár.

37. The *Káthiáwár News* (106) of the 18th July, in its English columns, writes:—We are glad to hear that, as suggested by us, Government have thought fit to appoint Mr. M. A. Tarkhad as Educational Inspector, Káthiáwár. It is believed that in all educational matters of the province Mr. Tarkhad will have to deal with the Agency direct and not with the Director of Public Instruction, though his advice may be sought on particular occasions. In appointing Mr. Tarkhad to the post Government have adopted a very wise course, since he knows the province thoroughly and is peculiarly well fitted for the post.

Complaints against the police in the Hyderabad State.

38. The *Gulburga Samáchár* (39), in its issue of the 19th July, complains of the indifference shown by the police of the Hyderabad State in the matter of several thefts and highway robberies that took place on the side of Humnabad and in the Andola Táluka, and of their high-handedness and excessive zeal in interfering with marriage and adoption ceremonies at Gulburga, inasmuch as they are said to ask the people to obtain permission to celebrate them.

39. The same newspaper, in its issue of the 21st June, complains of the outrageous conduct of the police at the Gulburga station of the Nizam's State Railway, giving some instances of such conduct, and draws the attention of the authorities concerned to the matter.

PART VI.—*Intelligence extracted from the Press.*

Celebration of the Muharram at Bombay.

40. At Bombay, the Kámáthis used to celebrate the Muharram every year as if it were a Hindu holiday, but this year they have altogether severed their connection with it. No Hindus served this year as Tábut-bearers or music-players in front of the Tábuts. The number of Hindu spectators even was nothing when compared with their usual crowd. Some officials of Government may attribute this attitude of the Hindus to cowardice, but the fact is that they did not want to risk unnecessarily their persons and properties, and therefore they abstained from taking any part in the Tábut festival. The Pen squabble will show that the Musalmans raise their heads only when they get some encouragement from Government officials or see some weakness on their part, while the slight disturbance at Kalyán proves that firmness like that displayed by the Mámlatdár, Mr. Nábar, baffles their plans. It is because other officers, high and low, do not assume that attitude which Mr. Nábar did, that Hindu-Musalman disturbances take place. The split which has now been created between the two communities is harmful not only to them, but to Government also, and if His Excellency Lord Harris takes measures like the appointment of mixed committees, resorted to in the North-West Provinces, to effect a reconciliation, the people in this presidency will forget the past and will remember the name of His Lordship for a long time after he leaves India.—The *Native Opinion* (16), 19th July.

41. The Muharram week has been very quiet this year. There were not to be heard the usual stunning noise of drums and the uproar of *fakirs*, tigers, &c., disturbing the calm of the night. All this change has been brought about by the Hindus abstaining from taking any part in the Muharram festival. The Hindus held aloof from the Musalmans because they felt convinced of the latter's enmity, cruelty and ingratitude. At Bombay there were this year 19 Tábuts and 155 Panjás less than the usual number. The Hindu labourers were

so firm and resolute that they would not work for the Musalmans even though they were offered six times their usual wages, and this firmness is really creditable to them. It is entirely in the hands of the Musalmans to remove the bitterness of feeling which they have occasioned in the minds of the Hindus, and to do this they must give up their overbearing attitude, their religious fanaticism and the spirit of persecuting the Hindu religion by insisting on cow-slaughter and similar other things. If they do not do all these things to pacify the rage burning in the minds of the Hindus, there is no knowing what mischief the conflagration may lead to.—The *Indu Prakásh* (14), 16th July.

42. The *Vártáhar* (88) of the 16th and 18th, and the *Mumbai Vaibhav* (57) of the 16th July also pat the Hindus on the back for holding themselves aloof from the Tábut festival and thereby displaying their zeal for their own religion and displeasure with the Musalmans for their obstructive and overbearing conduct.

43. In Bombay, in former years Hindu porters were employed to carry the big Tábuts, but this year Julais and other Muhammadans were engaged on that work, while the Tábuts situated in distant quarters of the town were carried on carts of which the drivers were Muhammadans. The Pardeshi Mochis, however, and some other Hindus took the usual share in the Tábut procession by carrying the Tábuts and performing gymnastic feats.—The *Bombay Samáchár* (115), 16th July.

44. The *Jám-e-Jamshed* (134) of the same date states:—In Bombay a few Muhammadans only appeared in the disguise of tigers. The Hindu coolies having refused to carry Tábuts, poor Patháns were employed, but not being able to carry their burden well, the owners of Tábuts were anxious for their safety and the Tábuts moved on very slowly. Only one Tábut was carried by Hindus. The Hindus being absent also as musicians, a few Muhammadans were employed on this work. Even the petty Márwádi hawkers of incense were absent and the Muhammadans had to sell it.

45. The *Rást Goftár* (147), in its issue of the 15th July, in describing the Tábut procession on the last day of the Muharram festival at Bombay, observes:—The Tábuts of the Julai weavers, who took a prominent part in the last riots, were immersed in the morning in the sea near Mímáhajáni. A large number of Julais, who had no Tábuts of their own, took part in the general afternoon procession. One of them carried the figure of a European, which he handled and exhibited in an objectionable manner. The decrease in the number of Tábuts and Panjás and the absence of some amusements and disguises this year were due to the Kámáthis and some other Hindus keeping themselves aloof. The Kámáthis were greatly offended at the conduct of the Muhammadans during the riots, as the latter polluted their temples and insulted their religion. The Kámáthis had, therefore, firmly determined not to take part in the Muharram festivities, and in spite of various attempts at persuasion they adhered to their resolution. A majority of the different Kámáthi castes who used to make vows to Pirs and perform some ceremony according to the Muhammadan religion some time before weddings in their families have discontinued doing so since the last riots. Moreover, those Kámáthis who used to wear beards have removed them since that unfortunate occurrence. Some Kámáthis have resolved not to offer the sacrifice of a goat to an idol, and imposed a fine for violating the rule. It is said that some Hindu castes held meetings and resolved not to make a vow to a Tábut nor to witness the Tábut procession. The effect of their resolution was clearly seen yesterday, when no Hindus were seen taking any part in the Tábut procession as in previous years, and in doing so, many of them gave up their annual earnings. The Muhammadans were obliged to call Muhammadan musicians from Poona and other places. Lower classes of Hindus were seen standing on foot-paths to see the procession, but not a single Parbhu was seen amongst the spectators. The large number of Márwádis who generally hawked incense in the procession having kept themselves aloof, some Muhammadans had to take their places. The Hindus, not satisfied with this expression of their displeasure, declined to act even as torch-bearers on the ninth day of the Muharram festival called "Katal-ki-rát," to carry Tábuts or to drive carts on the Tábut procession day, although in some cases they were offered by the Muhammadans six times the usual

wages. However, a few Hindu labourers were seen carrying some small Tábuts. On the whole, the Muhammadans had to manage their affairs themselves with the assistance of a few brethren called from outstations or by carrying some Tábuts in carts. The absence of the Hindus lessened the usual pomp of the procession to a great extent and saved much trouble to the police, and by 5-30 P.M. all the Tábuts and Panjás reached their destination for immersion in the sea. It is said that the Muhammadan bandsmen have also resolved not to go to Hindu places to play music during the Ganpati holidays. The same newspaper, in another place, observes:—It is gratifying that in Bombay the Muharram holidays, about the peaceful celebration of which some anxiety was entertained, have passed quietly. The Muhammadans are really to be congratulated on the celebration of the holidays with due seriousness this year, as compared with previous years, owing to the exclusion of the Hindus, who, mixing with the Muhammadans and taking various disguises, lessened the seriousness of the holidays and gave a comic appearance to them. The Hindus carried their displeasure too far. They did well in keeping themselves aloof from taking part in the religious festivities of the Muhammadans, but the Hindu labourers and musicians did not do well in refusing to lend their services. How long will the lower classes of the Hindu labourers carry out their resolution? Will not poor Hindus render any service to the Muhammadans after the Muharram holidays? [The *Broach Samáchár* (117) and the *Deshi Mitrá* (123), in their issues of the 19th July, express somewhat similar sentiments. The latter adds:—On the present occasion the Muhammadans have sustained some loss, because some of the Hindus who used to make vows to the Tábuts, &c., gave up the practice and kept themselves aloof from the festivities, but the Hindus will have to suffer a loss some day in future. The gulf between the two communities will be more and more widened and they will have to experience difficulties in carrying on their business transactions, and if the smouldering fire bursts into a flame it will again result in serious consequences some day and consequently some drastic measure ought to be promptly taken. Associations of representative Hindus and Muhammadans under the presidency of influential European officers like the Police Commissioner at Bombay and Collectors in the mofussil should be formed to settle disputes between the two communities. Unless this is done the fears about the recurrence of a riot will never disappear.]

Celebration of the Muharram holiday at Bombay from a Muhammadan's point of view.

46. The *Kásid-e-Mumbai* (139), in its issue of the 16th July, observes:—Since the last Bombay riots some communities of this city may have entertained some fears about the peaceful celebration of the Muharram holidays this year, but they have passed quietly. We are glad that no report of a disturbance anywhere has been received. The Kámáthi Hindus kept themselves aloof from taking part in the holidays, and the Gháti labourers refused to carry Tábuts and to do other work which they generally did on previous occasions, under the excuse of prohibition by their respective castes. This led the better class of Muhammadans to employ their poor co-religionists in place of Hindu labourers and the Muhammadan labourers discharged their duty satisfactorily. Our Muhammadan brethren ought to take a lesson from the recent conduct of the Hindus and not to depend on their co-operation in future, employing poor members of their own community. The attitude of the Hindus benefited the Muhammadans in two ways, viz., the usual earnings of the Hindu labourers during the Muharram holidays went to the Muhammadan labourers this year, and the quarrels which ensued amongst the Muhammadans in previous years disappeared altogether this year. The usual disguises were seen and the Muhammadans moved about freely as usual. On the Tábut procession day, at about 4 P.M., some misunderstanding arose between the Muhammadans of Kolsa and Rangári Mohallas (streets) as the respective parties got mixed up. Some reckless fellow having rashly waved his stick, it struck a resident of the latter street, and a hubbub arose, but the police promptly arrested the offender and restored peace. The police arrangement on that day was praiseworthy. News has been received from Poona that the festival passed quietly in that city also. We hope our Muhammadan brethren will cease to depend on the Hindus and celebrate *Uras* fairs of their holy Imáms by themselves.

The Muharram at Poona.

47. The *Mahrátta* (4) of the 15th July writes:—Our view of the tension of feelings between Hindus and Muhammadans has been that the conduct of Government officials has been widening the breach, which the two communities had almost successfully gulfed over. Yesterday's Hindu demonstration of indignation at the silly conduct of weak and short-sighted officials in Poona must serve as a very important object-lesson to Government. The demonstration consisted in the closing of shops and marked absence of spectators of the Tábut procession. We hope police officers will give a true account of the march of the Tábuts through the city. Hindus did not play music and did not go to carry the Tábuts for immersion. Throngs of ladies, gentlemen and children who usually crowd the streets, windows, balconies, and even the roofs of houses situated in the Budhwár Peth, were conspicuous this year by their absence, and the bustle in the street of the procession was not even so great as that on a bazar or business day. This demonstration is no accident. The Hindus have seriously felt for the abandonment of the first duty of Government, viz., the protection of person, and rather than run the risk of being assulted by the insolent Muhammadans, they sought safety in their own houses; not because they were afraid of the Muhammadans, but because they thought such a demonstration would open the eyes of the authorities and also of their Muhammadan fellow-citizens. It might not have reached the ears of Government that the police helped this demonstration considerably, and the magistracy directly encouraged it by their conduct. The Hindu music-players had resolved to have nothing to do with the Tábuts, but the police and the Magistrates wanted to coerce them into service. It might not be true that pressure was really brought to bear upon Hindus to make Tábuts as usual, but it is really believed that the police did so, and unless Government makes a searching enquiry into the matter and places the result before the public, people will refuse to believe in the impartiality of the police. The placing of Muhammadan constables to keep *bandobast* at Dnyánoba's Pálkhi which passed through Ganesh Peth, and the direct or indirect pressure brought to bear upon the credulous Hindus to make their Tábuts as usual, clearly point out the fact that the screw is loose somewhere; and even if these acts might not be deliberate, they are inexcusable blunders, which Government might do well to see corrected. This is the last Muharram month during Lord Harris' administration, and he might not care to investigate into these matters; but we pray His Lordship not to forget the fact that if he does not make proper enquiries and publish the result for public information, his successor in office will have no reason to thank him next year, for the breach revived by the police between the Hindu and the Muhammadan subjects of Poona might grow wider, because the feeling to dissociate from the Muhammadans is very strong, not only in Poona, but in all other places which send their devoted Hindu pilgrims of all classes to Dnyánoba's Pálkhi procession of the last month. The closing of shops, the staying away of the music-players and of the coolie bearers in spite of police *khatpat* to the contrary and full 75 per cent. reduction in the number of Hindu Tábuts, all indicate the depth of the feeling of indignation against the conduct and weakness of the police, and the sooner this feeling is set to rights the better for all concerned. We also advise our Muhammadan brethren to take a lesson from yesterday's demonstrations and desist hereafter from unnecessarily annoying the Hindus. If yesterday's Muharram procession was so miserably poor, it is the Muhammadans who have to thank themselves first. We also take this opportunity of publicly thanking all those who worked to get up this demonstration in one way or another. It was the only effective, yet peaceful, legal and loyal means to show our disapproval of the conduct of the officials and the Muhammadans.

48. The *Kesari* (48) of the 17th July approves of the strike made by the Hindu labourers and musicians against the Muhammadans, admires the moral courage and self-sacrifice evinced by them on the occasion, and remarks that though it does not wish that the present split between the Hindus and Muhammadans should continue for ever, yet it is undoubtedly of opinion that the Hindus should show by legitimate means to the Muhammadans and Government that they are not so forbearing as to put up with any insults given them by the Muhammadans and with invasions of their legitimate rights.

49. The *Shri Shiváji* (81), in its issue of the 13th July, says:—The hostile attitude lately adopted by the Muhammadans towards their Hindu countrymen, which led to the latter community remaining quite aloof from the celebration of the Tábuts, is in no way conducive to the well-being of the country and is fraught with danger. The Hindus are by nature a very straightforward people and lived very amicably with the Muhammadans, so much so that they joined them even in their holidays and festivities; but the Muhammadans not having appreciated their straightforwardness and amiability, the present squabbles have arisen. Some English officers and statesmen believe that the present dissensions between the two leading communities of India serve as a good excuse to deny to the Natives political concessions which they are constantly making demands for; but they must remember that the educated classes who make these demands will not attach much importance to this lame excuse. The indifference of Government to the internecine dissensions will lead to an impression that they are unable to quell them, and this impression will serve to increase them and their increase will tell injuriously on the stability of Government. Those people, therefore, who have ignorantly encouraged these dissensions should take a lesson from the demonstration of indignation and ill-feeling made by the Poona Hindus on the Muharram day, and should not only restore the former friendliness between the Hindus and Musalmans, but should strive to improve upon it in the interests of all concerned.

50. The *Jagadhitechchhu* (43), in its issue of the 14th July, says that if the present Hindu-Musalman dissensions are considered by some people to have been fomented and encouraged by some Government officials with a view to show that the demand for Simultaneous Civil Service Examinations in England and India is unreasonable, their surmise will not be quite unfounded.

51. The Muharram, at any rate, passed quietly at Poona this year and there was no affray or assault during the last ten days. One thing for satisfaction was that the Hindus withheld themselves from this hurly-burly. Having decided that since the Musalmans could not put up with Hindu music passing by their Masjids it was better not to take any part in their tumultuous festival, the Hindus did not go this year even to look at the Tábut procession. The shops and windows of houses were shut up in Budhwár and Mangalwár Peths (parts of the town) which are every year so overcrowded that the spectators have to elbow out their way. Not a single man or child seemed to be anxious to look at the Tábuts. This was an excellent arrangement on the whole and deserves to be imitated by other towns. If the Musalmans do not tolerate even our music, why should we try to mix with them? There is not the least doubt that this is an extremely sound view to take. The only excellent, happy, legitimate and loyal means to make the Musalmans, who are elated under the impression that in whatever they did they would have the support of Government, feel completely that they cannot do without the Hindus, is to sever all connection with them and to act with greater unity among ourselves. The action of the Hindus of Poona was therefore very wise and praiseworthy and should be always continued. When the Musalmans, after suffering from the severance of friendly connections with the Hindus, repent, they will see that they have themselves to thank for their suffering. It is also desirable that Government should take a lesson from the spirit of unity evinced by the Hindus yesterday.—The *Dnyán Prakásh* (12), 16th July.

52. The same paper, in its English columns, writes:—All are very glad that the Muharram has passed at Poona quite peacefully, though not as gaily as in former years. Not a single fight or fray even on the chief night and the chief day did take place. Friday night was as calm as ever, and Saturday was equally so. The great bulk of the Hindu population remained quite indifferent. The windows of the houses situated in the streets through which lies the usual route of the procession were closed fast, and every shop below was shut up for the day. Not a single Hindu face—man's, woman's or child's—seemed anxious to see the sight, and the number of the spectators who accompanied the procession was simply meagre when compared with what it used to be every year. The police arrangements were perfect. The Collector, Assistant Collector, City Magistrate, Honorary Magistrates and police authorities were all on the spot.

The intermittent showers of rain aided the police and the Magistrates in keeping down any outburst of passion on the part of the miserable numbers that followed the Tábuts. The conduct of the Hindus was most praiseworthy. By refraining from taking any part—even the part of spectators—the Hindus have evinced to the Government and the Muhammadans that they can unite and make a demonstration of their feeling in a manner which is most legitimate, peaceful and at the same time most effective. For so many years the Hindus and the Muhammadans lived in a friendly manner in Poona. The Muharram was something that the masses of both the communities looked forward to with great delight, and when it came, they worked together heart and soul to make the Tábuts and the procession most imposing. This year everything was changed. The Muhammadans have grown unnecessarily insulting and insolent. They obstructed the Hindu religious processions and Pálkhis when they passed their mosques. To add to this, the attitude of Government has given cause to the masses of the Hindus to suppose that their persons and rights were not secure—that the Government was not inclined to check the Muhammadans in their wanton demands to stop music. The Hindus, therefore, had recourse to the only legitimate means to show their indignation. The policy which they have adopted is very wise, and we heartily wish that they would continue it. Those who are not minded to show any respect for your feelings and rights should, it is best, not be associated with. The Hindu gods are innumerable, and if we have time and money to spare, we can manage to have such big processions, one for every day, during the whole year. The mixing of our lower classes with the Muhammadans to the extent even of their taking part in the religious processions of the latter was a thing which was calculated to make both the communities live most harmoniously, but since the Muhammadans have begun to show that they do not care much for that harmony, it is certainly better that the Hindus should not thrust their company upon their Islám brethren. Refraining from associating with Muhammadans will naturally lead to a closer union amongst ourselves—a union which is, of course, quite welcome. If at any future time the Muhammadans come to see any cause for deploring this disunion between us and themselves, they will of course have to bless themselves for it. It will be found on enquiry that throughout the length and breadth of the country there has not occurred a single instance in which the Hindus were aggressive or discourteous to the Muhammadans; while all the riots originated in the Muhammadans wantonly obstructing the processions of Hindu gods. For several months past the whole of the Native press has been crying itself hoarse, asking the Government to take some steps to settle the rights of the two communities, but the Government would not listen. There being thus no settled rules as to when and where the music accompanying Hindu processions should be stopped, the Muhammadans obstruct the processions most wantonly, and the authorities mostly let them have their own way. We therefore again advise our Hindu brethren to follow in the footsteps of Poona and refrain from having anything to do with the Muhammadans or their processions. Nothing else but that will open their eyes and make them see how indispensable we are to them. We also hope that the Government will derive some lesson from the demonstration of the Hindus of our city. It would be a great boon to both the communities if Government should investigate into the rights, privileges and customs of both and then lay down quite impartially and firmly some hard and fast rules as to the route of the processions and the playing of the music attending them. That and that alone would go a long way towards settling the unsettled condition of affairs between the two communities. The British Ráj is a blessing to India. Under it she is enjoying such peace as was not enjoyed by her for centuries together. But the strange policy which Government seem to have adopted with regard to this question of Muhammadans *versus* Hindus threatens to disturb that peace permanently. We hope wise counsels will soon prevail and set matters aright.

53. Apprehensions were entertained very generally at Poona on Friday and Saturday last that a disturbance of the public peace would take place, and they were heightened by the rumour that some military men were to be ordered out to preserve order in the town. But, after all, no military men came into the town and all was quiet. This is a matter for satisfaction, but not unmixed satisfaction. If there had been quiet and peace unaccompanied by bad feelings

between the Hindus and Muhammadans, there would have been good reason for congratulation. The whole scene on the day before yesterday was such as to indicate even to a stranger that the Hindus and Musalmans were much ill disposed towards each other. Even if the fact of a considerable number of Hindus not having made Tábuts or assumed disguises be left out of account, the circumstances that no musicians could be got to play before the Tábuts and that the windows of the houses along the main road from the Budhwár Peth to the Shanwár Palace should have been shut by the owners point to nothing but an ill-feeling between the two communities. We have no desire to determine the share of culpability attaching to each party concerned, but, believing as we do, that the existing tension of feeling cannot but be productive of evil to both the parties, we think it very desirable that no time should be lost in compounding the matter and arriving at an amicable settlement.—The *Sudhárak* (21), 16th July.

Muharram at other places in the Deccan.

54. At Islámpur in the Sátára District, the Muharram festival passed off without any hitch or trouble. The Tábuts were immersed on Saturday. They were in all 14. This year the number of Hindus who took part in this festival was much smaller than usual, and therefore it was not celebrated as it should be. The police arrangements were satisfactory.—The *Prutod* (69), 16th July.

55. At Sholápur the procession of Vithoba's *rath* (car) on the *A'shádhi Ekádashi* (13th July) and that of the Tábuts on the next day went off with much *éclat* without any obstruction. The number of armed and unarmed police posted to preserve order on the occasions was larger than usual. On the day of the *rath* procession native music was played near the Masjid, though there were Musalmans in it saying their prayers, but it is learnt that nobody hindered it. No Musalman—not even a child—was to be seen in the *rath* procession, while there were many Hindus to be seen out on the Tábut day. Be that as it may, we are very glad to see that the Hindus and Musalmans at Sholápur are at one with each other. The fact that not a single Musalman took part in the *rath* procession clearly shows that they are zealous about their religion. Nobody knows when the happy day will arrive when the Hindus will feel similar zeal in the cause of their own religion. This year, however, the Hindus did not assume many disguises. It is very desirable that people should be united in general and separated in matters of religion.—The *Sholápur Samáchár* (80), 17th July.

56. The Tábut procession at Sátára took place on Sunday, the 15th instant. It showed much falling off in the usual display. There are generally more than 30 Tábuts, while this year only 15 of them were paraded. The crowd of spectators was not considerable. There is no split between the Hindus and Musalmans of the place, but some Hindus appear to have made up their minds to keep aloof from the festival on account of the Pálkhi disturbance at Poona. This is not, however, the only cause of the Tábut procession being less imposing. That day being the Bendur holiday of the Hindus (on which occasion bullocks are decorated and paraded) many people from the villages were absent. On this account some difficulty was experienced in getting labourers to carry the Tábuts, some of which had to be carried in carts. The Hindu *fakirs* were, it is believed, disappointed in getting *fakiri* (presents or donations given in the Muharram). The police arrangements were satisfactory.—The *Vritta Sudha* (100), 17th July.

57. The *A'shádhi Ekádashi* and the Muharram festivities having fallen at the same time, sureties were taken from some persons guaranteeing that Hindus and Musalmans would not play music in front of places of worship belonging to the rival communities at Igatpuri in the Násik District. Since August last the Hindus have met with opposition two or three times in playing music in front of Masjids. The Mámlatdár has, therefore, done well to stop squabbles by treating both the communities evenly. If the Hindus are not to go past Masjids with the accompaniment of music, why should the Musalmans play music while passing by temples? No Hindus either took part in the Tábut procession or assumed disguises. There was nobody except Muhammadans to carry the Tábuts, and the number of Hindu spectators was not one-tenth of the usual number.—A news-letter in the *Mumbai Vaibhav* (57), 18th July.

58. At Násik there has not been this year the usual amusement, no Hindus having assumed the guises of *fakirs*, tigers, &c., or done anything unbecoming the Hindu religion. Last night being the *katal* night no Hindu labourers could be had to carry the Tábuts as usual and the work had to be done by Muhammadans themselves. Really no Hindu has hitherto done anything likely to bring discredit on his religion. This is the day of the Tábut procession and it is said that no Hindus will be got to carry the Tábuts. On the whole, it seems that by the grace of God the time has arrived when every one should act according to his own religion. Since this change has come about without anybody making any efforts in the matter, it seems that re-establishment or rehabilitation of religion is nigh at hand.—The *Násik Vritt* (59), 14th July.

59. At Ahmednagar the immersion of the Tábuts came off quietly. The police arrangements were more strict than usual. The Musalmans of the place being sensible and cordial in their relations with the Hindus, there was no possibility of a disturbance there. Yet Mr. Kennedy, District Superintendent of Police, being specially careful, no riot or affray occurred at all. Intelligence from other places made the local Hindus indifferent, and therefore there was not the usual display of fireworks at *dalmandai* (bazár) on the *katal* night. This caused a great drawback in the festival. On the immersion day there was nothing defective and everything came off as usual.—The *Jagadádarsh* (42), 15th July.

60. At Kasegaon in the Sátára District, says a correspondent, the Hindus remained quite aloof from the Tábut festival, none of them having carried the Tábuts, played music before them or even gone to see the fun.—The *Bodh Sudhákar* (8), 18th July.

61. A similar report about the Tábut festival at Wái in the Sátára District is published by the *Moda Vritt* (56) of the 19th July.

62. At Pen in the Kolába District there were two Tábuts, of which one was carried and paraded on the *katal* (massacre) night by Musalman butchers, while the other was not moved for want of labourers to carry it. On Saturday the Kháns brought Kátkaris (a wild Hindu tribe) from other villages to carry their Tábut.—The *Pen Samáchár* (64), 16th July.

63. At Yeola both the Musalmans and Hindus were sad on account of the order issued by Government in consequence of the late riots, and as the Hindus did not have their *rath* and *pálkhi* processions, the Tábuts too remained at their own places and were not paraded. The Government officers were, however, prepared to carry out the orders of Government and successfully preserved the peace. There was a rumour that the order would be modified at the nick of time, but nothing of the sort took place. The Collector was in person keeping order in the Peth (principal portion of the town), the Assistant Collector was doing duty in the Pinjar Lane, and the Mámlatdár was busy in the direction of the Hagya Garden (garden where people go to ease themselves). In this wise arrangements were made, so that the police might lose no time in finding out the Magistrates, if necessary. Moreover, the police were doing duty in the whole town, and particularly at the principal points, with their firearms in readiness. The Superintendent of Police was patrolling the town on horse-back, and the Police Inspector and Chief Constable were guarding their respective wards with great energy. All these officers kept the peace from being broken and maintained the order of the great Sirkar uninfringed, and this is very creditable to them. Some Musalmans, who had through ignorance played music in front of temples, were fined a rupee or two each. In the táluka there were *pálkhi* processions in honour of the god Vitthal which went past Masjids with the accompaniment of music, and the Hindus have ceased making Tábuts and assuming the guise of *fakirs*.—The *Rághav Bhushan* (70), 16th July.

64. A correspondent states that the immersion of the Tábuts at Talegaon (Dábháde's) in the Poona District came off peacefully as usual and the credit is due to Shrimant Dábháde Senápati and Mr. Bannumiya, Chief Constable of Mával.—The *Poona Vaibhav* (65), 15th July.

65. The *Satyá Nirnayá* (75), in its issue of the 16th July, abuses the Hindus of Bárámati in the Poona District for taking part in the last Muharram

festival in spite of the advice given them not to do so, and says that the festival passed without the slightest disturbance.

66. At Kalyán a slight attempt at disturbance was made by some Musalmans on Friday the 13th instant in connection with a Pálkhi procession, but the attempt failed on account of the prompt action of the Mámlatdár and the Assistant Police Superintendent. Slight injury was received by a policeman.—The *Jagat Samáchár* (44), 14th July.

Muharram in Gujarát and Káthiáwár.

67. The *Gujarát Darpan* (102), in its issue of the 15th July, in the course of an account of the celebration of the Muharram festival at Surat, observes :—The Tábut which had been erected from subscriptions raised under the leadership of the Collector from several Government servants and others attracted the special attention of the people this year. It was accompanied by a board on which was written : "*Zumra-e-Fukra-e-Husseini az tarfe Collector Saheb Bahádur, Surat*" (party of Fakirs of Hussein from the side of the Collector Sáheb Bahádur, Surat).

68. The same newspaper, in its issue of the 19th July, observes :—It is to be regretted that the notification issued by the District Magistrate for the guidance of the people celebrating the Muharram festival should have been allowed to be violated by some persons, and this shows the weakness of the authorities. It was the duty of the police to prevent Muhammadans from assuming the disguises mentioned in the notification. Before issuing a notification the authorities ought to have considered whether they would be able to enforce it, and having issued it they should not have shown weakness by not enforcing it. The notification prohibited vehicular traffic on the last day of the Muharram on those roads by which the Tábuts were to pass between noon and sunset, and it is to be regretted that carriages belonging to some Europeans were allowed to pass. [The *Gujarát Mitra* (104 and the *Praja Pokár* (145), in their issues of the 15th and 17th July, respectively, express similar sentiments.]

69. The same newspaper publishes a communication said to have been received from Mr. F. S. P. Lely, Collector of Surat, *anent* the inscription board referred to in paragraph 67 to the following effect :—It has been brought to the notice of the Collector that on Saturday last, the day of the immersion of the Tábuts, a board bearing the following inscription was exhibited on the public roads of the town : "*Zumar-e-Fukra-e-Husseini az tarfe Collector Sáheb Bahádur*" (party of Fakirs of Hussein from the side of the Collector Sáheb Bahádur of Surat). This was done without the permission or knowledge of the Collector, and the persons answerable for the act have been severely reprimanded. Mr. Lely had willingly subscribed to the Tábut fund and had allowed the use of a plot of ground near the Chowk Bazar for a few days with a view of pleasing his faithful *Patawala*, but he had no further connection with the matter.

70. The *Káthiáwár News* (106) of the 14th July, in its English columns, writes :—As a rule, Muharram in Rájkot is a very dull affair, and this year the constant and unceasing rain made it still more dull. There was no procession last night on account of rain. This is the last day, and as the rain has ceased, a little bustle and activity are noticed. Though there is not the least fear of a breach of the peace in Rájkot, we are glad to hear that most strenuous precautionary measures are adopted both in the Civil Station and the city.

71. The Muharram at Prabhás Pátan seems to have passed quietly, the police arrangements under Mr. Nanabhai Cowasji, Police Superintendent, being good. A notice was issued by the Darbár calling on all those who wished to make Tájias to apply for licenses. License was taken by a man named Chan Mullan, and his Tájia and the Darbári Tájia which is constructed in all the Mahále of the State, were allowed to be immersed at a spot to the south of Khárijal—the place appointed by the Commission. The three Tájias, two of Moti-Khel and one of Náni-Khel—for the construction of which no licenses had been obtained, were not allowed to be taken out and were guarded by the police. The Hindus were, we hear, satisfied with the police arrangements and they have testified to that effect.—The *Káthiáwár News* (106), 18th July.

72. The *Káthiáwár Times* (140), in its issue of the 13th July, writes:—A report reaches us that at about 9-30 last evening a disturbance took place at Gondal caused by quarrels between Hindus and Muhammadans. Our informant tells us that the *fracas* resulted in several Hindus being more or less injured. The shops were at once closed and still remain so. The cause of the disturbance has not yet transpired.

73. The same newspaper of the 14th July writes:—Further information from Gondal has reached us to the effect that on the night of Thursday last, during the passage of the procession through the bazár, a dispute arose with some Banias which led to a free fight and the looting of some sweetmeat shops. Assistance was sought from the Political Agent, who despatched twenty mounted and forty foot police, the latter by special train, under command of Mr. Pryde. The shops were still closed at one o'clock to-day.

74. The *Káthiáwár News* (106) of the 14th July, in its English columns, writes:—We hear that a small affray occurred between the Hindus and the Muhammadans at Gondal on the 12th instant, and men on both sides were slightly injured. The State authorities having sent away a strong contingent of their police by way of precaution to Dhoráji, where the relations between the two communities are believed to be not cordial, assistance was sent from Rájkot in the shape of foot and mounted police to keep order.

Muharram at Nágpur in the Central Provinces.

75. It is said that at Nágpur the Hindus did not only not withhold themselves from the celebration of the Tábuts, but added to the *éclat* of the occasion. The reason of this is that the Musalmans of that place are said to be on friendly terms with the Hindus. It seems that no wire-puller had gone there.—The *Prabhákar* (17), 19th July.

Hindus and Muhammadans at Poona.

76. A correspondent, writing from Poona to the *Mumbai Vaibhav* (57) of the 14th July, says:—The local Hindu barbers having resolved not to serve the Muhammadans, the latter are put to great inconvenience. The poor Boharas, who never take any part in riots, have also to suffer on account of this strike. Handbills in Maráthi, advising Hindus to abstain from joining the Tábuts, are being distributed and were pasted on the doors of temples. In spite of these attempts of the Brahmins to keep the Hindus aloof from the Tábuts it seems that the lower class Hindus will not refrain from taking part in the processions!

State of affairs at Pen in the Kolába District.

77. The *Sudhákar* (83) of Pen, in its issue of the 14th July, publishes the terms of the agreement come to between Hindus and Muhammadans at Pen as regards religious processions and showing respect to the religious places of one community by the other, and observes that if the Muhammadans abide by these terms the Hindus will resume business connections with them as they have consented to do and there is a chance of the two communities living in peace hereafter, but there is no certainty about it.

Meeting of Kátkaris, a wild tribe at Pen in the Kolába District.

78. The Tábut in the Khán Mohalla at Pen, which for want of Hindu bearers had remained unmoved from its place on the *katal* (massacre) night of the Muharram, having been carried next day to the place of immersion by five Kátkaris brought from outstations, the Kátkaris held a meeting of their own caste at Máruti's temple at Pen, which was attended by a large number of members of their tribe, male and female, coming from seven villages, and at which the head of the tribe having congratulated the persons assembled on their having met together at short notice and addressed the assembly on the magnitude of the fault committed by those of their castemen who had carried the Tábut in opposition to the general sense of the Hindus of all castes, Brahmins, Kunbis, Mahárs, Mángs, &c., sentenced the offenders to pay to the caste a fine of Re. 1 each and to get their mustache and beard shaved, directing that if the fine was not paid in the course of the day, five rupees should be paid by each the next day, and in the event of a default in this the defaulters should be

proscribed for a period of twelve years from all connection with the castemen, who will neither give nor take from them water, fire, hubble-bubble, &c. As soon as this resolution was passed two men paid the prescribed fine. It is also said that a woman from among the assembled Kátkaris declared that her son-in-law having been one of the Tábut-bearers she would not send her daughter to him as he had been polluted. The zeal shown by a wild, ignorant and poor tribe of Hindus like the Kátkaris is really admirable and worthy of being imitated by the so-called educated Hindus.—The *Pen Samáchár* (64), 16th July.

"Goro" observance in Gujarát.

79. A correspondent of the *Bombay Samáchár* (115), in its issue of the 18th July, says:—The "Goro" observance is practised by unmarried Hindu girls in Gujarát from the 11th to the 15th of the bright half of the lunar month of A'shádh. The observance is by no means undesirable, but it is made so to a certain extent. In large cities and villages the girls who practise the observance gather during those days and go to the outskirts of the cities or villages or to some deserted spot, and there, after boisterously playing about, insult persons who happen to meet them by singing dirges over them or addressing indecent expressions. The girls use on this occasion indecent words as the males do in the Shimga. Education has lessened the "Goro" evil to some extent, but discreet parents ought to stamp it out of existence.

G. M. SA'THE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 24th July 1894.

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[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R FOR THE WEEK ENDING 21st JULY 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Vaccination in Berár.

1. The *Vaidarbha* (2) of the 14th July, in its English columns, writes:—The Resident suspects that the work of vaccination still meets with opposition in large towns in Berár, but does not give the grounds on which he bases his suspicion. In reviewing the report for 1892-93 he asked the Commissioner to take the necessary steps to expedite the application of the rules made under the Vaccination Act to municipal towns in Berár, but no information is forthcoming in the report under review as to what action was taken on this recommendation from the Resident. In connection with the application of the Vaccination Act we have only to suggest that the authorities should take all caution not to enforce it rigidly even in municipal towns. The authorities must remember that even to advanced cities like Poona, Ahmedabad, &c., the Act is not yet applied. It is applied to Berár towns too soon; and if it is enforced very rigidly, the results are sure to become most undesirable.

Reduction in the rate of interest on Government promissory notes.

2. The *Pramod Sindhu* (1), in its issue of the 13th July, says:—Government have published a notification reducing the interest on their promissory notes from 4 to 3½ per cent. It is said that this reduction has been made with a view to make up the loss caused by fall in exchange.

G. M. SATHE,

Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 24th July 1894.

[CONFIDENTIAL.] **No. 30 of 1894.**

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 28th July 1894.

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List of Newspapers and Periodicals.

(For the week ending 28th July 1894.)

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	" Indian Spectator	Do.	Do.	650
3	" Káthiáwár Times	Rájkot	Daily	300
4	" Mahrátta	Poona	Weekly	375
5	" Phœnix	Karáchi	Bi-weekly	400
6	" Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	" Sind Times	Karáchi	Bi-weekly	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	" Din Bandhu	Bombay	Do.	1,550
10	" Dnyán Chakshu	Poona	Do.	1,000
11	" Dnyánodayā	Bombay	Do.	375
12	" Dnyán Prakásh	Poona	Bi-Weekly	425
13	" Hitopadeshak	Bombay	Weekly	1,000
14	" Indu Prakásh	Do.	Do.	900
15	" Mantri	Poona	Do.	...
16	" Native Opinion	Bombay	Bi-Weekly	600
17	" Prabhákar	Do.	Daily	350
18	" Rámdás	Bijápur	Weekly	600
19	" Shetkaryáncha Kaivári	Bombay	Do.	500
20	" Subodh Patrika	Do.	Do.	950
21	" Sudhárak	Poona	Do.	3,000
22	" Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
23	The Arunodayā	Thána	Weekly	625
24	" A'ryávart	Dhulia	Do.	225
25	" Bakul	Ratnágiri	Do.	440
26	" Belgaum Samáchár	Belgaum	Do.	215
27	" Chandánshu	Tásgaon	Do.	102
28	" Chandrakánt	Chikodi	Do.	200
29	" Chandrodaya	Chiplun	Do.	125
30	" Chikitsak	Belgaum	Do.	400
31	" Chitragupta	Karád	Do.	200
32	" Daivadnya Mitrā	Bombay	Monthly	...
33	" Daivadnya Samáchár	Do.	Do.	500
34	" Dakshin Vritt	Kolhápur	Weekly	156
35	" Dhárwár Vritt	Dhárwár	Do.	826
36	" Dnyán Dip	Bombay	Monthly	300
37	" Dnyán Ságar	Kolhápur	Weekly	400
38	" Ganga Lahari	Násik	Do.	211
39	" Gulburga Samáchár	Gulburga	Do.	325
40	" Hindu Punch	Thána	Do.	700
41	" Holkar Sarkár Gazette	Indore	Do.	450
42	" Jagadádarsh	Ahmednagar	Do.	352
43	" Jagad-hitechchhu	Poona	Do.	4,500
44	" Jagat-samáchár	Thána	Do.	650
45	" Kalpataru	Sholápur	Do.	250
46	" Karmanuk	Poona	Do.	1,500
47	" Keral Kokil	Bombay	Monthly	1,500
48	" Kesari	Poona	Weekly	4,300
49	" Khándesh Chitragupta	Dhulia	Do.	230
50	" Khándesh Vaibhav	Do.	Do.	200
51	" Khara Prakár	Bombay	Monthly	1,000
52	" Kumtha Vritt	Kumta	Weekly	200
53	" Maháráshtra Kokil	Sátára	Monthly	2,000
54	" Maháráshtra Mitra	Do.	Weekly	250
55	" Maháráshtra Vritt	Do.	Do.	161
56	" Moda Vritt	Wái	Do.	325
57	" Mumbai Vaibhav	Bombay	Daily	550
58	" Nagar Samáchár	Ahmednagar	Weekly	150
59	" Násik Vritt	Násik	Do.	275
60	" Nipáni Vaibhav	Nipáni	Do.	175
61	" Nyáyā Sindhu	Ahmednagar	Do.	175
62	" Panchánan	Karád	Do.	...
63	" Pandhari Mitrā	Pandharpur	Do.	260
64	" Pen Samáchár	Pen	Do.	...
65	" Poona Vaibhav	Poona	Do.	3,200
66	" Prabodh Chandrika	Jalgaon	Do.	100
67	" Prabodh Ratnā	Bársi	Do.	235
68	" Prántik Samáchár	Poona	Do.	...
69	" Pratod	Islámpur	Do.	300
70	" Rághav Bhushan	Yeola	Do.	250
71	" Ratnákar	Kaládgi	Do.	50
72	" Saddharmadip	Alibág	Monthly	1,000
73	" Sanmitra	Bombay	Do.	...
74	" Sarvadaman	Poona	Do.	...

No	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	Mara'thi—*continued.*			
75	The Satya Nirnayă	Bárámati	Weekly	...
76	" Satyă Prakásh	Poona	Do.	...
77	" Satyă Sadan	Alibág	Do.	200
78	" Satyă Shodhak	Ratnagiri	Do.	400
79	" Shikshak	Chikodi	Do.	...
80	" Sholápur Samáchár	Sholápur	Do.	260
81	" Shri Shiváji	Poona	Do.	300
82	" Shubh Suchak	Sátára	Do.	260
83	" Sudhákar	Pen	Do.	300
84	" Sumant and Satyă Sudha	Kárwár	Do.	300
85	" Tukárám	Ahmednagar	Do.	250
86	" Udyogavriddhi	Poona	Do.	...
87	" Vanapriya	Chikodi	Fortnightly	100
88	" Vártáhar	Bombay	Tri-weekly	700
89	" Vengurla Vritt	Vengurla	Weekly	175
90	" Vichár	Dhárwár	Monthly	500
91	" Vichár Ságar	Baroda	Weekly	650
92	" Vidushak	Karád	Do.	300
93	" Vidya Vilás	Kolhápur	Do.	275
94	" Vijay	Sháhápur	Do.	250
95	" Vikshipta	Bombay	Do.	600
96	" Vita Vritt	Vita	Do.	...
97	" Vividh Dnyán Vistár	Bombay	Monthly	500
98	" Vrittadhára	Dhár	Weekly	150
99	" Vrittasár	Wái	Do.	285
100	" Vritt Sudha	Sátára	Do.	200
101	" Vyápári	Poona	Do.	...
	Anglo-Gujara'ti.			
102	The Gujarát Darpan	Surat	Bi-weekly	700
103	" Gujaráti	Bombay	Weekly	2,450
104	" Gujarát Mitră	Surat	Do.	800
105	" Kaiser-e-Hind	Bombay	Do.	2,500
106	" Káthiáwár News	Rájkot	Bi-weekly	600
107	" Suryă Prakásh	Surat	Weekly	375
108	" Vidyut	Ahmedabad	Fortnightly	...
	Gujara'ti.			
109	The Ahmedabad Times	Ahmedabad	Weekly	250
110	" Ajab	Surat	Monthly	700
111	" Akhbáre Sodágar	Bombay	Daily	800
112	" Arajadár	Baroda	Weekly	...
113	" A'ryă Dharm Prakásh	Bombay	Monthly	400
114	" Bhim Sen	Do.	Weekly	...
115	" Bombay Samáchár	Do.	Daily	2,600
116	" Broach Mitră	Broach	Weekly	350
117	" Broach Samáchár	Do.	Do.	700
118	" Buddhi Prakásh	Ahmedabad	Monthly	580
119	" Cambay Gazette	Cambay	Fortnightly	124
120	" Chának	Surat	Monthly	500
121	" Chandra	Do.	Do.	300
122	" Darbár Patrika	Ahmedabad	Weekly	...
123	" Deshi Mitră	urat	Do.	1,250
124	" Din Mani	Broach	Do.	...
125	" Dnyán Sudha	Ahmedabad	Monthly	250
126	" Dnyán Vardhak	Bombay	Do.	600
127	" Fursad	Do.	Do.	400
128	" Gap Sap	Do.	Fortnightly	300
129	" Gul Afshán	Do.	Monthly	1,200
130	" Hindi Punch	Do.	Weekly	450
131	" Hindusthán	Ahmedabad	Do.	716
132	" Hitechchhu	Do.	Do.	500
133	" Jain Patrika	Surat	Fortnightly	500
134	" Jám-e-Jamshed	Bombay	Daily	2,200
135	" Kachha Samáchár	Do.	Weekly	400
136	" Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	" Kaira Vartamán	Kaira	Weekly	100
138	" Kám Dhenu	Bombay	Monthly	1,200
139	" Kasid-e-Mumbai	Do.	Tri-weekly	...
140	" Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	" Kelavni	Baroda	Monthly	500
142	" Nure Elam	Bombay	Do.	320
143	" Nyáyadarshak	Ahmedabad	Fortnightly	...
144	" Praja Mitra	Karáchi	Weekly	200
145	" Praja Pokár	Surat	Do.	800
146	" Rájyabhaktă	Bombay	Do.	1,200
147	" Rást Goftár	Do.	Do.	1,087
148	" Samsher Báhádur	Ahmedabad	Do.	300
149	" Satyă Mitră	Bombay	Do.	500
150	" Satyă Sodhak	Surat	Fortnightly	500
151	" Satyodaya	Dohad	Weekly	68
152	" Sneha Sindhu	Kaira	Do.	275
153	" Stri Bodh	Bombay	Monthly	500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issue
	GUJARA'TI—*continued*.			
154	The Stri Mitră	Bombay	Monthly	697
155	„ Surat Akhbár	Surat	Weekly	600
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
159	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patră	Hubli	Weekly	475
161	„ Kannada Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayă	Dhárwár	Weekly	200
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Lokă Bandhu	Do.	Do.	190
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárată Bhráta	Rewáh	Fortnightly	375
173	„ Bhásha Bhushan	Bombay	Monthly	400
174	„ Bombay Baipar Sindhu	Do.	Weekly	250
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
178	„ Charkhári Akhbár	Rewáh	Fortnightly	23
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Khair Khah	Do.	Daily	...
184	„ Kushful Akhbár	Do.	Weekly	150
185	„ Muin-ul-Mulk	Do.	Daily	...
186	„ Muslim Herald	Do.	Do.	300
187	„ Vakil Islam	Do.	Do.	...
188	„ Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
196	„ Muin-ul-Islám	Do.	Do.	300
197	„ Prabhát	Hyderabad (Sind)	Do.	400
198	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or á) is the last letter of a word, the accent is left out, and the short *a* (अ = u in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

Part I.—*Politics and the Public Administration.*

Remarks on the Indian administration.

1. In an article, headed, "Brief draft of a scheme prepared by a haughty person for governing India, and dedicated to Sir George Chesney and other Anglo-Indians of his class," the *Hindi Punch* (130), in its issue of the 22nd July, observes:—(1) Abolish all the schools for higher education. (2) Cut up the telegraphic wires between India and England. (3) Gag the Native Press and throttle it to death. (4) Consider the Indian National Congress seditious and put it under restraint. (5) Transport the educated Natives to penal settlements. (6) Add a section to the Indian Penal Code for punishing persons who speak against Government or Government officials. (7) Enact a law ablishing all political associations. (8) Authorise Government officers to hold all political movements disloyal and to suppress them. (9) Authorise Government officers to ill-treat Natives as they like. (10) Do not allow the House of Commons to interfere with the acts of Anglo-Indian officials. (11) Throw the Secretary of State for India, who is a mere puppet, into the river Thames that he may not unnecessarily meddle with the Indian Government. (12) and (13) Transport the faddists who advocate Indian interests in England to Australia, and, in short, make the Indian officers independent of all higher authority and entrust them with arbitrary powers. Then you will see in what a smooth manner the Indian administration is carried on!

Forecast of His Excellency Lord Elgin's administration of India.

2. Without rushing to pronounce a judgment on the administration of His Excellency Lord Elgin, which, it says, there will be time enough to form after His Lordship will have served his full term, the *Phœnix* (5) of the 25th July is glad to note:—Even since he has assumed the reins of Government riots have ceased, which had grown to be the characteristic feature of his predecessor's Government. A feeling of insecurity has, after all, given place to a feeling of security, and there are ample indications to believe that a feeling of amity is growing up between the Hindus and the Muhammadans. By the reimposition of cotton duties and by judicious economy the dangers that now surround Indian finance may at length be removed for the time being. Barring the unforeseen, it may fairly be expected that Lord Elgin's administration will be a set-off against his predecessor's rule, and if he hesitates to give effect to any wild scheme of statesmanship likely to please the go-ahead politicians of our country, he will be cautious not to disturb the existing order of things. Lord Lansdowne attempted to pull down the system in force right and left. Lord Elgin has sense enough not to attempt doing any such thing as has wrecked the reputation of his predecessor in office.

Import and excise duties on cotton piece-goods and the needs of the people using indigenous goods.

3. In its issue of the 24th July, the *Kesari* (48) interprets Lord Kimberley's remarks recently made in the House of Lords on the subject of the import duty on cotton piece-goods to mean that the administration of India is to be conducted entirely in the interests of Great Britain, draws the attention of the educated and other Natives to these remarks, and says that they clearly prove that the Liberals as well as Conservatives are chips of the same block so far as India is concerned, and that the Natives have no reason to expect more favourable treatment from the former than from the latter. If this is the case, says the paper, it will be necessary that the Indian people should make more active and emphatic agitations, and once Government is convinced that the people will not cease to agitate unless and until they attain their objects, it will not be necessary for the people either to take up arms or to set up disturbances. Every one should well bear in mind that nothing can be had by begging, and that it is no use depending on the so-called Indian Committees in England who have been delaying matters and are indifferent to their work. No sane man will believe that those Englishmen who are afraid that they would lose their majority in Parliament if they disregarded the wishes of the Lancashire people, will not be anxious about the stability of their Indian Empire if the Indian people are discontented. Our rulers know our country

and our disposition too well to fear the occurrence of anything undesirable though injustice be done to us. So long as they are quite sure that we shall put up with any indignity or injustice and do not think that if we are denied any concession we shall not fail to wrest it from them, though peacefully, we must endure our present condition and expect nothing better. If Government impose import duty on foreign goods and excise duty on country fabrics, we should unanimously resolve not to use imported piece-goods and thereby baffle the attempts of the Lancashire manufacturers to secure their selfish objects.

Remarks on the decision of the Secretary of State for India with regard to Statutory Civilians.

4. The *Mahrátta* (4), in its issue of the 22nd July, writes:—Instances in which Government are seriously breaking solemn promises are accumulating. The latest of these is the decision of the Secretary of State for India in the matter of the Statutory Civilians. He has refused to look upon them as members of the organized service. To say the least, this decision is another instance of the Secretary of State overriding Parliament. The control of Indian officials will thus appear to be getting lax to a fault, and unless an Act for the better government of India soon sets such abuses to rights, a time will soon arrive when Viceroys and Governors will refuse to give up their posts on the expiration of five years, because the period during which they should hold office is not specifically mentioned.

Disapproval of the views of the Indian Government and the despatch of the Secretary of State for India on the Simultaneous Civil Service Examination.

5. The *Hindi Punch* (130), in its issue of the 22nd July, gives a cartoon entitled, "A Fell Work," in which a huge tree represents the Queen's Proclamation and Lord Lansdowne and the Right Honourable Mr. Fowler are shown to be in the act of cutting it down with their hatchets, namely, views of the Government of India on the Indian Civil Service Simultaneous Examinations question and Indian Civil Service Simultaneous Examinations Despatch, respectively. The letter-press runs as follows:—"Implanted firmly in the ground for 36 years, the tree will, it is hoped, stand the strokes of all the axes in the world." The editor gives the following explanation of the cartoon:—Great surprise is created in India at the manner in which Lord Lansdowne, the ex-Viceroy of India, and the Right Honourable Mr. H. H. Fowler, the Secretary of State for India, have belittled the solemn pledges given in Her Gracious Majesty the Queen's Proclamation of 1858 to the princes and people of India, while discussing the resolution of the House of Commons regarding the Indian Civil Service Simultaneous Examinations.

Despatch of the Bombay Government on the Simultaneous Civil Service Examinations disapproved.

6. In a long article, the *Gujaráti* (103) of the 22nd July, in its English columns, says that the despatch of the Bombay Government on the question of the Indian Civil Service Simultaneous Examinations compares very unfavourably with the fair-minded and statesmanlike exposition of the subject made by the Government of the so-called "Benighted Presidency," and that the local Government start from incorrect premises and are disposed more to quibble than to approach a momentous question from a broad standpoint, tries to show that the arguments used by the local Government are ridiculous and insincere, and observes:—We can only explain their attitude on the hypothesis that their peculiarly advantageous position precludes them from realising the enormous difficulties in the path of Natives. If the positions could be inverted, for the sake of experiment only, for one year, they would appreciate the present situation more correctly. We suggest the following way to guard against the result apprehended by Government and at the same time to give effect to the resolution of Parliament, viz., to hold simultaneous examinations and arrange all candidates in one common list, but to eliminate all Natives in excess of one-sixth of the total number of vacancies offered for competition, and, conversely, to pass over Europeans in excess of five-sixths in favour of Natives next below them. The advantages of this arrangement over the Provincial service scheme would be that the successful candidates would become members of the Imperial service,

entitled to the higher salaries attaching to covenanted posts, and that such Natives would take rank in order of merit along with European candidates, with choice of their presidency or province, instead of in a separate and subordinate class.

Remarks in connection with the conversion of the four per cent. rupee loan.

7. The *Kaiser-e-Hind* (105) of the 22nd July, in its English columns, writes:—Opinions, no doubt, differ on the conversion of the four per cent. Government promissory notes of 1842-43. Looking at the matter superficially, it seems that the State would be benefited, by reduction in interest, to the extent of about ten lakhs of rupees per annum. But the question is whether this can be safely considered judicious economy. Are there no countervailing disadvantages of a serious character? Is it proved that the conversion will be a decided success? At any rate, the mercantile opinion of Calcutta—the very centre of the largest transactions in Government securities—is unfavourable to the conversion. A good deal of alarm and distrust have been created by it among the mass of the ignorant investors, and this is just the consequence against which the financial authorities should have guarded themselves. But even worse than the distrust and alarm is the widespread impression regarding the non-utility of holding Government notes of any description in the future. Investors fear lest later on the 3½ per cent. may be reduced to 3 per cent.; and as in this country other investments of a fairly safe character can bring a per cent. or two more, it is growing on the popular mind that investments in five per cent. Municipal bonds or four per cent. Port Trust bonds are infinitely better. As a matter of fact, the latter class of securities in Bombay have risen considerably in prices since the notification for conversion by the Government of India, and there is every probability of a further rise in these securities, especially as their aggregate amount is rather limited. Thus, though the Government of India has unconsciously improved the credit of local securities, it has foolishly alienated popular sympathy with its own paper. It may be therefore reasonably questioned whether, for the sake of a small annual gain of about 10 lakhs, it was worth this conversion, with a distinct loss of future financial prestige as regards its own paper in favour of Municipal and other papers.

8. The *Mahrátta* (4) of the 22nd July is of opinion that the best way to relieve the financial stress experienced by the Government of India is to retrench the expenditure incurred on the administration, and that it is doubtful whether the proposed conversion of the four per cent. rupee loan into a 3½ per cent. one is well advised. *Anent* the present policy of Government the paper says:—The application of the accumulated treasury balances towards the redemption of the four per cent. rupee loan is an abuse of money and distinctly injurious to the interests of the Indian people. Moreover, the proposed conversion is fraught with serious consequences, which the Government do not seem to have realized to their fullest extent. It is, in our opinion, likely to disturb the domestic economy of India. It has brought hardship on the poor people, for the reduction of half per cent. is a serious reduction in their case; it has made the ultimate fate of the 3½ per cent. extremely doubtful, and made the people distrustful of the permanency and security of Government paper. Looked at from every point of view the conversion seems to us injurious to the best interests of the country. There was, indeed, no necessity for this conversion, if the Government had the courage and honesty to disregard the Manchester threats. But a Government which looks upon the English interests as paramount will never allow its conscience to be disturbed when they are constrained to heap iniquities on the poor Indian tax-payer.

9. The *Hindu Punch* (40), 26th July:—The trust which the people reposed in Government in buying their promissory notes has been violated. Government has reduced the rate of interest thereon from Rs. 4 to Rs. 3½. Only notes of 1842-43 will be discharged if required; those for succeeding years will not be discharged. Alas! We hope the rate of interest may not go on being reduced till it reaches 1½ per cent.! Even if Government discharges the other promissory notes, how is the money to be invested? There is none more trustworthy than Government.

His Excellency Lord Elgin thanked for certain arrangement intended to be made in regard to exchange compensation allowance, and a few suggestions made on the subject.

10. In alluding to a report that the new rules for the exchange compensation allowance are again under consideration by the Government of India and that the allowance may be denied to officers who are recruited for service in India later on, the *Jám-e-Jamshed* (134), in its issue of the 26th July, observes :—The people of India are highly grateful to His Excellency Lord Elgin for proposing to do this small justice, whose propriety is quite evident since the persons who would enter the British Indian service knowing that the rupee was worth only 13*d.* could have no shadow even of a right to claim exchange compensation. It is to be hoped that His Lordship will be good enough to do another piece of justice. Those who entered the British Indian service after the fall of the rupee below a shilling and a half ought not to get the compensation at the rate at which they are paid now : they ought to be imbursed at the exchange rate on the day on which they entered the service, and it is to be hoped that the new rules will duly provide for this and save the Indian treasury from a loss of a lakh or so which it is made to suffer most unjustly. It is also to be expected that it will be settled now that those who enter service since the fall of the rupee to 13*d.* will be paid their pensions in England at this rate.

Native labourers in India advised to take a lesson from the strike of railway workmen in America.

11. The *Pratod* (69), in its issue of the 23rd July, says that from the recent strike of railway workmen in America the Native labourers in India ought to take a lesson and make similar strikes to gain their objects, only that they should by no means do anything likely to lead to a breach of the public peace.

Remarks in connection with the approaching Darbár at Lahore.

12. The *Phœnix* (5), in its issue of the 21st July, writes :—Something of an imposing ceremony is going to be held at Lahore by His Excellency Lord Elgin. Unless Government care to explain to its subjects the object of the proposed Darbár, people will make different interpretations as to why during this piping time of peace, and particularly when Lord Elgin knows that the condition of Indian finance is anything but solvent, such a Darbár on a grand scale, with a great display of military force, has been considered necessary. The general impression will be, which is really unavoidable under such circumstances, that matters connected with the Russian Foreign Office are not all drifting leeward. Perhaps Lord Elgin's Government is in apprehension of a collision with Russia, and hence this attempt to humour the Afghan potentate and hence this display of the mighty military resources of the British Government.

Disapproval of the talked of Viceregal Darbár at Lahore in November next and of the tour of His Excellency Lord Harris in the Northern, Central and Southern Divisions of the presidency and Sind.

13. With reference to a report that His Excellency Lord Harris will make in October next an extensive tour through all the three divisions of the presidency prior to proceeding to Lahore to attend the Viceregal Darbár in November and that on return thence His Excellency will probably make a tour through Sind, the *Jám-e-Jamshed* (134), in its issue of the 25th July, observes :—Under the existing unsatisfactory condition of the Indian treasury, when it is desirable that economy should be sought in every item of State expenditure, it is not pleasant to hear that His Excellency the Viceroy will hold a grand Darbár at Lahore in November next. To this Darbár will be invited the different presidential Governors and a large army, and to add to the splendour of the Darbár invitations will be issued to the different Native Princes and Chiefs. All this will be done for making an imposing spectacle for an hour or two, and a large amount of money will, it is feared, be wasted. The Viceregal and gubernatorial tours are beneficial if the rulers take care in their tours to be acquainted with the wants and desires of the people ; but the rulers, while moving through their respective jurisdictions, stay with Government officers, see no necessity to mix with the people, for a few minutes converse with a few Natives invited to a formal gathering, receive congratulatory addresses from municipal corporations and

give cautious replies to them, promising to duly consider the wants of the people. The period of His Excellency Lord Harris' term of office expires in April next, when he returns to England, and there is no likelihood of his visit to the several parts of the presidency, only four months before his retirement, being beneficial to the people.

Government of India censured for its reply to the Bengal Chamber of Commerce regarding the purchase of stores in England.

14. The *Bombay Samáchár* (115), in its issue of the 26th June, says:—The reply given by the Government of India to the letter lately addressed by the Bengal Chamber of Commerce regarding the purchase of stores for India through the Secretary of State, is disappointing to the Chamber as well as to the Native public. Natives are well aware that the work of suggesting means of economy entrusted to the Finance Commission of 1886 was not satisfactorily performed by it. Out of the enormous expenditure incurred by the Government of India a saving of a kror and a quarter rupees was suggested by the Commission, and though its recommendations were adopted by Government, the small saving that was effected soon disappeared in meeting items of new expenditure. In short, Government simply evaded the demand made by the public to observe economy in the State expenditure by appointing the Finance Commission. The experience of the public and the demand it has been making for several years past go against the assertion made by the Indian Government about the efficiency and economy of the present system being substantially established. The leaders of Native society have been for several years past supporting, by quoting figures and other information, their complaint that the stores purchased in England are purchased dearly, and no satisfactory reply to this complaint has been ever received from Government. Moreover, a short while ago the Indian iron-founders applied to the Government of India offering to supply certain kinds of stores, but Government proposed to bind them with such conditions as dissuaded them from accepting the terms. The conduct of Government on that occasion showed that it speaks of cheap stores in England, but thinks more of benefiting the English manufacturers. The reply given by the Secretary of State to a question recently asked by Sir George Baden Powell, M. P., confirms this impression, as pointed out in a recent issue of *India*. Again, the purchase of stores in England is prejudicial to the development of the infant industries in India, which need at the commencement due encouragement irrespective of pecuniary considerations. Such advanced countries as France, Germany and the United States of America give such patronage to their respective home industries.

Facts in support of the allegation that favour is shown by Government to some Anglo-Indian newspapers.

15. The *Phœnix* (5), in its issue of the 21st July, writes:—There may be some truth in the contention of the *Morning Post* that the Indian Government has no connection with any newspapers in the country; but can our contemporary explain why a particular paper receives official information earlier than other papers, and why, again, does the Government knowingly allow some of its big officials to write articles for particular papers, dealing with such facts and figures that cannot be in the possession of a non-official, however clever he may happen to be? Again, what does it signify that the proprietors of certain papers have for years been favoured by the Postal Department at the expense of the tax-payers, in that they have been permitted to despatch a paper sometimes weighing twenty tolas at the charge of ten tolas? From all these facts it is quite clear that Government wishes to favour a few papers more than others, and unless we are to believe that the Postal Department, which is so very vigilant in all things else, had been blind all the while it was being mulcted of its legitimate revenue, our surmise cannot, from the very nature of things, be untrue.

A suggestion for the amendment of the Indian Companies' Act.

16. A correspondent of the *Bombay Samáchár* (115), in its issue of the 24th July, says:—Now that the Legislative Department of the Government of India contemplate the early revision of the Indian Companies' Act, I would make the following suggestion. The Oriental Life Insurance Company of Bombay has conceded to its policy-

holders the right of voting at public meetings of the company. This right is very important, but does not seem to have been granted by any of the foreign Insurance Companies working in India, to their policy-holders in this country. Several Natives have insured their lives in foreign companies whose capital and management are in foreign lands, and the Indian policy-holders, though they are many, have no sort of control over them. It is feared that the management of these companies is carried on on a lavish scale, and it is highly desirable that the Indian policy-holders should have due control over it in their own interests. It is to be hoped, therefore, that proper provision will be made in the Companies' Act for reserving to the policy-holders in all foreign Insurance Companies working in India the right to vote at their public meetings.

Rumour about intended withdrawal of the right of the Municipalities in the Northern Division of sending a member to the Bombay Legislative Council.

17. The *Gujarát Mitrá* (104) of the 22nd July, in its English columns, writes:—That the Municipalities of the Central Division should be put on a par with the other Municipalities of the Bombay Presidency in the matter of the election of a member to the local Legislative Council is but justice, and we shall be the last to envy them the success of their agitation; but we must confess to a feeling of keen disappointment if there be any truth in the rumour that the right of election is to be granted to them at the expense of the Municipalities in the Northern Division. The Zamindárs of Sind and the Chamber of Commerce at Karáchi have each a representative in the Legislative Council. Do the Government think that the interests of these so far outweigh the interests of Gujarát as to justify their action in the contemplated disenfranchisement of the Gujarát Municipalities? The Zamindárs of Sind are an aristocratic body and the Bombay Government has aristocratic proclivities, so it would be a sacrilege, in the latter's opinion, to recommend the taking away of the franchise from the Zamindárs! The other proposal that naturally suggests itself is that if Government be disinclined to any extension in the number of seats in the Legislative Council and simply think of re-distribution, the most feasible plan would be to give one member to the two Chambers of Commerce of Bombay and Karáchi, whose interests in many respects are identical, and not to disenfranchise Gujarát. We hope the Gujarát Municipalities will soon agitate this matter.

18. The *Din Mani* (124) of the 24th July, in its English columns, writes:—Once the Khedive of Egypt wished to govern his country with the aid of a Parliament, and so in due time there was an Egyptian Parliament with Government and opposition parties. All went on well at the beginning, but after a few months the despot found out to his dismay that the opposition offered strong resistance to the passing of measures that were not popular, and actually criticized some of his acts. The despot could not naturally brook this display of independence and straightforwardness. He, therefore, made the opposition understand that its duty was to offer *formal*, and not *real* resistance! Although Lord Harris did not of his own accord give us the right of "recommending" a member for the Legislative Council, yet he will be obliged, it is rumoured, to follow the Khedive to a certain extent. It is said that after the term of the present member for the Northern Division is over, Government will be sorry to announce that that Division cannot be allowed to recommend a member, because, as some critics would suggest, the present member is too straightforward and active, and has given the Government much trouble. If this exemplary punishment is to be meted out to the Northern Division because it failed to recommend a mere puppet, the sooner the other Divisions take the hint the better. If such a mischievous step, opposed to all dictates of political wisdom, is taken, it would practically mean that the election of able and independent members is held criminal by Government. According to other critics, Government intend to transfer this right to the Central Division, which is not represented. Such an arrangement would be neither wise nor politic. If it is intended to seriously recognise the right of this Division, they may, for instance, be asked to recommend a member instead of the Karáchi Chamber of Commerce. The revenue settlements

of the Northern Division are shortly to be revised and the assessments to be enhanced. As our settlement officers are mortals after all, and perhaps too prone to increase the revenue of the State, people will have many complaints to make. It will, therefore, be specially unfortunate if the people are deprived of their spokesman at a time when they will urgently require one, and we may assure His Excellency that they will naturally think that Government took such a step to drown their complaints, and to throw as many impediments as possible in the path of their getting justice. Besides, such feeble follies of inventive oppression will have a vivifying and not a benumbing influence over the people of the presidency. In short, the real aim of Government will not be attained, but, on the other hand, much discontent and heart-burning will be produced. Let us hope that this rumour is also a lying jade.

Sarcastic censure on the *Kesari* and praise of His Excellency Lord Harris in connection with the Hindu-Musalman riots.

19. The *Udyoga Vriddhi* (86), in its issue of the 26th July, blames the *Kesari* newspaper for having written articles against His Excellency Lord Harris in connection with the Hindu-Musalman riots at Yeola and other places, and says that the *Kesari*, which is a political paper, ought rather to have thanked Lord Harris, whom the *Udyoga Vriddhi* calls a better friend of the country than the *Kesari*. Lord Harris, says the paper, has, whether intentionally or otherwise, made a great boon to the people by his action in connection with the riots, from which the following lessons have been derived :—(1) That the people had opportunities of seeing whether there was any spirit in the Hindus and the Musalmans. (2) That in times of emergency even unarmed persons are, by dint of their resoluteness, found difficult to be restrained by armed ones. (3) That the Hindus, notwithstanding diversities of castes, sects, &c., among them, unite and make a common cause when necessary. (4) That the religious enthusiasm of the people is great and Government ought not to interfere in religious matters. (5) The manner of trying the persons who took part in the riots has been known. Taking this view of the matter, the paper regrets that the other Maráthi papers should have induced the Hindus to remain aloof from the hurly-burly of the Tábuts and thereby deprived them of the only opportunity they had of indulging in boisterous play in connection with Hassan and Hussen. The *pálkhi* processions of Dnyándev and Tukárám, who were saints, says the paper, make the people only tame and pussilanimous, and in the absence of processions in honour of Hindu warriors like Ráma, Rávan, Shiváji, Umáji Náik, &c., the Muharram was the only boisterous holiday on which there was some scope for physical activity, and that too the Hindus are about to lose now!

Hindu - Musalman riots ascribed to Christians.

20. Hindu-Musalman disturbances are rife everywhere, and it is now generally known that Government officials are at their root. The general belief is that the breaking of the idols of Hindu gods which has occurred at some places is the doing of Musalmans. The Musalmans of the places where a reconciliation has been brought about between the contending parties are now saying that they are not guilty of this cruel act and that it must have been done by those who are desirous that there should be a misunderstanding between the Hindus and Musalmans! These are, of course, some Christians! But we cannot at present persuade ourselves to believe this allegation at all.—The *Poona Vaibhav* (65), 22nd July.

Relations between the Hindus and the Muhammadans in the Bombay Presidency.

21. The *Indian Spectator* (2), in its issue of the 22nd July, says that although there was not any noticeable disturbance of public peace during the last Muharram in any part of the country, the Hindus and Muhammadans in the Bombay Presidency do not, like their brethren in the N.-W. Provinces, seem to have resumed the friendly relations that usually exist between them and that the distrust and aversion manifested by the Hindus of Bombay and Poona by not taking part in this year's Tábut procession show that the present peace is something like armed peace, and observes :—It is maintained that the attitude of the executive is generally over-indulgent towards Muhammadans and that this has led them to be over-

assertive of what they imagine to be their rights; and that, therefore, the only way in which the Hindus can successfully protest against the evident unwillingness of the officials to give them their due is, barring rioting which is condemned unequivocally, a policy of keeping aloof from the followers of Islam. In support, the incidents at Yeola, Bombay, Pen and other places are cited. It is a pity we have to confess that this sort of preaching has to a certain extent succeeded. We are sorry for it for more reasons than one. It is a matter of regret that a feeling of the kind should at all have come to exist in the minds of the Hindus as regards officials. We do not say it is justified; for we do not think that the policy of our Government is one of partiality towards a class or one regulated by the principle "divide and rule." We also do not think that the Hindus have given no cause for the rise of the spirits of the followers of Islam; nor are we sure that in no case has the executive thought it necessary to subordinate considerations of vested right to those of somehow securing an immunity from a breach of the peace. All the same, however, we deplore the result. No good, we are sure, can come to the country by a further separation from each other of the great communities that inhabit India. A perpetual and chronic difference between them can do no good even to an alien Government, and especially so when one community thinks that the other enjoys the special favour of the ruling power. And this must often be the case if the two remain estranged from each other. It follows that it is the interest of everybody—of the rulers and all the ruled alike—that there should be cordial relations between subjects and an implicit confidence of them in the impartiality and justice of the Government. We are sure the authorities know this and we hope Hindus and Muhammadans too will realize it. Every person, then, who rakes up old quarrels, who does not hush up past bickerings, is certainly not a friend of the country. He who openly preaches the gospel of boycotting, *i.e.*, of perpetuating ill-will, is something more blameable still.

Government advised to restore friendly relations between Hindus and Musalmans.

22. The *Mahrátta* (4) of the 22nd July says that public opinion has been singularly effectual in inducing the Hindus to hold themselves aloof from the Musalmans and their festivals, and the unsatisfactory relations between the two communities have reached such an acute stage that if restoration of good feelings is at all to be desired, now is the time for Government to effect it, for if the present estrangement goes a little further, reconciliation will be hopeless for fifty years to come. The paper thinks that a beginning in disturbing the amicable relations between Hindus and Musalmans was made, when in 1886 a cry was raised under inspiration that the Indian National Congress could not be "national" as the Muhammadan element was not prominent in it. The consequence of this cry is that the Muhammadans now claim not only equality with, but superiority to, the Hindu community. *A propos* of this alleged claim the *Mahrátta* remarks:—Government might believe in the justice of the claims of the Muhammadans and might be prepared to concede them also, but the Hindu community will never do it, and if Government does not show strength enough to let justice prevail, the people will combine to make use of the only means left unto them of defeating the policy of injustice and misrule. They certainly will never rise in open mutiny against Government, for against the constituted government in the land they have no grudge. They can, without making themselves liable to the remotest thought or act of sedition, make it too hot for the Muhammadans themselves and compel them to give up the wings and shelter of Government in trying to advance their own interests. If that ever takes place, it will then be very difficult for Government to induce the people to believe that theirs is the *Rámráj*, a rule of justice and mercy. Exchange compensation allowance, Civil Service rules, statutory inequality of treatment in the administration of criminal justice, the desire to anglicise the Hindu home, and allied measures have already exposed the hollowness of a lip-policy of equality, and a feeling is already gaining ground that the French policy in Algeria is the British policy in India, with the only difference that the former honestly express what they mean, while the latter as honestly conceal the same. If Government returns to its senses once more, takes the leaders of both the communities into confidence, and encourages them to establish conciliatory boards, success of the scheme will have been achieved.

If Government, however, persist in its policy of indifference, the Hindu nation will, as one man, resolve to have nothing to do whatever with the Muhammadans, who then will certainly have to exclaim, "Save us from our friends!" This suggestion to establish conciliatory boards was thrown out about twelve months ago, but did not penetrate into the Secretariat, headed by His Excellency Lord Harris and mostly controlled by strong men like Mr. Lee-Warner. If Hindus and Muhammadans continue to fight, both of us lose, of course, but the losses to Government will be much more serious than to the people.

Request to His Excellency Lord Harris to take immediate steps to bridge the differences between the Hindus and Muhammadans.

23. The *Mantri* (15) of the 27th July, in its English columns, writes:—The ill-feeling between Hindus and Muhammadans excited by the recent riots has, it seems, assumed a dangerous form of potential energy. It is the duty of our rulers to prevent, in time, the accumulation of this destructive explosive material, by adopting prompt and effectual measures to weld the two large races into a harmonious whole. For it is quite uncertain when the slightest spark of open discontent and quarrel may ignite the smothering ill-feeling, which is even more deleterious than a magazine of gunpowder. In the name of human progress, safety of life and property, advance of education and commerce, we implore His Excellency Lord Harris to take immediate steps to bridge the differences between the two large communities. Need we add that there is an opportune time for everything and that a stitch in time saves nine? We feel it our duty also to beseech the leaders of our public opinion, both Hindus and Muhammadans, to do all in their power to minimize the ill-feeling between the two races.

Who is to blame, the Hindus or the Muhammadans?

24. The *Sudhárak* (21) seems to have modified its view of the attitude of the Hindus towards their Muhammadan brethren, and in the English columns of its issue of the 23rd July justifies the action of the Hindus in remaining aloof from them, saying:—The attitude and actions of the Hindus in putting away their Muhammadan brethren have been construed in certain quarters as constituting a sufficient cause to aggravate the situation. But there is nothing illegal in it, nor is there any other legitimate course open to them, and their traducers either betray an utter ignorance of human nature, or rather are consciously guilty of perversion of facts. The chief among those who lay the blame of aggravation at the doors of the mild and only defensive Hindus are the executive local officers of Government who preserve order and dispense justice. When they aver that the Hindus by boycotting the Muhammadans irritate them and invite their opposition, do they mean that the Hindus should quite forget all the wrongs heaped on them by their opponents, to whom they should extend their brotherly arm without any the least feeling? If this is what they mean, they are wrong. Unless the matter is enquired into and judicially and judiciously settled, even the mild Hindu will not regain his peace and quiet. This time you ask them to stop their music before a certain Muhammadan Darga: they obey your orders under protest; you afterwards do not investigate the rights and privileges of the contending parties, and yet ask the Hindus to put on all appearance of friendliness and cheerfulness! How is it possible for them to do this? The Muhammadans have already got what they wanted and will continue in their possession undisturbed through your apathy, if not open partiality. Such is the case everywhere. The widening breach is again attributed by Government to what they style "the Hindu religious revival." In criticising the despatch of the Government of India on the subject of the riots we have shown how groundless this view is, and we would ask the authorities to look nearer home than to the cow-protection movement for finding out the cause or causes of the unfortunate occurrences. They began with an outburst of fanaticism and spread over the land with the fury of a wild fire and have not yet been put out. It is no use waiting for the parties to settle the dispute amicably and revert to their feelings of reciprocal love. The powers that be must intervene and impartially adjudicate. This they do not do and rest content with simply portioning out blame, and that, too, almost always to one side which least deserves it. Take the case of Bombay; why attribute anything else than self-defence to Ghátis and Kámáthis for

valorously mustering quite in time and showing to their opponents as well as to the on-lookers that they were not merely so many flocks of sheep? Or of Yeola; why charge the Hindus with aggravation for refusing to deal in any way with the Muhammadans after they had obstructed their Ganpati procession and offered them unprovoked insults? Or of our own city, Poona; why attribute any bad motives to the Hindus for holding off from the Tábuts after suffering the insult of having their annual *pálkhi* processions obstructed in the way? In all these cases the Muhammadans, and not the Hindus, deserve to be taught a severe lesson. This having not been done, the Hindus are doing what they reasonably and lawfully can, and certainly deserve no reproach therefor. There is yet another side to the whole question, and this affects not the Hindus and Muhammadans separately, but affects them jointly, and the British Government. The despatches of Government and the public utterances of their highest functionaries often lay down abstract principles of strict neutrality and impartial justice. These, however, are like the Sovereign charters and Parliamentary statutes. As in the case of the latter, so in the case of the former also, the abstract principles suffer terribly in their application. The officers who mete out justice bring preconceived likes and dislikes to bear on it, and thus spoil the whole thing. They are, furthermore, in a position to colour the views of Government, who having no independent means of judging, rely on the versions of their executive, and thus their principles and actions vary. It is therefore absolutely necessary that the missing link must be supplied, and such a one can possibly be well supplied by the Panchâyat system adopted in the N.-W. Provinces. It is useless to continue indifferently in the existing groove, which means leaving things entirely in the hands of the subordinate executive. Government certainly does not wish for injustice being done, or partiality being shown, but how is that to prevent the officers, who form and express their opinions and views, from bringing into play their own passions? We have read of several officers who say in so many words that it is to their interests that the Hindus and Muhammadans should fight and disagree, and hence it is that *divide et impera* is attributed to be the guiding principle of the British administration of India. The paper, in conclusion, advises the leaders of the two communities as below:—It is clearly the duty of the upper ten in each community to bear these serious consequences in mind and try to dissuade their backward brethren from hastening those consequences, for it is, after all, the illiterate and the do-nothing fellows that foment and stir up the quarrels. The leaders of these, who are expected to be wiser, must do all they can not only to make them literate and find something to their idle hands to do, but to uproot all causes of disagreement; and, for obvious reasons, the duty of the leaders of the Muhammadan community is imperative at this time and requires to be attended to promptly.

Caution to the Musalmans.

25. The miserable plight of this year's Muharram holiday was not confined to Poona, and is said to have been all over the country. At one place no labourers could be got to carry the Tábuts, at another there were no musicians to play before them, and at a third there were no offerings of *khichadá* (rice and pulse) and *náda* (coloured cord) and no music was allowed. At Yeola some proprietors of Tábuts are even said to have been fined. This clearly proves that the Musalmans were the authors of their disgrace. If they take a lesson from this experience and cease to excite disturbances, the Hindus will not certainly forsake them.—The *Poona Vaibhav* (65), 22nd July.

Keep-aloof policy of the Hindus and its results,

26. The *Shri Sayáji Vijaya* (193) of the 21st July, in its English columns, expresses its opinion on the action of the Hindus in connection with the Muharram, saying:—We admit that the keep-aloof policy of the Hindus will warn the Muhammadans that the former have some sting left in them, and this spirit of self-denial and determination is, in fact, the outcome of it. But when this attitude of the Hindus is considered from the side of its effects, it seems to be very mischievous. The Muhammadans are notorious for their rash conduct, revengeful spirit, intolerant fanaticism and intemperate zeal, and the attitude of the Hindus must have proved insulting to their susceptibilities. The insult was in no way gratuitous, though one may be afraid that it may perhaps not

remain unavenged. Thus there are chances of the riots still continuing, and hence it was, we said, that the Muharram should form the pivot to relax the present strained relations between Hindus and Muhammadans.

The Hindu community congratulated and recommended to continue their present attitude towards the Musalmans.

27. The *Shri Shivâji* (81) and several other newspapers of the week congratulate the Hindu community on the unity and strength of resolution shown by them at Poona and other places in connection with the Tâbut processions, and hope that they will always continue their present attitude towards their brethren of Islam. In speaking of the Muharram they describe the Tâbuts as "dead bodies" or "corpses" and represent that Hindus should not touch them if they wish to act in accordance with their religion.

Lessons to be taken from the last Muharram.

28. In an article entitled, "Lessons derivable from the last Muharram," the *Shri Shivâji* (81), dated the 20th July, says that Government can learn the following things from the unanimous abstinence recently observed by the Hindus from taking any part in the Muharram festival:—(1) That the Hindus forget differences of profession creed and castes and unite together for a common cause when necessary. (2) That once the Musalmans are satisfied of the selfish objects of the Anglo-Indian officials and the Hindus are convinced of the genuineness of the repentance of the Musalmans for their needlessly giving offence to the Hindus, both the communities will not fail to be again united as before (3) That if the Government officials do not give up their habit of fomenting quarrels they will involve themselves in difficulties and jeopardise the interests of Government.

Playing music near mosques considered unobjectionable.

29. The *Gujarâti* (103), in its issue of the 22nd July, observes:—The cause of the recent misunderstanding between the Hindus and the Muhammadans is the unjust demand of the latter prohibiting the former from playing music near mosques. This is clearly a new demand and Government will see that the mischievous policy adopted by some of their officers of fomenting quarrels between the Hindus and the Muhammadans has given rise to disputes between the two communities. In Bombay, the Hindus and the Muhammadans used hitherto to pass with music by each other's places of worship. However, if the Muhammadans should consider music playing near mosques as an insult to their religion, the Hindus would complain that their feelings are wounded by the Muhammadans practising cow-slaughter, particularly on the Bakri Id holiday, when a large number of cows are butchered. If the Hindus demand that Government should prohibit cow-slaughter, will the Muhammadans consent to the proposal?

Refutation of the above.

30. The *Kâsid-e-Mumbai* (139), in its issue of the 27th July, observes:—It is wrong for the *Gujarâti* (103) to find fault with the Muhammadans, as it is an old practice of Hindu processions to desist from playing music while passing by a mosque and the Muhammadan processions do similarly. It is wrong, therefore, to say that the Muhammadans have made a new demand. The *Gujarâti* seems to blame Government, to threaten the Muhammadans, and to incite the Hindus against the latter by saying that Government will see that their mischievous policy of fomenting quarrels between the Hindus and Muhammadans has given rise to disputes between the two communities. Its remarks about cow-slaughter are rash and ridiculous. The Muhammadans are not at all insulted by music being played near mosques, but are thereby interrupted in their prayers. Their feelings are hurt at the sight of Hindus worshipping idols in temples to the accompaniment of music, because their religion strictly prohibits idol-worship, and yet they do not make any complaint in the matter on the principle of religious toleration observed by Government. It does not reflect credit on the Hindus to refuse to stop playing music near mosques, and we fail to understand the cause of their obstinacy. The Muhammadans have been slaughtering cows on the Bakri Id holiday from time immemorial as prescribed by their religion, but they have been doing it in such a way as not to be seen by

the Hindus, and we do not understand why the feelings of the Hindus should be offended by the sacrifice. The Hindus never raised this strange objection before the Cow-Protection Societies were started. Will the Hindus allow Government to grant the unanimous prayer of the Muhammadans that idol-worship and religious processions of Hindus, accompanied by music such as one in honour of Ganpati, should be stopped?

Decision of the Bombay Government in regard to the desecration of the Pársi Tower of Silence at Párdi by some European gunners received with satisfaction by the Pársi community.

31. The *Jám-e-Jamshed* (134), in its issue of the 27th July, says:—The Pársi community is highly grateful to the Government of His Excellency Lord Harris for the notice taken by it of its complaint about the Pársi Tower of Silence at Párdi, in the Surat District, having been desecrated by some men of the 27th Field Battery of Royal Artillery that was passing at the end of 1891 from Gujarát to Kirkee, and for obtaining the sum of Rs. 1,000 towards meeting the cost of reconstructing the fireplace in front of the tower and of restoring its sanctity. The Pársis of Párdi and the rest of the community have proved their loyalty to Government by not allowing themselves to be disturbed and not creating a hubbub for the desecration and applying to Government for redress and patiently waiting for it, being convinced that they were sure to get it. It is, however, to be hoped that Government will publish a resolution on the subject, duly praising the Pársi community of Párdi for showing due patience and loyalty under trying circumstances, and assuring the public that the desecration of religious places of any people in the country would be duly punished. This resolution will also, it is to be hoped, state the punishment inflicted on the European gunners. [A correspondent of the same paper of the 25th July states that the Pársi community of Párdi is quite satisfied with the disposal of the case by Government.]

Mr. Dántra on the ábkári policy of the Bombay Government.

32. The *Kaiser-e-Hind* (105) of the 22nd July, in its English columns, writes:—It seems that the A'bkári Department of Bombay is as zealous as ever to pour forth more till into the provincial treasury from year to year and cover itself with glory, especially for its heroic efforts to popularise the drink traffic in mowra in every nook and corner of the presidency! But the more that such efforts are being made, the stronger is the crusade of our friend Mr. P. B. Dántra, our non-official David, against the Goliaths of that masterful department. That confounded and deleterious spirit called *mowra* is his *bete-noir*, and it is indeed a sight worthy of the gods to behold this single-handed but persistent fight of the non-official expert against its annually growing consumption. His anguish is great that a *ma-bap* Government should, through its immaculate liquor farmers, spread insobriety widecast in the presidency, when it ought to display that excessive zeal now shown in favour of mowra for the harmless and innocuous raw toddy, which is such a "healthy spirit" compared with the other. It breaks his heart to see that for the sake of revenue, and revenue alone, the Government should stuff its ears with cotton against his prolonged wails about mowra and the farming system. Mr. Dántra is sanguine enough to hope that, as little drops wear away stones and little strokes fell great oaks, his nagging away at the subject from year's end to year's end will eventually bring the erring authorities to their senses. We for one are loth to chill his ardour or damp his spirits. For a reformer who is true to his convictions never says die to the cause he advocates. Still, we may say this much that, as the department is incorrigible, while the State exigencies are pressing, we have long since given up all hopes of any reclamation. As the leopard is not known to change his skin, so the A'bkári Department will never wash away its direst sins. Sinner it is and sinner it shall remain till some economic earthquake entirely devours it and sends it to those abysmal regions whence there is no return!

33. The *Hindi Punch* (130), in its issue of the 22nd July, gives a cartoon, entitled, "Poison and plunder, or the monster at his game." The editor gives the following explanation of the cartoon:—Mr. P. B. Dántra has shown that, by restricting the sale of toddy and toddy-liquor, the A'bkári officials have increased the sale of mowra liquor, and thus, at the sacrifice of the health of the poor, the ábkári revenue has been increased. The policy, Mr. Dántra says,

after being successfully followed in the Thána and Koláha Districts, is now being introduced into those of Ratnágiri and Kánara.

Working of the Indian Arms Act in the Belgaum District.

34. The *Hindi Punch* (130) of the 22nd July, in its English columns, writes :—A correspondent, writing from Belgaum to a Poona paper, says that a Hindu fuel-wood supplier found it necessary, not long since, to shoot down a tiger to save himself and his men. The date for renewing the license under the Arms Act for his double-barrelled rifle having subsequently fallen due, he applied for the same. The request, however, was rejected, Mr. Charles, the Collector and District Magistrate of Belgaum, observing "You were licensed to keep a gun, not for killing tigers, but for self-protection"! The correspondent indignantly asks, "What should be the idea of Mr. Charles' self-protection? If a gun is not to be used for protecting one's self from a tiger, did he mean that it was intended for protection from human tigers, who, forgetting their distinguishing rationality, behave like the wild beasts of the forest?" But where is the incongruity? The whole thing is as clear as a pike-staff. A costly Forest Department preserves the jungles, and are these jungles to be denuded of their rightful tenants? It is true, the *Saheb-logs* occasionally make a raid on these wild beasts and kill them; but that is all a rare amusement and exciting sportsmanship that need cause no fear of exterminating grand beasts of prey like tigers from the face of the world. The case, of course, would be far otherwise if the peasantry took up arms and waged war against their four-footed enemies. This is probably how the clearance of wolves from the British Isles came about. On the other hand, there is no fear of the prolific and improvident hewers of wood and tillers of the soil becoming extinct owing to the tiger, for they have so far withstood the attacks not only of the ferocious denizens of the forest, but of pestilence and famine as well. Who will deny that it is better to be made a meal of by a hungry tiger than to die a slow agonizing death by disease or starvation? What, again, is the use of developing a warlike spirit by constantly carrying firearms, when the highest and noblest teachings of the Hindu Shástras inculcate a life of peace, meditativeness and self-effacement? It will thus be seen that the best of motives have prompted the decision of Mr. Charles. If all this fails to convince short-witted applicants for gun licenses to shoot tigers in self-protection, and they raise a clamour, an Act must be passed for the preservation of the tiger in and near jungles! If cow-protection societies are needed in India in the interests of agriculture, why not a tiger-preservation movement in the interests of the cultivators generally and the *shikáris* particularly?

Remarks on the comments made by the *Bombay Gazette* on the Native Press.

35. The *Kaiser-e-Hind* (105) of the 22nd July, in a leader headed, "Wash your dirty linen at home," observes :—For the last few weeks the *Bombay Gazette*, as a censor of the Native press, has been trying hard to show that only the Native newspapers contain indiscreet writings against Government and Government officers, and that the Anglo-Indian press is free from all blame in this respect. If the Native press is at times liable to mistakes, the Anglo-Indian press is not free from that fault, and is actuated by selfish motives. If some writings of the Native press have displeased the authorities, those of the Anglo-Indian papers have made the Natives discontented and at times tended to set up one community against another. The comments made by the *Morning Post* in one of its recent issues about Hindus and Muhammadans, alleging that the Hindus are loyal and that the Muhammadans are disloyal, and those of the *Pioneer* in an article on the cow-protection movement, in which it has stigmatised the Bengalis as beef-eaters, afford instances in point. It is strange that the *Gazette* should connive at the objectionable writings of these Anglo-Indian papers and come forward to advise the Native press.

Disapproval of a memorial to Mr. Acworth proposed by his friends and admirers, and a suggestion in connection with it.

36. The *Subodh Patrika* (20) of the 22nd July enters a protest against the proposal that a bust of Mr. Acworth, Municipal Commissioner, Bombay, should be placed in the Municipal Office by his friends and admirers, and observes :—Public memorials become valueless unless they are reserved for recognition of service of exceptional merit. We are not sure that Mr. Acworth has rendered such service; but if a memorial is to be put up, we would suggest that no better place

could be found for its location than the Leper Asylum, which owes its existence to his efforts.

Judge of the Sadar Court, Sind.

37. The *Phænix* (5), in its issue of the 18th July, says :—The Judge of the Sadar Court, Sind, breaks the golden rule of doing unto others as one would be done by, by being always on the look-out to find fault with Judicial officers subordinate to him for delay in pronouncing judgment after hearing the arguments of counsel on both sides, while he himself is never in a hurry to deliver his own judgments. Example is better than precept.

Recent floods at Surat.

38. The *Gujarát Darpan* (102) of the 26th July, in its English columns, writes:—It is not yet twelve years since the last terrible floods occurred at Surat, and the city was again visited by equally disastrous floods on Saturday last. The waters rose 101 feet in 1883, while they were 98 in 1894. These floods would have proved no less disastrous than those of 1883, were it not for the chain of protective works (which required to be protected in some places though) raised along the river side, and the indefatigable exertions of the Collector who was forewarned from Barhanpur, Bhusával and many other parts of the Central Provinces. Mr. Lely had taken all the precautions that could be taken to minimise the disaster, and was seen here, there, and everywhere, keeping a sharp look-out in different directions. But who can ever successfully combat against the raging floods which seemed to carry everything before them? All he could do under the circumstances was done. Many who were driven from their houses by the rising water, which had submerged Lakadkot, Ghastipura, Navsari Bhágal and Wariavi Bhágal, and others who were prevented from reaching their homes in surrounding villages and were detained in the town, were also not neglected. Thanks to his kindliness, they were afforded shelter and food. While acknowledging the exertions of Mr. Lely, we cannot remain silent on the Christian fellow-feeling and sympathy that were shown by the missionaries, especially the Rev. Mr. Scott and Mr. Jervis, in extending a helping hand to Native Christians who were ejected from their homes by the furious element. The damages are not yet ascertained, but there can be no doubt that they must be enormous in villages situated along the river. Thanks to the ingenuity of Sir Theodore Hope, the Makai Bridge has ably braved the most terrible floods. It is, in fact, the key to keep the floods from rushing into the town. The Hope Bridge has also had many ordeals of this kind and has bravely stood the test.

Heavy rain in Sind.

39. The *Sind Times* (7), in its issue of the 19th July, writes :—We learn that owing to heavy rains at Keti Bandar on the 9th, 10th and 11th instant, a large area of the táluka of Ghorabari is under water, the inhabitants of several villages with their cattle having to seek shelter in boats. Much damage is reported to have occurred to property, grain and other articles. Many houses have fallen, and it is said that about 4 feet of water stood about the place after the rains, which has been drained off. The same state of affairs exists in the whole of the tract known as the *khara* from Sakro to Sujáwal and further on. Heavy rains are also reported from Kutch; and Tatta, Hyderabad and Sukkur have also had their share of the rain. The road between Jungshahi and Tatta is reported to be under water.

Cholera in the Kolába District.

40. "A cultivator" writes to the *Sudhárak* (21) of the 23rd July that cholera has made great havoc in the neighbourhood of Mahád in the Kolába District, carrying off hundreds of persons and leaving those who survived to die of starvation, and that many cultivators have left their homes and betaken themselves to the forests to the neglect of rice planting operations. The correspondent complains of the same state of things in some other places of the district, such as Pen, Panvel, Roha, Mángaon, &c., and requests the attention of the District Collector to it.

Burglaries and dacoities in the Hyderabad District in Sind and the duty of the police in the matter.

41. The *Phænix* (5), in its issue of the 21st July, writes :—We have good reason to believe that the spirit of lawlessness is not quite extinct in the Hyderabad District. Burglary and dacoity have become events of everyday occurrence, and we have had repeatedly to state in these columns how some villages have become well-nigh

terror-stricken on account of the depredations committed with impunity by burglars and dacoits, whose unchecked activity has rendered them more bold in their designs and still more cruel in their execution. Cases are not rare in which these outlaws have snatched away ornaments from the ears and noses of men and women and have brutally assaulted them when they offered resistance. If the district police, with its highly paid staff, cannot protect the life and property of the people, we do not see why so much money should be expended in maintaining it. If the Superintendent of Police cannot himself undertake the task of exterminating these *badmashes*, he should, at least, depute a clever official of his staff, capable of dealing effectually with these pests of humanity whenever they make their presence felt by their activity. The protection of life and property is the principal characteristic of the English administration in India, and if the feeling of security be at a discount, the prestige of Government will be rudely shaken.

Postal inconvenience of the people of Chikodi in the Belgaum District and suggestions to the authorities in the matter.

42. The *Shikshak* (79), in its issue of the 22nd July, says that by the present arrangement of despatching the post from the Chikodi post office in the Belgaum District to the railway station, letters for Bombay are unnecessarily delayed for a day, and proposes that either the post should be despatched twice a day, which arrangement will entail additional expenditure, or there should be only one despatch so timed as to catch the Poona train, which arrangement will, however, necessitate all letters for Kolhápur and other stations on that side being posted before 2 P.M.

PART II.—*Education.*

Prize essays accepted by the Bombay University ought to be printed and published.

43. With reference to the recent notifications of the Bombay University selecting subjects for competitive essays for the Karsandas Mulji and three other prizes in 1895, the *Jám-e-Jamshed* (134) of the 28th July observes:—It is to be regretted that hitherto none of the successful essays have been printed and published. These essays have been allowed to lie on the University shelves, and the consequence is that the public has been excluded from receiving from them the benefit which was evidently intended by the founders of the prize funds. There have been some years in which some of the prizes were not given away, and if the Syndicate spent the prize money for those years for the publication of the successful essays, there would be no objection to such a procedure, as it has, it seems, due authority to do it. In accepting funds for similar prizes in future, care should be taken to ask the endowers to provide funds for the printing and publication of successful productions.

A complaint against Ráo Sáheb Hirálál N. Dalál, Deputy Educational Inspector, Surat.

44. The *Gujarát Darpan* (102), in its issue of the 22nd July, complains that Ráo Sáheb Hirálál Narotamdás Dalál, B.A., Deputy Educational Inspector, Surat, employed his office peon, Jivan Makan, to lop the branches of a *Pipal* tree, situated near his old house at Pánini Bhit at Surat, that while so employed the peon fell down from the tree and lost his life, and that Mr. Hirálál has not made adequate provision for the family of the deceased, and says that Mr. Hirálál defends himself by alleging that he did not ask the peon to climb the tree and that the latter did so while he was under the influence of liquor. The paper observes that the educational authorities or Government ought to take due notice of his conduct, and concludes by saying that Mr. Hirálál is not fit for the post he holds.

PART III.—*Municipalities.*

Remarks on the attitude of the official President of the Yeola Municipality towards its late non-official Vice-President.

45. The *Gujaráti* (103) of the 22nd July, in its English columns, writes:—Only a few days ago we noticed the correspondence between the Honourable Mr. Chimanlál and some Collector-Presidents who declined to place his request for information on certain educational matters before their respective boards. This week it is our painful duty to notice another instance of official *Bahaduring*.

Our readers are already aware that a punitive post has been imposed upon Yeola in the Násik District and that the municipality is required to levy the punitive tax. Mr. Hayward, President of the municipality, was therefore asked by the Collector of Násik to get Mr. Khemchand Dájiba, the Vice-President, to resign his post in favour of the Mámlatdár. We think an English official, even if his ignorance of the principles of local self-government were excusable, cannot be excused for his want of ordinary courtesy which he is bound to show in dealing with at least respectable Natives. From the published correspondence it appears that the Mámlatdár was elected Vice-President without waiting for Mr. Khemchand's resignation! The local Government tried to defend Mr. Winter's action in returning telegrams from the inhabitants of Yeola on the ground that they bore no Court-fee stamps! Quite recently they endeavoured to back the action of certain Collector-Presidents in refusing to place Mr. Chimanlál's letter before municipal boards, and we should not be in the least surprised if the authorities, with their short-sighted policy of defending official doings at all costs and under all circumstances, stood up in defence of what was done at Yeola also. [The *Gujarát Mitrá* (104), the *Gujarát Darpan* (102), the *raja Pokár* (145) and the *Broach Samáchár* (117) of the same week express similar sentiments.]

A conference of Municipalities to be held at Poona.

46. The *Bombay Samáchár* (115), in its issue of the 25th July, publishes a communication from the Secretary to the Poona Municipality, forwarding for publication a copy of the resolution adopted unanimously at a general meeting of the Poona Municipality held on the 9th instant, inviting other Municipalities to co-operate with it in organizing a conference of delegates at which questions in which they are interested may be discussed and experiences exchanged; and requesting the *Samáchár* to make on it any comments that it may think necessary, and to be good enough to make from time to time suggestions about subjects which it may think desirable the conference should discuss. [The *Gujaráti* (103) of the 22nd July approves of the steps taken by the Poona Municipality for holding a conference.]

Disapproval of the resolution of the Poona Municipality to hold a conference of municipal delegates.

47. The *Dnyán Prakásh* (12) of the 26th July disapproves of the Poona Municipality holding, as it has decided to do, a conference of delegates from other Municipalities at its own expense, as, it says, the Municipality is quite forgetful and negligent of its duties in connection with the sanitation of the city, as will be seen from the condition of the public roads, the want of privies in many premises, the delay that occurs in replying to petitions and similar other things.

Adulteration of the articles of food at Karáchi and necessity for preventing it.

48. The *Phœnix* (5) of the 25th July is disappointed to see that the Health Officer and Health Inspector of Karáchi cannot stop the adulteration of ghee, oil and milk which is said to be practised in that town and which cannot but have injurious effect on the health of the public, approves of the punishment these offences are visited with in Germany, and says:—Surely it is the bounden duty of the Government, as much for the health of its subjects as for their religion, to adopt effective measures for the prevention of adulteration.

PART IV.—*Native States.*

Colonel Biddulph and Diwán Bahádur Manibhái of Baroda.

49. The *Mahrátta* (4) of the 22nd July considers Colonel Biddulph, Agent to the Governor-General at Baroda, to be incompetent, by reason of his being a military man, to judge correctly of the advantages of the Baroda Survey Settlement Department, against which he is said to have complained to the Government of India, and observes that the Supreme Government ought not to interfere with the Baroda State as recommended by Colonel Biddulph, particularly because, in creating and working the department complained against, the Baroda State has only imitated the Paramount Government. The *Mahrátta* thinks that Diwán Manibhái, either through weakness or for some other reason, is only abetting the Agent in making out a case for

interference by the Paramount Government. As regards the charges of corruption brought against Mr. Bápat, the paper thinks they form a part of the scheme intended to bring the Settlement Department into discredit. The paper concludes the article as follows:—In short, the policy that the Diwán has been following for several months past requires that the Settlement Department should be shown in the worst possible colours, and Mr. Manibhái, we are led to believe, has taken the first opportunity, after the departure of His Highness the Gáikwád, the death of Mr. A'thalye, and the absence of Mr. Elliot, to rake up old matters and institute enquiries into the working of the department he wants to condemn. We cannot otherwise understand how a shrewd Diwán like Mr. Manibhái overlooked the fact that the evidence now tendered in support of the petitions received two years ago is as likely to be fabricated as true. We do not mean to say that corruption should not be brought to light or punished; but if it is to be done on evidence like the above and for purposes of the kind we have indicated, then, in the interests of the State, we cannot but strongly protest against such conduct of the officers of the State.

Remarks on the recent affairs in the Baroda State.

50. The *Ahmedabad Times* (109) of the 22nd July, in an article entitled, "Oppression of the Settlement Department," observes:—The manner in which the police and Mr. Maconochie are making enquiries into the allegations against Mr. Bápat makes it evident that their conduct is far from satisfactory. The authorities have not taken any steps to arrest Mr. Bápat. This leniency towards him leads people to make various surmises, and it is feared that by unnecessarily prolonging the enquiry it will end in a *fiasco*. It is not right to annoy respectable men by sending policemen to their houses; they should be requested to give information about Mr. Bápat's corrupt practices.

Restoration of His Highness the Mahárája of Kashmere to his full powers desired.

51. The *Phœnix* (5), in its issue of the 21st July, writes:—Now that a Darbár is going to be held in the ancient capital of the Panjáb, we beg to submit for the consideration of His Excellency the Viceroy that he cannot give a greater proof of his sincere good-will towards the Native Princes than by restoring the Mahárája of Kashmere to full power. No Darbár can be complete without the presence of the Mahárája and no Darbár in the ancient capital of the Sikhs can be a *fait accompli* without His Highness' presence. The Mahárája will, of course, accept the invitation, coming as it will from the paramount power, and he will be probably present at the Darbár, but as long as he is kept in apparent disgrace he will not take that sincere interest in the proceedings of the Darbár which he would otherwise do. Before the Darbár takes place, Lord Elgin will, we hope, restore the Mahárája to full regal power, and that will certainly add to the grandeur of the assembly.

52. After briefly alluding to the circumstances under which the Mahárája of Kashmere was suspended from his *gádi* and afterwards restored to it under certain checks, the *Bhárat Bhráta* (172), in its issue of the 20th July, says:—At the time of the restoration it was announced by Government that after five years the Mahárája would be restored to his old status; this limitation is about to expire, and now the Mahárája ought to get back his full powers. We, however, wish that the Council of Administration will not be abolished. The Mahárája should be allowed to enjoy full powers, leaving it to him to consult the Council in such matters as he may think desirable, and the Council should advise the Mahárája most impartially. The members of the present Council have been nominated by the Government of India, and the Mahárája holds no authority either to remove or punish them for any dereliction of duty. After the Mahárája has been restored to his full powers the present Council should be abolished, leaving it to the Mahárája and his subjects to appoint new members. If the present Council is allowed to remain in office, the members composing it should be made to remain under the full control of the Mahárája. Many persons think that if the Mahárája be restored to his full powers and the present Council be abolished, the improvements introduced into the State would disappear, but their supposition is wrong. We admit that no Native can administer a State so well as the British Government or its

European officers; but for that the Natives ought not to be ever excluded from administering a State. It is to be hoped that Government will not fail to redeem its promise to restore the Mahárája to his full powers. The Mahárája has been obedient to Government, and is sure to do his best for the protection of the frontier under orders from Government. It is also hoped that the Mahárája will, on his restoration to full powers, pay due attention to the administration of the State and introduce various reforms and improvements into it.

Remarks on the request alleged to have been made by His Highness the Thákor of Gondal to the Political Agent, Káthiáwár, for some police assistance during the Muharram holidays.

53. In alluding to the alleged request of the Thákor of Gondal to the Political Agent, Káthiáwár, for police assistance during the last Muharram holidays, a correspondent of the *Rájyabhakta* (146), in its issue of the 24th July, says that it is said that on the Political Agent referring the matter to the Bombay Government for sanction, the latter granted the request of the Thákor with much reluctance, as at a meeting of Kárbháris of the different States of Káthiáwár held some time ago, when Government suggested the Chiefs to employ European officers as heads of their police, the Kárbhári of the Thákor declined to do so and that Government then warned the Thákor to make better police arrangements for the future, states that if these rumours be true, there is reason for some anxiety about the police of the Native States, and finds fault with the Thákor for having asked assistance from the Agency. The editor remarks:—If these rumours be true, they do not reflect credit on Government, who pretend to be friends of Native Chiefs and make use of their assistance whenever necessary. It is not right that Government should interfere in the management of Native States on flimsy grounds, and the recent religious disturbances in India have shown that European officers are in no way specially fitted to quell them. Does Government advise the Chiefs to employ European police officers with the ulterior object of taking the management of the police into its own hands? The Chiefs have ruined themselves by employing Europeans and Pársis in the States.

PART V.—*Intelligence extracted from the Press.*

Reconciliation between Hindus and Muhammadans of Pen in the Kolába District.

54. The *Sudhákar* (83) of Pen in the Kolába District, in its issue of the 21st July, says that the Hindus of that town have, from the 19th idem, resumed business connections with the local Muhammadans on the latter's apologizing to Ráo Sáheb G. P. Kolhatkar and Mr. H. R. Joshi, two leading Hindus of Pen, returning, after resorting to some makeshifts, to the Hindus the cow (with its calf) which they had threatened to kill, and attaching signatures to and getting registered the written agreement arrived at with mutual consent at a reconciliation meeting held on the 12th instant. The paper commends the exertions made, at great personal trouble and inconvenience, by the Mámlatdár and his Aval Kárkun, the Chief Constable and the Jamádár, along with the leaders of the Hindu community, in bringing about this reconciliation and preserving peace during the 26 days on which Hindus had ceased business connections with the Muhammadans.

Mr. Lely and the "Officers' Tájia" at Surat.

55. The *Suryá Prakásh* (107) of the 21st July, in its English columns, writes:—What a melancholy departure from common sense and reasoning to surmise that, by merely subscribing a small sum of money for the purpose of a Tábut by way of encouragement to the Muhammadan peons attached to the Collector's office, Mr. Lely, as well as the other European and Native officers who subscribed equally to it, had become converts to Muhammadanism, or shown a leaning towards Islamism, or otherwise aided a political feat or device on the part of Mr. Lely! Former Collectors as well as Judges have been known to have spent not mere *tens*, but *hundreds*, on occasions of the Muharram, the last of these generous and kind-hearted officers being Messrs. W. B. Mulock and S. Hammick. Our contemporary of the *Gujarát Darpan* (102) might as well have tinged Mr. Lely with a tendency towards Hinduism when he distributed some money among the Brahmins on the river-bank about a year ago and also had a group of them photographed.

Muharram disturbance among Hindus of Guledgudd in the Bádámi Táluka of the Bijápur District.

56. The *Shri Siddheshvar* (171) of Bágalkot, in its issue of the 19th July, says:—Guledgudd, a village in the Bádámi Táluka of the Bijápur District, is mostly inhabited by weavers. These weavers quarrelled among themselves in connection with the Tábuts during the last Muharram. The quarrel resulted in a disturbance, which commenced at 5 P.M. and lasted till about 5 A.M. At the beginning the Muhammadans were not concerned with the disturbance, but they are said to have joined it afterwards. There were only about six police peons and one Havildár, and they not having any arms or other means of suppressing the riot, are reported to have made themselves scarce during the disturbance to save themselves. Everyone's will became law. The rioters first attacked Basavanna's temple and broke the image of the god Basaveshvar as well as the dome of the temple. They intended to attack another temple, but did not succeed in their attempt. They then commenced plundering the bazar. It is said that they then plundered the shops of two Márwádis and destroyed their account books. Many people are said to have left the village on account of this disturbance. Peace was restored the next day by the Chief Constable of the táluka assisted by a police party. In spite of such a serious disturbance it is surprising that no one has yet come forward to lodge a complaint. It is said that the police are trying to induce people to lay their complaints before them. Government should see that the rioters are duly punished and arrangements are made to prevent a repetition of the riots. The above account is given from information received from some people of the village. [The *Karnátak Vritta* (166) of the 27th July says that the disturbance at Guledgudd was not between the Musalmans and the Hindus, but between Lingáyats and Jadars, two sections of the Hindus themselves, who have been on bad terms with each other for a long time.]

Muharram disturbance at Mulgund in the Dhárwár District.

57. The *Satyá Vritta* (169) of the 21st July writes:—There was a serious quarrel between the Hindus and Muhammadans at Mulgund in the Dhárwár District during the recent Muharram festival. About 20 persons were wounded on the occasion and are under treatment in the hospital.

Muharram at Varangaon in the Bhusával Táluka of the Khándesh District.

58. The *Khándesh Vaibhav* (50), in its issue of the 20th July, says:—On receiving a telegram that a disturbance was apprehended at Varangaon in the Bhusával Táluka, the Collector went there on Saturday last to maintain order personally. The Hindus said that if the Muhammadans stopped music in front of their temples, they would consent to stop music in front of mosques; but the Muhammadans having refused to do so, the Collector did not allow them to take about the Tábuts. The Tábuts having remained where they were, no disturbance of the peace occurred.

Muharram at Hubli in the Dhárwár District.

59. The *Hubli Patrá* (160) of the 18th July, in speaking of the Muharram festival at Hubli, says:—We are glad to see that there was no disturbance at the time of the Tábut procession this year. The Hindus and the Muhammadans acted with their usual friendliness, the former taking a prominent part in dancing before the Tábuts and appearing in various disguises as is their wont.

Muharram at Gadag in the Dhárwár District.

60. The *Satyá Vritta* (169) of the 21st July says:—This year's Muharram festival passed without any disturbance at Gadag. The police officials took great precautions. On the *Ekádashi* (the 11th day of the Hindu month A'shádha) the *pálkhi* of the god Vithoba went its round with great pomp and without any disturbance. The credit of all this is due to the exertions of the Chief Constable at Gadag.

Muharram at Karáchi.

61. The *Sind Times* (7), in its issue of the 19th July, writes:—The celebration of the Muharram at Karáchi this year was a very tame affair. The rain, which kept on all the day on Saturday, had the effect of considerably damping the ardour of those

usually taking part in the festival. Some Tábuts presented a sorry spectacle before reaching the jetty for immersion the frame-work only being left and the decorations being either washed or blown off. No extraordinary police precautions were taken.

Muharram at Amreli in the Baroda State.

62. A correspondent of the *Baroda Vatsal* (192), in its issue of the 22nd July, observes:—The Hindus and the Muhammadans of Amreli in the Baroda State were well-known for their friendly feelings towards each other and no disturbance was apprehended at that town during the last Muharram festival. Necessary precautions against a disturbance were, however, taken by the State authorities. On the ninth day of the festival called "Katal-ki-rat" a Tájia was passing behind the old fort, when a dispute arose about the cutting the branches of a *Pipal* tree which happened to be in the way, and it is said that a disturbance was imminent owing to some rash act of the officers stationed near the spot to preserve peace; but it was averted by the timely steps taken by the Subha. On the last day of the festival the Tabut procession was passing at about 11 P.M. by an *apásara* (residence of Jain priests), when some persons threw from that building and the neighbouring shops some small stones at some Tájias, some Muhammadans and some policemen accompanying the procession This caused some confusion, but a Muhammadan Police Jamádar wisely persuaded the Muhammadans to quietly carry the Tájias to their destination, and the incident was passed over.

Account of the Muharram disturbance at Gondal.

63. A correspondent, writing from Gondal to the *Káthiáwár Times* (3) in its issue of the 21st July, says:—Since the year in which the Hindu festival of Navrátri and the Muharram fell together, there has been an ill-feeling between the Hindus and Muhammadans here, which has been evidenced every year. Last year after the Tájias were brought out of the town the Muhammadans declared their intention of beating their breasts near the temple of the goddess Ambáji, but owing to the exertions of Mr. Bhagvánlál, the Munsif, they were prevented from doing so. However, the Hindus standing by were stoned and some 10 or 12 injured. The injured Hindus filed complaints in the Court of the Gondal Thándár, but their petitions were long undisposed of, until at last a compromise was effected. Processions in connection with the Muharram started this year from the first day of the Muharram, halts of five or six hours being made every day in the bazar. As the attitude of the processionists was aggressive, the Hindus were afraid to come out on the roads. This lasted up to the 10th instant. On the 11th the Hindus closed their shops at about 5 P.M., the time when the procession was expected in the bazar, and went to their houses. This having reached the ears of His Highness the Thákor Sáheb, he sent for the Hindus and advised them to open their shops, assuring them that the State would make proper arrangements; whereupon some Hindus opened their shops on the 12th while the procession passed through the bazar. The procession on that day entered the town by the Chordi gate at about 5 o'clock. Up to the Darbárgadh no mischief was created as His Highness was present there; but on his going to his bungalow the procession made its way to the bazar and mischief began. Coming near the Patel's street, all Hindus that came in the way of the processionists were abused. The Police Inspector, Mr. Devising, ordered the leaders of the procession to restrain their followers; but instead of restraining them they seemed to incite them still further, whereupon the processionists, with shouts of *din, din*, rushed upon the Hindus sitting on the platforms of their shops and began to beat them; while several shops where plundered. Coming to the temple of Ambáji two shops near it were plundered and some Brahmins returning from the burning ground were beaten in the dry bed of the river. The Diwán, Mr. Bezanji, and the Munsif, learning all this, went accompanied by the Police Inspector to the spot where the Brahmins had been attacked, and after sending them under police escort to their homes, went to the bazar and dispersed the Muhammadans. Some 8 or 10 shops are said to have been plundered and 50 or 60 Hindus injured. Police enquiry is in progress.

Active preparations for the next Ganesh Chaturthi holiday of the Hindus at Poona and a patriotic ode recommended to be sung on the occasion.

64. The *Vyápári* (101) of the 22nd July states that active preparations are being made at Poona to celebrate the approaching Ganesh Chaturthi holiday of the Hindus with more than the usual *éclat*, and recommends the people to repeat on that occasion the ode in honour of their god Ganpati which has been published by the *Jagadhitechchhu* (43) of the 21st idem and in which the present condition of the Hindus, alleged to be miserable, has been attributed to their disregard of their faith, and they are exhorted to forget mutual differences, to unite together, to show bravery, to treat the cow as their mother, to remember Shiváji and Bájirào and to use indigenous cotton piece-goods, and told that the Hindu religion is better than the Christian and Musalman religions.

Butchers at Sholápur willing to give up their business of cow-slaughter.

65. The *Kalpataru* (45) of the 22nd July learns that about fifty butchers of Sholápur having gone to the agent of the local cotton mill and represented to him that they would willingly give up their business of slaughtering cows if they got any other employment, the agent, Mr. Virchand, has assured them that he would provide for them in a dyeing manufactory which he proposes to open and which would give employment to about six hundred workmen.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 31st July 1894.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R FOR THE WEEK ENDING 28TH JULY 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Muharram at Amráoti.

1. The *Pramod Sindhu* (1) of the 20th July, in its English columns, writes:—As the Muharram festival drew nigh, a vague feeling of impending trouble began to spread among the people of Berár, and, as usual, idle rumour was busy in inventing things, but the authorities took time by the forelock and made arrangements that defied all disturbing elements. At Amráoti itself, Mr. Cumberlege, the District Superintendent of Police, spent two nights in the town with nearly 150 constables under proper control, and directly this was known as being contemplated all sense of danger disappeared. There, however, soon occurred a hitch. The Muhammadans would appear to have misunderstood the attitude of Government, and under the impulse of fancied insult, declined to start their Karabala procession. They were told to follow their usual custom, and the Magistrate, Mr. Azizuddin, to assure them still further, visited the places of the Tájias and offered to accompany the procession and see that everything went right. It is a pity they did not accept the offer. Had they done so, we have no doubt all would have gone well and the occasion could have been called joyous. As it was, no disturbance of any kind took place and everything went on much as usual. There were a few Tájias of reasonable people, and they were started at the proper time, as usual carried through the streets, and immersed with great ceremony beyond the Khunari Khidki. A few days ago, disturbances were rumoured to have taken place at various towns, but nothing has been heard of them since, and, in all probability, the reports were false, or at least grossly exaggerated, and we are glad they are so. Government has very properly adopted the wise policy of strict neutrality between the Hindus and Muhammadans, and this will eventually teach both to remain within their bounds.

Riot by Musalmans at Sindkheda in the Buldhána District.

2. The *Varhád* (*Berár*) *Samáchár* (3) of the 23rd July publishes a newsletter, in which the writer states that the Hindus of Sindkheda in the Mehekar Táluk of the Buldhána District having started a *dindi* procession in honour of one of their gods on the morning of the 11th idem, about two hundred Musalmans, armed with sticks and clubs, attacked the processionists and belaboured them in the presence of the Musalman Police Inspector, the Chief Constable and four constables, who had been sent to Sindkheda by the First Class Magistrate of the táluk to keep order and who were

also assaulted by the Musalman rioters. The riot lasted from 8 to 11 o'clock in the morning. The correspondent accuses the Police Inspector of having neglected to enforce the injunctions conveyed in a notification issued by the First Class Magistrate prohibiting the Musalmans from confronting the Hindus, and omitted to deprive the Musalmans of their sticks and clubs and to attach the naked swords placed in the rear of a *sowari*, and says that the police arrangements on the occasion were almost *nil*. The Musalman rioters have now, adds the correspondent, fled to their relations residing in the Hyderabad territory. The editor, in commenting on the riot, says that there was some slight disturbance at Buldhána also, and recommends the authorities to make proper enquiries into these disturbances so that the people might not lose confidence in Government.

Muharram disturbance at Chikhli, Buldhána District.

3. The *Vaidarbha* (2), in its issue of the 21st July, writes in its English columns:—We regret to see that there was a disturbance between the Hindus and the Muhammadans at Chikhli in the Buldhána District during the last Muharram. The matter is at present being investigated by the táluka officer at Buldhána.

4. The *Shuddh Varhádi* (5), in its issue of the 19th July, says:—We learn from a friend in the Buldhána District that an affray took place at Chikhli during the last Muharram. Some Muhammadans attacked Hindu shop-keepers at their shops. It is said that during the affray the Tahsildár and the Chief Constable had to conceal themselves in a temple in order to save their lives. News of a similar disturbance at Sindkheda has also come.

Disturbance averted at Mangrul between Hindus and Muhammadans.

5. A correspondent, writing to the *Varhád (Berár) Samáchár* (3) of the 23rd July, states that the Hindus of Mangrul Dastgir, having made a resolution to keep themselves aloof from the Muharram festival, the Musalmans of the place decided that their community should not in any way obstruct the Hindus in the celebration of their holiday of the A'shádhi Ekádashi in order that the Hindus might not obstruct their Tábut procession, and that, consequently, the processions of both the communities came off smoothly.

Muharram at Bársitákli in the Akola District in Berár.

6. The *Shuddha Varhádi* (5), in its issue of the 19th July, says that on receiving the news that the Muhammadans of Bársitákli were defying the police while the latter were enforcing the order promulgated in the Akola and Amráoti Districts about stopping music within a certain distance on either side of temples and mosques, the Tahsildár and the Police Inspector of Akola at once went there with a police party and preserved peace.

Notice given to the Chief Constable in charge of the police station of Telhára.

7. The *Varhád (Berár) Samáchár* (3) of the 23rd July contains in its English columns the following notice given by one Shrirám Motirám Khatri of Telhára, now residing at Amráoti, to the Superintendent of Police, Akola District:—In compliance with the provisions of Section 42 of the Police Act, V of 1861, I beg to inform you and give notice that after the expiry of one month from the service hereof as enjoined by the above Act, I shall institute criminal proceedings before a proper Magistrate against Chief Constable Behari Singh walad Alum Singh, now in charge of the police station, Telhára, for the offence of wrongful confinement punishable under Section 343 of the Indian Penal Code. The charge which I wish to prefer arises out of the following circumstances. On 10th June 1894, the said Chief Constable, at about 7-30 P.M., wrongfully restrained and imprisoned me in the lock-up attached to the police station, Telhára, in such a manner as to prevent me from going beyond the said lock-up for five days.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 31st July 1894.

[CONFIDENTIAL.] **No. 31 of 1894.**

REPORT
ON
NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 4th August 1894.

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List of Newspapers and Periodicals.

(For the week ending 4th August 1894.)

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	1,000
11	„ Dnyánodayă	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly	425
13	„ Hitopadeshak	Bombay	Weekly	1,000
14	„ Indu Prakásh	Do.	Do.	900
15	„ Mantri	Poona	Do.	...
16	„ Native Opinion	Bombay	Bi-Weekly	600
17	„ Prabhákar	Do.	Daily	350
18	„ Rámdás	Bijápur	Weekly	600
19	„ Shetkaryáncha Kaivári	Bombay	Do.	500
20	„ Subodh Patrika	Do.	Do.	950
21	„ Sudhárak	Poona	Do.	3,009
22	„ Vártáhar	Bombay	Do.	1,509
	MARÁTHI.			
23	The Arunodayă	Thána	Weekly	625
24	„ A'ryávart	Dhulia	Do.	225
25	„ Bakul	Ratnágiri	Do.	440
26	„ Belgaum Samáchár	Belgaum	Do.	215
27	„ Chandánshu	Tásgaon	Do.	102
28	„ Chandrakánt	Chikodi	Do.	200
29	„ Chandrodaya	Chiplun	Do.	125
30	„ Chikitsak	Belgaum	Do.	400
31	„ Chitragupta	Karád	Do.	200
32	„ Daivadnya Mitră	Bombay	Monthly	...
33	„ Daivadnya Samáchár	Do.	Do.	500
34	„ Dakshin Vritt	Kolhápur	Weekly	156
35	„ Dhárwár Vritt	Dhárwár	Do.	320
36	„ Dnyán Dip	Bombay	Monthly	300
37	„ Dnyán Ságar	Kolhápur	Weekly	400
38	„ Ganga Lahari	Násik	Do.	211
39	„ Gulburga Samáchár	Gulburga	Do.	325
40	„ Hindu Punch	Thána	Do.	700
41	„ Holkar Sarkár Gazette	Indore	Do.	450
42	„ Jagadádarsh	Ahmednagar	Do.	352
43	„ Jagad-hitechchhu	Poona	Do.	4,500
44	„ Jagat-samáchár	Thána	Do.	650
45	„ Kalpataru	Sholápur	Do.	250
46	„ Karmanuk	Poona	Do.	1,500
47	„ Keral Kokil	Bombay	Monthly	1,500
48	„ Kesari	Poona	Weekly	4,300
49	„ Khándesh Chitragupta	Dhulia	Do.	230
50	„ Khándesh Vaibhav	Do.	Do.	200
51	„ Khara Prakár	Bombay	Monthly	1,000
52	„ Kumtha Vritt	Kumta	Weekly	200
53	„ Maháráshtra Kokil	Sátára	Monthly	2,000
54	„ Maháráshtra Mitra	Do.	Weekly	250
55	„ Maháráshtra Vritt	Do.	Do.	161
56	„ Moda Vritt	Wái	Do.	325
57	„ Mumbai Vaibhav	Bombay	Daily	550
58	„ Nagar Samáchár	Ahmednagar	Weekly	150
59	„ Násik Vritt	Násik	Do.	275
60	„ Nipáni Vaibhav	Nipáni	Do.	175
61	„ Nyáyă Sindhu	Ahmednagar	Do.	175
62	„ Panchánan	Karád	Do.	...
63	„ Pandhari Mitră	Pandharpur	Do.	260
64	„ Pen Samáchár	Pen	Do.	...
65	„ Poona Vaibhav	Poona	Do.	3,200
66	„ Prabodh Chandrika	Jalgaon	Do.	100
67	„ Prabodh Ratnă	Bársi	Do.	225
68	„ Prántik Samáchár	Poona	Do.	...
69	„ Pratod	Islámpur	Do.	300
70	„ Rághav Bhushan	Yeola	Do.	250
71	„ Ratnákar	Kaládgi	Do.	50
72	„ Saddharmadip	Alibág	Monthly	1,000
73	„ Sanmitra	Bombay	Do.	...
74	„ Sarvadaman	Poona	Do.	...

No	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
75	The Satya Nirnayă	Báràmati	Weekly	...
76	" Satyă Prakásh	Poona	Do.	...
77	" Satyă Sadan	Alibág	Do.	200
78	" Satyă Shodhak	Ratnagiri	Do.	400
79	" Shikshak	Chikodi	Do.	...
80	" Sholápur Samáchár	Sholápur	Do.	260
81	" Shri Shiváji	Poona	Do.	300
82	" Shubh Suchak	Sátára	Do.	260
83	" Sudhákar	Pen	Do.	300
84	" Sumant and Satyă Sudha ...	Kárwár	Do.	300
85	" Tukárám	Ahmednagar	Do.	250
86	" Udyogavriddhi	Poona	Do.	...
87	" Vanapriya...	Chikodi	Fortnightly ...	100
88	" Vártáhar	Bombay	Tri-weekly ...	700
89	" Vengurla Vritt	Vengurla	Weekly	175
90	" Vichár	Dhárwár	Monthly	500
91	" Vichár Ságar	Baroda...	Weekly	650
92	" Vidushak	Karád	Do.	300
93	" Vidya Vilás	Kolhápur	Do.	275
94	" Vijay	Sháhápur	Do.	250
95	" Vikshipta	Bombay	Do.	600
96	" Vita Vritt	Vita	Do.	...
97	" Vividh Dnyán Vistár	Bombay	Monthly	500
98	" Vrittadhára	Dhár	Weekly	150
99	" Vrittasár	Wái	Do.	285
100	" Vritt Sudha	Sátára	Do.	200
101	" Vyápári	Poona...	Do.	...
	ANGLO-GUJARA'TI.			
102	The Gujarát Darpan	Surat	Bi-weekly ...	700
103	" Gujaráti	Bombay	Weekly	2,450
104	" Gujarát Mitră	Surat	Do.	800
105	" Kaiser-e-Hind	Bombay	Do.	2,500
106	" Káthiáwár News...	Rájkot...	Bi-weekly ...	600
107	" Suryă Prakásh	Surat	Weekly	375
108	" Vidyut	Ahmedabad	Fortnightly ...	...
	GUJARA'TI.			
109	The Ahmedabad Times	Ahmedabad	Weekly	250
110	" Ajab	Surat	Monthly	700
111	" Akhbáre Sodágar	Bombay	Daily	800
112	" Arajadár	Baroda...	Weekly	...
113	" A'ryă Dharm Prakásh	Bombay	Monthly	400
114	" Bhim Sen	Do.	Weekly	...
115	" Bombay Samáchár	Do.	Daily	2,600
116	" Broach Mitră	Broach	Weekly	350
117	" Broach Samáchár	Do.	Do.	700
118	" Buddhi Prakásh	Ahmedabad	Monthly	580
119	" Cambay Gazette	Cambay	Fortnightly ...	124
120	" Chának	Surat	Monthly	500
121	" Chandra	Do.	Do.	200
122	" Darbár Patrika	Ahmedabad	Weekly	...
123	" Deshi Mitră	urat	Do.	1,250
124	" Din Mani	Broach...	Do.	...
125	" Dnyán Sudha	Ahmedabad	Monthly	250
126	" Dnyán Vardhak	Bombay	Do.	600
127	" Fursad	Do.	Do.	400
128	" Gap Sap	Do.	Fortnightly ...	300
129	" Gul Afshán	Do.	Monthly	1,200
130	" Hindi Punch	Do.	Weekly	450
131	" Hindusthán	Ahmedabad	Do.	716
132	" Hitechchhu	Do.	Do.	500
133	" Jain Patrika	Surat	Fortnightly ...	500
134	" Jám-e-Jamshed	Bombay	Daily	2,200
135	" Kachha Samáchár	Do.	Weekly	400
136	" Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	" Kaira Vartamán	Kaira	Weekly	100
138	" Kám Dhenu	Bombay	Monthly	1,200
139	" Kasid-e-Mumbai	Do.	Tri-weekly ...	...
140	" Káthiáwár Times...	Rájkot	Bi-weekly ...	1,200
141	" Kelavni	Baroda	Monthly	500
142	" Nure Elam	Bombay	Do.	320
143	" Nyáyadarshak	Ahmedabad	Fortnightly ...	...
144	" Praja Mitra	Karáchi	Weekly	200
145	" Praja Pokár	Surat	Do.	800
146	" Rájyabhaktă	Bombay	Do.	1,300
147	" Rást Goftár	Do.	Do.	1 697
148	" Samsher Báhádur	Ahmedabad	Do.	300
149	" Satyă Mitră	Bombay	Do.	500
150	" Satyă Sodhak	Surat	Fortnightly ...	500
151	" Satyodaya	Dohad	Weekly	68
152	" Sneha Sindhu	Kaira	Do.	275
153	" Stri Bodh..	Bombay	Monthly	500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issue
	GUJARA'TI—*continued.*			
154	The Stri Mitră	Bombay	Monthly	697
155	„ Surat Akhbár	Surat	Weekly	600
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
159	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patră	Hubli	Weekly	475
161	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayă	Dhárwár	Weekly	200
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Lokă Bandhu	Do.	Do.	190
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárată Bhráta	Rewáh	Fortnightly	375
173	„ Bhásha Bhushan	Bombay	Monthly	400
174	„ Bombay Baipar Sindhu	Do.	Weekly	250
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
178	„ Charkhári Akhbár	Rewáh	Fortnightly	23
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Khair Khah	Do.	Daily	...
184	„ Kushful Akhbár	Do.	Weekly	150
185	„ Muin-ul-Mulk	Do.	Daily	...
186	„ Muslim Herald	Do.	Do.	300
187	„ Vakil Islam	Do.	Do.	...
188	„ Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
196	„ Muin-ul-Islám	Do.	Do.	300
197	„ Prabhát	Hyderabad (Sind)	Do.	400
198	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or á) is the last letter of a word, the accent is left out, and the short a (अ = u in gun) is, to prevent confusion never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Rumoured intention of Russia to buy Daman and Goa from the Portuguese Government.

1. In a paragraph headed, "Alarming, if true," the *Gujarát Mitra* (104) of the 29th July, in its English columns, writes:—The *Bombay Gazette* quotes a paragraph from *L. Echoe de L. Armeé* stating that Russia is likely to succeed in buying Daman and Goa, the Indian possessions of the Portugal Government. We believe the rumour to be false, but if there be any substantial foundation for it, we trust the British Government will do its best in the matter and succeed in frustrating the sinister scheme of Russia.

What should the people of India do to get their grievances redressed?

2. The *Moda Vritt* (56), in its issue of the 2nd August, doubts the utility of cart-loads of memorials submitted to Parliament unless it is proved to the satisfaction of the British public that the people of India are able to defend their rights, and proposes that with a view to obtain redress of their grievances the people should adopt peaceful measures like making a firm resolution to use indigenous cloth, to abstain from filing suits, civil or criminal, before Government tribunals and thereby save expenditure on account of stamps, and to maintain themselves independently of Government service.

Debate in the House of Lords on import duty in India on cotton piece-goods and lessons to be taken therefrom.

3. The *Bodh Sudhákar* (8), in its issue of the 1st August, has an article on selfishness, in which the writer says that though from the strenuous efforts made by the English nation to obliterate the slave trade from the face of the earth hitherto the general belief was that the establishment of British rule in India was an outcome of pure benevolence, the Indian people have now been disabused of this wrong impression by incidents like the recent debate in the House of Lords on the subject of import duty on cotton piece-goods, and remarks that unless the people of India properly understand their interests and the importance of demanding their rights in a threatening manner and make suitable efforts in that direction, their grievances will never meet with redress.

Observations on the speeches recently made by Lords Lansdowne, Herschell and Reay in the House of Lords on Indian currency.

4. The *Kaiser-e-Hind* (105) of the 29th July, in its English columns, observes:—As an example of the blind leading the blind in the highest and most authoritative quarters, we may refer to the speeches recently made by Lords Lansdowne, Herschell and Reay in the House of Lords on the motion of Lord Elven, a peer of financial experience, who made his maiden speech there on the evil consequences of tinkering with the Indian currency last year. Lord Lansdowne's exaggerations as to the improvement in the China yarn trade simply astonish us, for they are opposed to facts which may be gleaned from the official trade returns themselves. He hypothesised, without the slightest warrant, that there was an absolute certainty of the repeal of the Sherman Act—a pure legend of his Government and nothing more. As to Lord Herschell's statement, we are not surprised at it. Having advocated the scheme, which had the sanction and authority of his great name, it was not possible for him to withdraw from his position. We pity Lord Reay most, because he has, curiously enough, allowed himself to be a victim of the permanent officials of the India Office. It seems that he has allowed himself to be a puppet of that office, which played the part of the showman. The India Office supplied misleading figures showing that trade was prosperous. Lord Reay never cared to verify them. He took them on trust and repeated by rote, like a school-boy, the fallacious trade statistics. This is the way the men of privilege and power judge of our welfare and direct our destinies!

5. The *Arunodaya* (28), in its issue of the 29th July, expresses surprise and resentment at the remark of Lord Reay at the debate in the House of Lords on the import duty on cotton piece-goods to the effect that the Indian finance is showing an improvement, and asks whether the financial condition of India can be said to be improving when the expenditure of the country is in-

creased instead of being reduced, and when the people are being subjected to more and more taxation with a view to enable Government to make both ends meet. The paper dislikes also the proposal of Lord Kimberley to wait for further experience before the import duty is laid on cotton goods, and says that further experience means nothing but further crushing of the people.

6. In an article entitled, "India *versus* Lancashire," the *Gujarát Mitra* (104) of the 29th July, in its English columns, says:—From the discussion that lately took place in the House of Lords, it appears that the Home Government, although professing to pay due regard to the interests of India, is really bent upon humouring Lancashire voters even at the risk of causing a very heavy deficit in the Indian treasury. Lord Lansdowne led the discussion by putting the terse question whether it was still intended to prohibit the Indian Government from extending the import duties to cotton goods. Lord Roberts, while supporting Lord Lansdowne, made some very pertinent remarks, but the reply evoked was not at all satisfactory, nay, it was disappointing. Lord Reay being one of the party in power, was obliged to reply. His reply was the weakest point in the debate. He assured the House that the interests of India would never be sacrificed, but the question of re-imposing the duties was one that had to be carefully considered—as if the deliberate opinions of the former and present Viceroys and all the Chambers of Commerce, the importunate urgings of various representative bodies and the unanimous voice of English and vernacular press of India were premature. Lord Kimberley's reply was more disappointing. We solemnly ask, does it behove the Secretary of State for India to roughride the mature decision of the Indian Government, arrived at after prolonged and anxious consideration of all the *pros* and *cons* of the question, and that of the India Council as well as all the public associations of India and the press, European and Native? Does His Lordship seriously consider that the emergency has not yet arisen? Is it not enough to see the Indian Government in its present sad predicament of raising its revenue by all available means? Land tax is enhanced wherever possible, the salt and income taxes are already heavily pressing upon the masses, excise revenue is so much that the poor rayat is groaning under it, and every other available means of raising revenue have been adopted, and still the Indian Government have to face a tremendous deficit. We hope the Government of Lord Elgin will once more enter their firm protest against the rough treatment accorded by the Home Government to their pressing proposal, and we doubt not that, with such powerful support as it has at present here as well as in Great Britain, they will in the end succeed in their righteous cause.

Remarks on the despatch of the Secretary of State for India on Simultaneous Civil Service Examinations.

7. The *Kaiser-e-Hind* (105), in its issue of the 29th July, quotes a number of extracts from the communications of Principal Wordsworth to the public press, stating that the opposition of the Anglo-Indians to the Jurisdiction Bill (also called the Ilbert Bill) introduced into the Supreme Legislative Council about twelve years ago, was actuated more by vague fear and jealousy than by any reasonable apprehension, and observes:—The despatch of the Secretary of State for India on the Simultaneous Civil Service Examinations is also founded more on fear than on sober reasoning. It is a despatch in which we read nothing but a spirit of panic and hysteria, wrought of their own imagination, with which the minute writers seem to have been seized. It was exactly the same spirit of fear and panic which characterised the opponents of the Ilbert Bill, both the "emotional" and the "intellectual" factions.

Observations on the Provincial Budget of the Bombay Government which is shortly to be placed before a meeting of the local Legislative Council.

8. The *Gujaráti* (103), in its issue of the 29th July, observes:—It does not reflect credit on the local Government that it should present its budget so late after the commencement of the official year. The introduction of the budget into the Council is a farce, the additional members enjoying only a few privileges in regard to it. We request these members to strongly protest against the Supreme Government appropriating larger sums from the

revenues of this presidency than from the Bengal and Madras Presidencies, and also against the local Government spending funds extravagantly on several departments which could be conveniently subjected to a retrenchment.

Disapproval of the proposed tour of His Excellency Lord Harris.

9. The same newspaper disapproves of the contemplated tour of His Excellency Lord Harris through the presidency in October next, particularly on account of the unsatisfactory condition of Indian finance, asks if His Excellency wants to receive, through the influence of Government officials, undeserving addresses from the people of the places through which he will travel, and says:—The *regimé* of His Excellency has been a failure and it is doubtful if the people will give him addresses of their own accord. If His Excellency is afraid of hearing at his departure from these shores the public verdict which will go against him, it is advisable that he should tender his resignation at once and leave India quietly. His premature departure will be hailed with delight by all, because they do not expect any good from him during the remainder of his term of office. The tours of such Governors as Lord Reay, who made themselves popular during their *regimé* and to whom the public were anxious to give farewell entertainments, were justified, but the case of Lord Harris is different and it is wrong on his part to undertake a tour at the expense of the people without the expression of a desire to that effect on their part. [The *Hitechchhu* (132) of Ahmedabad, in its issue of the 2nd August, expresses similar sentiments.]

Deaths of Natives at the hands of European soldiers.

10. The *Poona Vaibhav* (65), in its issue of the 25th July, regrets that Private Armstrong, who caused the death of a cutlery-seller in the province of the Panjáb by thrusting a knife into his stomach, should have been convicted of only doing a rash act in a state of intoxication and made to pay compensation to the relatives of the deceased, and says that it is very kind of Government that no prizes have yet been awarded to Europeans for causing deaths of innocent Natives.

Disregard of Government rules and regulations by the Revenue Survey Department.

11. The *Pratod* (69), in its issue of the 30th July, complains that the Revenue Survey Department pays no heed whatsoever to Section 107 of the Revenue Code, which provides that the rayats should reap the benefit derived from bringing under cultivation waste land by spending money and labour on it, and to Government Resolution No. 7447 of 1886 which is to the same effect, and goes on assessing lands according to its pleasure, and says that it is to be regretted that Government should not care to see how far their rules and regulations are enforced by their subordinates.

Memorial of the Jain community against the establishment of a Pasteur Institute and the practice of vivisection.

12. The *Gujaráti* (103) of the 29th July, in its English columns, writes:—The Jain community of Bombay deserve the thanks of the entire Hindu community for the weighty, elaborate and well-reasoned memorial they have addressed to the Government of India against the establishment of a Pasteur Institute and the introduction of the practice of vivisection in India. Unfortunately the subject has not received, except perhaps in this presidency, that attention which it deserves from every true A'ryan. The spread of the cow-protection movement has shown that there are latent moral forces, of the true significance of which even Government are not quite aware. The official encouragement which the project of founding a Pasteur Institute has met with in India is one more convincing proof of the profound ignorance which prevails in high quarters of the religious and ethical sentiments and ideals which the people of this ancient land have inherited and practised for centuries. Governors, Lieutenant-Governors and even a Viceroy recently approached the question of founding an institute just as if it were purely a scientific question in which they were bound to bow to the opinions of experts. The memorial under review deals with the scientific, ethical, religious and political aspects of the subject in an impartial and exhaustive manner, and although it has unfortunately not received that publicity which it deserves, we trust the Supreme Government

will think ten times before they permit themselves or the subordinate administrations to lend countenance to a movement involving graver issues than the so-called humanitarian considerations pleaded by its advocates in its defence.

Propositions established by some authorities on the subject of street music.

13. The *Native Opinion* (16) of the 29th July quotes, in its English columns, several authorities on the subject of street music, and says:—The propositions established by these authorities are the following:—(I) That Muhammadans cannot lawfully claim that music by processions should cease when they are not actually engaged in prayers. (II) That it is only congregational and not private worship that is meant by law. The latter, therefore, is not entitled to any protection. (III) That they cannot lay claim to such respect and protection to their places of worship. (IV) That they should give notice to the authorities of their hours of prayer, so that they may get the protection to which they are lawfully entitled. (V) That the authorities responsible for the public peace are empowered to issue orders for stoppage of music by processions only *temporarily* and not *perpetually*. (VI) That these authorities must take care that they do not favour one party alone. They must always bear in mind what Mr. J. D. Mayne says (pp. 173-4, 14th Ed.): "*It is evident that in all these cases half the opposition would die away when it was known that Government was not enlisted in its favour. Nothing fosters caste prejudices like Magisterial countenance.*"

Alleged effects of the ball cartridge circular on the last day of the Tábut holidays at Rajshahi in the Bengal Presidency.

14. The *Gujaráti* (103), in its issue of the 29th July, observes:—In consequence of the ball cartridge circular issued by Lord Lansdowne, the police of Rajshahi in the Bengal Presidency fired on a mob on the last day of the Tábut holiday without any reason. We are glad that the Magistrate entrusted with the enquiry into the conduct of the police has publicly declared that there was not the slightest reason for them to fire on the mob, and that severe notice should be taken of the policemen concerned in the affair. It is, however, desirable that severe notice should be taken of the Police Superintendent who was present when the mob was fired upon, and if the local Government fails in its duty the matter should be agitated in Parliament and explanation obtained from the Secretary of State for India why the Superintendent should not be punished. The ball cartridges circular ought now to be withdrawn. [The *Rájyabhakta* (146) of the 31st July expresses similar sentiments.]

An exhortation to the Muhammadan musicians to refrain from taking part in the religious festivals of the Hindus.

15. A correspondent of the *Káside Mumbai* (139), in its issue of the 1st August, finds fault with those Muhammadans who follow the profession of playing music for a living as they are prohibited by their religion from doing so, blames them for taking part in Hindu religious and other processions for the sake of trifling wages, says that the Muhammadans are prohibited from joining the religious fairs of the Hindus even as spectators, asks the Muhammadan musicians to resort to other means of livelihood, and advises them to take a lesson from the conduct of the Hindu labourers, musicians, &c., who, though not prohibited by their religion from taking part in the religious festivals of the Muhammadans, kept themselves aloof during the last Muharram holidays at Bombay and some other places.

Remarks on the comments made by the *Bombay Gazette* on the Native press.

16. The *Mahrátta* (4), in its issue of the 29th July, writes:—The *Bombay Gazette*, than whom a more sympathetic and friendly critic of the Native press will not be found amongst the Anglo-Indian journals, has often expressed surprise that the Native press charge Government officials with fomenting differences between the Hindus and Muhammadans without adducing satisfactory evidence to support the charge. We do assure our contemporary that we are in possession of a kind of evidence which, for all practical purposes, is sufficient to form a tolerably correct judgment on the subject. We will indicate the nature of that evidence by an incident that is within our knowledge. In a certain táluka town, which shall be nameless, a Muhammadan slaughtered a cow in a public place in defiance of police notification. He was

duly prosecuted before the Cantonment Magistrate of the place, a military gentleman, open, frank, and not at all versed in the ways and methods of diplomacy. The accused was convicted, and, to make a severe example, for that place was once the scene of serious riots, sentenced him to a year's imprisonment and a fine. Somebody, it seems, was watching the case on behalf of Government, or, more probably, of the District Magistrate. Soon after, confidential communication was received by the Cantonment Magistrate, taking him to task for the severity of the punishment inflicted on the Muhammadan. Feeling that he had done his duty according to law, the shock to his feeling was so great that he, poor gentleman, unburthened his heart to his medical adviser, a Native, and so the truth became public property. Now this kind of evidence, tested by the usual rules, may not be admissible in a Court of law and we therefore kept it back, but nevertheless our judgment was formed, and other incidents of daily and hourly occurrence in the mofussil strengthened it. But there is another kind of evidence which, by its very nature, is entitled to weight. If men who live in distant parts of the country, and who have no means of directly communicating with one another, come to the same conclusion on a given subject, this evidence is conclusive for forming a judgment on ordinary affairs. All the Native papers in the country have come to one conclusion, that the ill-feeling and consequent riots are the outcome of the encouragement extended to the Muhammadans by Government officials and the unreasonable sympathetic attitude adopted by Government itself towards them. But when Anglo-Indian newspapers, notoriously hostile to the Hindus, are forced to admit the partiality of Government officials to Muhammadans, are not Hindus justified in charging the said officials with siding with the Muhammadans in a quarrel between the two races? The *Times of India* has already admitted this fact. When commenting on the Yeola riots, it distinctly condemned the local European officers for having yielded to the threats of Muhammadans. Another Anglo-Indian paper who has supported the crusade against the Hindus is constrained to say: "But the questionable distinction belongs to some of our rulers of having hurried the Hindu population into passive disloyalty by giving the fanatical Muhammadan population every encouragement to outrage their most sacred and deepest prejudices. This, so far from making the Muhammadan population more loyal, will only encourage them to active disloyalty and persuade them that we are really afraid of them." Now we ask our friendly critic what more is wanted to prove that the Native press is, on the whole, correct in the opinion it has formed?

17. The *Rást Goftár* (147), in its issue of the 29th July, expresses surprise at the *Bombay Gazette*, which was till recently ignorant of the Gujaráti, Maráthi, Urdu and other vernaculars, mastering them all at once, and finding fault with the writings appearing in the newspapers in these languages, asks how the *Gazette* could master all these languages so suddenly, how it manages to get a large number of vernacular newspapers translated into English, what staff it has engaged for the purpose and what care it takes to assure itself that the translations are faithful, says that the weekly censure of the *Gazette*, which poses itself as a censor of the Native press, is really a miracle of the times, regrets that its audience, the Native newspapers, do not acknowledge it as their preceptor and laugh at its writings, questioning its ability and authority. The *Rást Goftár* adds:—We have found out the secret of the mystery of the *Gazette*. It has neither a translator nor a reporter on its staff for the work, and it writes on information obtained without personal exertion or labour. The weekly Reports on the Native Press, which are strictly confidential, are only intended for Government. The weekly criticisms in the *Gazette* on the Native newspapers are written from these reports. The mystery lies in secretly getting the confidential reports, and as they cannot be obtained by honest means, there is perhaps a screw loose in the Secretariat.

Comments on the Government resolution on the administration of the Bombay Forest Department during 1892-93.

18. In writing on the Government resolution on the Forest Administration in the Bombay Presidency for 1892-93, the *Jám-e-Jamshed* (134) of the 2nd August regrets that great delay should have occurred in issuing the resolution, and observes:—The people are said to believe that the Forest Department acts severely towards the ignorant rayats by prosecuting them

criminally, and remember with gratitude the admonition conveyed by His Excellency Lord Harris' Government to the department two years ago. This admonition does not seem to have produced due effect on the officers of this department. In a period of fifteen months for which the forest report is made, the number of criminal prosecutions is almost the same as that of last year; but if the department properly watched the forests there would not be such a large number of cases. The lower officials of the department seem to criminally prosecute the poor rayats without due care. Nearly one-third of the cases brought forward were discharged by the Magistrates, and this shows that in so many as 617 cases innocent rayats were unnecessarily harassed. From the 27¼ per cent. discharges in this year, which is 5 per cent. more than the last year, it was expected that Lord Harris' administration would convey to the department a more severe admonition about the prosecutions. But it is to be regretted that nothing of the kind should have been done, while the alleged leniency of the Magistrates should have been harped upon.

Christian missionaries, their proselytizing efforts and how to baffle them.

19. The *Arunodayă* (23), in its issue of the 29th July, disapproves of the practice of the Christian missionaries of distributing to Hindu pilgrims at holy shrines like that at Serampur tracts in which the religion and the gods of the Hindus are disparaged, says that under the present restriction of law from the use of brutal force there is only one effectual means to baffle and frustrate the proselytising efforts of the missionaries, which consists in the Hindus turning a deaf ear to the Christian preachers, refusing to receive any tracts distributed by them, and if any be forcibly given, throwing them into the gutter in the presence of the distributor, not going to Christian medical dispensaries for relief, and, in short, ceasing all social and business connections with the preachers. [The *Mumbai Vaibhav* (57) of the 3rd August disapproves of the advice of the *Arunodayă*, and says that it shows a sort of timidity which should never be countenanced.]

A suggestion in connection with the proposed memorial to the late Honourable Mr. Justice Telang.

20. The *Sudhárak* (21) of the 30th July, in its English columns, writes:—The institution of a Fellowship in furtherance of some subject connected with higher branches of study would be a good memorial of the late Mr. Justice Telang. Care, however, must be taken to ensure success. The Fellowship must not be allowed to fall into the same state as the Wilson philological lectures. We should like to see the annual interest of the fund being devoted to the dissemination of the principles of that practical science, Political Economy, among the intelligent and intellectual classes, and would therefore suggest that a series of lectures on the subject in Marathi—the mother-tongue of Mr. Telang—be delivered annually by some one known and selected for his acquaintance with the subject, the sum being assigned to him as honorarium. This would be a practical step in the direction of University extension scheme, the desirability for the adoption of which has been lately prominently before the public.

Approval of the proposed memorial to Dr. Theodore Cooke, late Principal, Poona College of Science.

21. The *Bombay Samáchár* (115) of the 2nd August heartily approves of the memorial which the past and present students of the Poona College of Science and the general public of that city have resolved upon to erect to Dr. Theodore Cooke, the late Principal of the College, observing that the Doctor richly deserves this tribute of gratitude as he always showed great interest in the progress and advancement of his students, whether in the College or out of it. The *Samáchár* hopes that an appropriate memorial will be raised.

Description of the character of "An Anglo-Indian Huzur."

22. Under the heading "Wit and Humour," the *Phœnix* (5), in its issue of the 1st August, thus writes about "An Anglo-Indian Huzur":—He is the son of a poor peasant of Hampshire. He has been pitchforked to a position of rank and influence in India and has naturally become a big swell, a vain upstart like the Collector of Bogglewallah. He lives upon the fat of the land, shoots and hunts, gormandises and drinks heavily, and, above all, looks down upon the children of the soil—even those of the most noble blood—as d—d niggers. His god is his belly, he is fond of wine and woman, and gold too. He is aging fast, and he longs to retire as soon as possible and to pass his

old days in his sweet Auburn as a vainglorious, blustering, typical Anglo-Indian *nabob*. He is nothing if not high-handed, his vocation is *zulum*, his pleasure is in extravagance, in abusing the Natives, and not unoften in rupturing their spleen. He is an enemy of freedom—freedom of thought, freedom of speech, freedom of the press. He patronises only those who lick his boots, and generous and independent men he despises. He cries down high education, self-government, and all legitimate political aspirations. He vilifies Indian society, Indian customs and manners. He always keeps his neck upright and stiff, and plants his right foot on the necks of others. He is a veritable John Bull with two invisible horns. He loves to be styled "Huzur." Reader, do you want to be introduced to him?

Praise of Mr. C. P. Cooper, Chief Presidency Magistrate, Bombay.

23. The *Jám-e-Jamshed* (134) of the 4th August, contains "an open letter" from "Bhána Bhat" to Mr. C. P. Cooper, Chief Presidency Magistrate, Bombay, in which the Magistrate is highly praised for his having, during the sixteen years for which he has occupied the Magisterial seat, dispensed even-handed justice without distinction of race and creed, and for gaining the confidence of the parties appearing before him and of the general public, and a desire is expressed that Mr. Cooper will be allowed further extensions to hold his office for a few years more.

Remarks in connection with the appointment of the new First Physician of the Cama Hospital for women and children, Bombay.

24. In alluding to the telegraphic news that Mr. H. Fowler, the Secretary of State for India, has appointed Dr. Annette Benson to succeed Dr. Edith Pechey-Phipson as the First Physician of the Cama Hospital for women and children, the *Jám-e-Jamshed* (134), in its issue of the 4th August, says:—It is to be regretted that the original object of procuring female medical aid to the women of India should not be carried out. Indian women are generally illiterate and nearly 99½ per cent. of them are not acquainted with English, and how can European medical women be expected to relieve them of their ailments? Indian women are also well-known for their bashfulness and are very unwilling to explain their complaints to a stranger who is not acquainted with their language with that freedom with which they acquaint their own countrywomen with their ailments. It is upwards of eight years since the Lady Dufferin Fund was established; and had due encouragement been given to active and shrewd educated young Indian ladies to study medicine, and had the expectation of being employed in Government hospitals or dispensaries been held out to them, there is reason to believe that several dozens of Native female medical practitioners would have turned out. It is to be very much regretted that no such encouragement was held out and hence European lady doctors have to be imported.

The recent floods in different parts of Gujarát and a request to Government to give relief to the sufferers.

25. The *Svadesh Bandhu* (156), in its issue of the 1st August, observes:—It is almost impossible to ascertain the exact loss sustained by the cultivators of land from the disastrous floods in Gujarát of last week, but it is undoubtedly so great that the people are unable to bear it. Government ought to make some remission in this year's land assessment. Many poor cultivators have been rendered homeless and all their agricultural prospects this year have been ruined. It is true that any reduction in the assessment, at a time when the finances are straitened, will tell heavily on Government, but they ought to give due relief to the poor. [The *Gujarát Mitrá* (104) of the 29th July expresses similar sentiments with regard to the sufferers, cultivators and others in the Surat District, and requests Mr. Lely to commence without delay the work of assisting the poor out of the surplus of the flood relief fund raised in 1883.]

PART II.—*Education.*

Request to the educational authorities to redress certain grievances of vernacular school-masters.

26. The *Satyá Shodhak* (78), in its issue of the 29th July, says:—The census allowance sanctioned by Government for vernacular school-masters for their services during the census of 1890 has not been paid them yet, although they twice submitted their bills for it and the employés in other departments received the allowance

long ago. We request the educational authorities to arrange for an early payment. Another grievance of these school-masters is that those who have no assistants under them and do not get vacations are required to pay about Rs. 8, out of their already low salary of about Rs. 12 per mensem, to their substitutes when they go on privilege leave after eleven months' continuous service. As in the case of employés in other departments whose pay is less than Rs. 100, the State should bear the extra expense in cases of privilege leave granted to vernacular school-masters. We request the educational authorities to redress the two grievances as soon as possible.

Establishment of an Industrial School at Sholápur.

27. The *Satyă Vritt* (169), in its issue of the 28th July, writes:—In Sholápur, through the influence and assistance of the Collector, Mr. Winchester, the rich merchants, Vakils, and Government officers have resolved to establish a School of Industry. Mr. Hanmaya Rangaya, the wealthy merchant of that place, alone contributed Rs. 4,000, and Mr. Malappa Anna Varad Rs. 900, for that purpose. The Collector has agreed to pay Rs. 50 annually so long as he remains there. We hope similar joint efforts of the authorities and the inhabitants will improve the backward condition of the district.

PART III.—*Railways.*

A request to Government to compel the G. I. P. Railway Company to use on its passenger trains the means of communication between the passengers and the engine-driver and the train guard while the train is in motion.

28. In alluding to the murderous attack made on a Pársi gentleman on the morning of the 30th July in a second class compartment of the passenger train of the G. I. P. Railway which left Bombay at 10-45 the previous night for Poona, the *Bombay Samáchár* (115), in its issue of the 4th August, requests Government to enquire whether the means of communication between a passenger and the engine-driver and the train guard while the train is in motion, which is very common on the railways in Europe and America, and which was said to have been adopted by the G. I. P. Railway on some of its trains some time ago, was used on the train in which the murderous attack was made, and to take the necessary steps to compel the railway to adopt it at once if it has not been adopted on all its passenger trains, and to explain to passengers how to use it on an emergency.

PART IV.—*Municipalities.*

Approval of the proposal of the Poona Municipality to hold a conference of municipal delegates.

29. The *Kaiser-e-Hind* (105) of the 29th July, in its English columns, writes:—The municipality of Poona is to be congratulated on the wise and practical step it has taken to advance the cause of local self-government a stage further. A body which has attained remarkable success in managing its local affairs is undoubtedly the right authority to lead less successful organisations of a kindred character and assist their further progress. There is not in the mofussil a single municipality which has discharged its functions with greater energy, prudence, tolerance and economy than Poona, and it is superfluous to say aught about the sturdy independence and bold civic spirit which it manifested in certain warm controversies with Government two or three years ago. Such a municipality, we repeat, is entitled to take an initiative in all matters affecting the general progress of local self-government. We are, therefore, pleased to notice the circular letter it has recently issued to the sister municipalities in the Central Division to hold a municipal conference, having regard to the fact of the moderate success which Lord Ripon's scheme has achieved in the presidency and the opportunity which has arrived at present to make a common endeavour to further the interest and help the growth of civic administration generally. The proposed conference, in its opinion, will be the best means of exchanging ideas on municipal reform and organising a scheme for the purpose. Delegates are accordingly invited to attend the meeting which is to be held for three days commencing on the 13th of September next. As the conference is certain to be productive of good, we heartily sympathise with the movement and earnestly hope every sister municipality will make it a point to send its delegates.

But all will depend on the choice of such representatives. It would be a source of gratification for us to learn that each municipality sends its most experienced delegate. Otherwise, we fear, the conference may prove more of an academic gathering than a practical one, and even in matters of practical proposals, care should be taken that quality is not sacrificed to quantity. It would be far better to take up one or two proposals of vital importance and of a pressing character than fritter away the limited time in discussing a dozen questions of less practical or urgent character. [Several other papers of the week express similar sentiments.]

PART V.—*Native States.*

Alleged corruption in Baroda and the steps taken with a view to remove it.

30. The *Mahrátta* (4), in its issue of the 29th July, writes:—It is true that three highly paid officers in the Settlement Department of the Baroda State have been recently suspended on complaints of alleged corruption, but instead of proving corruption in the department we think the suspensions only prove how culpably weak the present administrators of Baroda are. All these officers have been suspended on the mere receipt of complaints against them, and the Council has not yet enquired into their cases to see if there are sufficient materials to sanction prosecutions against them The case of Mr. Tole is, to say the least, not only high-handed, but positively discreditable to the administration of justice in Baroda. There were, so far as we know, no complaints of corruption against him. Some one gave information that he *intended* to make a payment to Mr. Tole, and on the strength of such information the latter was at once arrested by the police under a warrant, the illegality of which was beyond question. And not only was Mr. Tole arrested at an unusual hour (8 P.M.), but he was not admitted to bail till the next noon, on the sole ground that it was inconvenient for the Magistrate to do so at that hour! This is not, however, the only illegality which Mr. Maconochie has been committing under the very nose of the Council of Administration in Baroda. He is invested with magisterial powers "in anticipation of the sanction of the Government of India" to enquire into certain old petitions making allegations of bribery against some officers of the State. The Government of India has not yet given its sanction to the conversion of Mr. Maconochie from a Revenue into a Magisterial officer, and looking to his antecedents we have no hopes that the Supreme Government will approve of the action of the Baroda Council in this matter.

Allegations against Mr. Bápat, an officer in the Baroda State.

31. The *Ahmedabad Times* (109), in its issue of the 29th July, says that it has in its possession numerous proofs of the bribes received by Mr. Bápat, an officer of the Settlement Department of the Baroda State, gives a list of the specific amounts alleged to have been received by him as bribes from the people of the districts of Pálanpur, Sidhpur, Dehegám, Vijápur and Kadi and the village of Limbodra, expresses surprise at the inability of the police to get the necessary proofs against Mr. Bápat, and requests the authorities to make minute enquiries into the case of a Muhammadan widow of the Pedamali village.

Proposed press regulations by the Travancore State considered to be of a very retrograde character.

32. The *Gujaráti* (103) of the 29th July, in its English columns, writes:—Some time ago the Mysore Government, which has been looked upon as enlightened, acted in an arbitrary and despotic manner in suspending the *Deshábhimáni* newspaper for a period of one year. This was, in our opinion, a very unwise step. In Hyderabad stringent restrictions have been placed upon the freedom of the press, and the Travancore State now intends following the questionable example of the Mysore and Hyderabad States. It is proposed to place press regulations of a very retrograde character before the Travancore Legislative Council for its acceptance with the previous approval of the Madras Government. Travancore is said to be a well-governed State and it is a pity it is creating a precedent more worthy of the despotic Czar than of a progressive ally of an enlightened Government

like ours. The regulations are as follows:—"(1) No newspaper, either in English or in any vernacular, shall from the date of the passing of this regulation be printed, published or issued within our territories without a license issued under the authority and signature of our Diwán. (2) Any newspaper, whether now existing or which might be hereafter printed, published or issued in our territories, shall be liable to be suppressed or suspended by the order of our Government if its continued publication prove detrimental to the interests of the State. (3) The proprietor, editor and publisher of any paper so suppressed or suspended shall be liable to expulsion from the State. (4) Any such person re-entering Travancore without license shall be liable to three years' imprisonment with or without fine, which may extend to Rs. 500."

PART VI.—*Intelligence extracted from the Press.*

Public meetings at Ashta and Islámpur in the Sátára District and at Ratnágiri on the subject of Simultaneous Civil Service Examinations.

33. The *Pratod* (69) of the 30th July states that public meetings were held at Ashta and Islámpur in the Sátára District on the 26th and 28th idem, respectively, for the purpose of adopting memorials to Parliament in protest of the Secretary of State's despatch on the subject of Simultaneous Civil Service Examinations, and that the work of obtaining signatures to these memorials has been commenced and they will be forwarded in a day or two. The paper praises the energy of the persons who took the lead in holding these meetings. [The *Bakul* (25), in its issue of the 29th July, says that a public meeting was held at Ratnágiri on 20th July for the same purpose.]

Resolution of the fishermen of Revdanda and Alibág to abstain from spirituous drinks.

34. A correspondent, writing to the *Jagaddhitechchhu* (43) of the 28th July, says:—The Kolis or fishermen of Revdanda and Alibág in the Kolába District have resolved to abstain from liquor. He who breaks this resolution is either to be excommunicated for 12 years or to be subjected to the indignity of having half of his mustache shaved off and of having to pay a fine of Rs. 5. He who detects the defaulter is to be rewarded with Rs. 5. Bravo, ye fishermen!

A meeting held at the Shiváji Club, Sátára.

35. The *Vritt Sudha* (100), in its issue of the 31st July, says that at a meeting held at the Shiváji Club, Sátára, on the 28th idem under the presidency of Ráo Bahádur Bhat, Mr. Párasnis delivered a lecture in which he described, on the authority of English writers, the grandeur of India and the system of administration and manners and customs prevailing therein before the advent of the British. After this lecture Ráo Sáheb Bálásáheb Nátu of Poona described, says the paper, how Government were curtailing the rights of the Inámdárs, and dwelt on the desirability of establishing an Inámdárs' Association for obtaining redress of their grievances. Ráo Bahádur Bhat lastly addressed the meeting and made very important suggestions, which, he said, Mr. Párasnis would do well to consider in order that the country might be largely benefited.

A meeting of Inámdárs held at Belgaum and the Land Revenue Code.

36. The *Shikshak* (79), in its issue of the 29th July, says that at the invitation of Mr. G. R. Dikshit, Inámdár of Bekinal, meetings of Inámdárs were held at Belgaum on the 20th and 21st idem at the house of Mr. S. B. Bháte, a pleader, under the presidency of Shrimant Bhimráo Bábásáheb Akbarnavis, at which Mr. G. R. Dikshit and Sardár Bálásáheb Nátu described the difficulties which the Inámdárs experienced in collecting land revenue from their tenants, the condition to which the Inámdárs had been reduced by the Land Revenue Code by depriving them of all their powers, and the amendments which were, in their opinion, needed in certain sections of the Code in the interests of the Inámdárs. At this meeting a Dumáldárs' Association was established and it was resolved to memorialise Government for getting certain sections of the Code amended.

The Muharram festival and the Hindus in Upper India.

37. In a paragraph, headed, "The last Muharram," the *Bhárat Bhráta* (172), in its issue of the 27th July, observes:—It is no longer a secret that the Bakri Id and the Muharram festivals in India have become dreadful; disturbances may not occur on these days, but there is the fear of the public peace being disturbed. This year's Bakri Id passed quietly in consequence of somewhat good arrangements made by Government, but it is to be regretted that in the last Muharram improper things should have occurred owing to disputes between the Hindus and the Muhammadans and the partiality and bad arrangements of the Government officials. At Sitápur an order was issued by Government that at the Hindu marriages celebrated during the Muharram festival no music would be allowed within the municipal limits, and any Hindus found disregarding this order would be punished. On the authority of this order the police prohibited the ringing of a bell and the sounding of a conch-shell which had been used daily at a Hindu temple. About four Muhammadans objected to the ringing of the bell, and the police acted thus. It is said that at Hindu marriages and temples music was improperly prohibited at Allahabad and some other places. Is the Government of India not aware that it has been always the case that while the Tájias were being paraded the bells in Hindu temples were never prohibited from being rung and the Hindu religion was not interfered with? Such being the case, why do the Muhammadans now object to the ringing of bells and playing of music at Hindu marriages, and why do not the Government officials dispose of their objection in accordance with old practice?

Prohibition of Tájia processions in the State of Jodhpur in future.

38. The *Bombay Samáchár* (115), in its issue of the 31st July, states that it appears from an English newspaper of Calcutta that in consequence of the fear of a serious disturbance occurring at Jodhpur at the last Muharram festival, the Mahárája of Jodhpur has issued an order prohibiting the Tájia processions in future in the State.

Maintenance of friendly relations between Hindus and Musalmans at Chápbal in the Sátára District regretted.

39. A correspondent, writing from Chápbal in the Sátára District in the issue of the *Bodh Sudhákar* (8) for the 1st August, is sadly surprised to find that while Hindus in other places have remained aloof from the Muhammadans so far as the celebration of the Muharram festival was concerned, those of Chápbal, the principal place of residence of Rámdás Swámi, the political preceptor of Shiváji, whose advice was that the Muhammadans should be attacked and routed, should have shown friendliness towards the Musalmans by allowing Tábuts to be made in some of their temples.

Marriage of a female child three days old at Baroda.

40. The *Bombay Samáchár* (115), in its issue of the 31st July, states on the authority of a correspondent, that the marriage ceremony of a female child three days old was performed last week in a Bania caste at Baroda.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 7th August 1894.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	1,000
11	„ Dnyánodayă	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly	425
13	„ Hitopadeshak	Bombay	Weekly	1,000
14	„ Indu Prakásh	Do.	Do.	900
15	„ Mantri	Poona	Do.	...
16	„ Native Opinion	Bombay	Bi-Weekly	600
17	„ Prabhákar	Do.	Daily	350
18	„ Rámdás	Bijápur	Weekly	600
19	„ Shetkaryáncha Kaivári	Bombay	Do.	500
20	„ Subodh Patrika	Do.	Do.	950
21	„ Sudhárak	Poona	Do.	3,009
22	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
23	The Arunodayă	Thána	Weekly	625
24	„ A'ryávart	Dhulia	Do.	225
25	„ Bakul	Ratnágiri	Do.	440
26	„ Belgaum Samáchár	Belgaum	Do.	215
27	„ Chandánshu	Tásgaon	Do.	102
28	„ Chandrakánt	Chikodi	Do.	200
29	„ Chandrodaya	Chiplun	Do.	125
30	„ Chikitsak	Belgaum	Do.	400
31	„ Chitragupta	Karád	Do.	200
32	„ Daivadnya Mitră	Bombay	Monthly	...
33	„ Daivadnya Samáchár	Do.	Do.	500
34	„ Dakshin Vritt	Kolhápur	Weekly	150
35	„ Dhárwár Vritt	Dhárwár	Do.	820
36	„ Dnyán Dip	Bombay	Monthly	300
37	„ Dnyán Ságar	Kolhápur	Weekly	400
38	„ Ganga Lahari	Násik	Do.	211
39	„ Gulburga Samáchár	Gulburga	Do.	325
40	„ Hindu Punch	Thána	Do.	700
41	„ Holkar Sarkár Gazette	Indore	Do.	450
42	„ Jagadádarsh	Ahmednagar	Do.	352
43	„ Jagad-hitechchhu	Poona	Do.	4,500
44	„ Jagat-samáchár	Thána	Do.	650
45	„ Kalpataru	Sholápur	Do.	250
46	„ Karmanuk	Poona	Do.	1,500
47	„ Keral Kokil	Bombay	Monthly	1,500
48	„ Kesari	Poona	Weekly	4,300
49	„ Khándesh Chitragupta	Dhulia	Do.	230
50	„ Khándesh Vaibhav	Do.	Do.	200
51	„ Khara Prakár	Bombay	Monthly	1,000
52	„ Kumtha Vritt	Kumta	Weekly	200
53	„ Maháráshtra Kokil	Sátára	Monthly	2,000
54	„ Maháráshtra Mitra	Do.	Weekly	250
55	„ Maháráshtra Vritt	Do.	Do.	161
56	„ Moda Vritt	Wái	Do.	325
57	„ Mumbai Vaibhav	Bombay	Daily	550
58	„ Nagar Samáchár	Ahmednagar	Weekly	170
59	„ Násik Vritt	Násik	Do.	275
60	„ Nipáni Vaibhav	Nipáni	Do.	175
61	„ Nyáyă Sindhu	Ahmednagar	Do.	175
62	„ Panchánan	Karád	Do.	...
63	„ Pandhari Mitră	Pandharpur	Do.	260
64	„ Pen Samáchár	Pen	Do.	...
65	„ Poona Vaibhav	Poona	Do.	3,200
66	„ Prabodh Chandrika	Jalgaon	Do.	100
67	„ Prabodh Ratnă	Bársi	Do.	225
68	„ Prántik Samáhár	Poona	Do.	...
69	„ Pratod	Islámpur	Do.	300
70	„ Rághav Bhushan	Yeola	Do.	250
71	„ Ratnákar	Kaládgi	Do.	50
72	„ Saddharmadip	Alibág	Monthly	1,000
73	„ Sanmitra	Bombay	Do.	...
74	„ Sarvadaman	Poona	Do.	...

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	Mara'thi—continued.			
75	The Satyá Nirnayá	Báramati	Weekly	...
76	" Satyá Prakásh	Poona	Do.	...
77	" Satyá Sadan	Alibág	Do.	200
78	" Satyá Shodhak	Ratnagiri	Do.	400
79	" Shikshak	Chikodi	Do.	...
80	" Sholápur Samáchár	Sholápur	Do.	260
81	" Shri Shiváji	Poona	Do.	300
82	" Shubh Suchak	Sátára	Do.	260
83	" Sudhákar	Pen	Do.	300
84	" Sumant and Satyá Sudha	Kárwár	Do.	300
85	" Tukárám	Ahmednagar	Do.	250
86	" Udyogavriddhi	Poona	Do.	...
87	" Vanapriya	Chikodi	Fortnightly	100
88	" Vártáhar	Bombay	Tri-weekly	700
89	" Vengurla Vritt	Vengurla	Weekly	175
90	" Vichár	Dhárwár	Monthly	500
91	" Vichár Ságar	Baroda	Weekly	650
92	" Vidushak	Karád	Do.	300
93	" Vidya Vilás	Kolhápur	Do.	275
94	" Vijay	Sháhápur	Do.	250
95	" Vikshipta	Bombay	Do.	600
96	" Vita Vritt	Vita	Do.	...
97	" Vividh Dnyán Vistár	Bombay	Monthly	500
98	" Vrittadhára	Dhár	Weekly	150
99	" Vrittasár	Wái	Do.	285
100	" Vritt Sudha	Sátára	Do.	200
101	" Vyápári	Poona	Do.	...
	Anglo-Gujara'ti.			
102	The Gujarát Darpan	Surat	Bi-weekly	700
103	" Gujaráti	Bombay	Weekly	2,450
104	" Gujarát Mitrá	Surat	Do.	800
105	" Kaiser-e-Hind	Bombay	Do.	2,500
106	" Káthiáwár News	Rájkot	Bi-weekly	600
107	" Suryá Prakásh	Surat	Weekly	375
108	" Vidyut	Ahmedabad	Fortnightly	...
	Gujara'ti.			
109	The Ahmedabad Times	Ahmedabad	Weekly	250
110	" Ajab	Surat	Monthly	700
111	" Akhbáre Sodágar	Bombay	Daily	800
112	" Arajadár	Baroda	Weekly	...
113	" A'ryá Dharm Prakásh	Bombay	Monthly	400
114	" Bhim Sen	Do.	Weekly	...
115	" Bombay Samáchár	Do.	Daily	2,600
116	" Broach Mitrá	Broach	Weekly	350
117	" Broach Samáchár	Do.	Do.	700
118	" Buddhi Prakásh	Ahmedabad	Monthly	580
119	" Cambay Gazette	Cambay	Fortnightly	124
120	" Chának	Surat	Monthly	500
121	" Chandra	Do.	Do.	300
122	" Darbár Patrika	Ahmedabad	Weekly	...
123	" Deshi Mitrá	Surat	Do.	1,250
124	" Din Mani	Broach	Do.	...
125	" Dnyán Sudha	Ahmedabad	Monthly	250
126	" Dnyán Vardhak	Bombay	Do.	600
127	" Fursad	Do.	Do.	400
128	" Gap Sap	Do.	Fortnightly	300
129	" Gul Afshán	Do.	Monthly	1,200
130	" Hindi Punch	Do.	Weekly	450
131	" Hindusthán	Ahmedabad	Do.	716
132	" Hitechchhu	Do.	Do.	500
133	" Jain Patrika	Surat	Fortnightly	500
134	" Jám-e-Jamshed	Bombay	Daily	2,200
135	" Kachha Samáchár	Do.	Weekly	400
136	" Kaira Khetiwádi Patrá	Nadiád	Monthly	1,250
137	" Kaira Vartamán	Kaira	Weekly	100
138	" Kám Dhenu	Bombay	Monthly	1,200
139	" Kásid-e-Mumbai	Do.	Tri-weekly	...
140	" Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	" Kelavni	Baroda	Monthly	500
142	" Nure Elam	Bombay	Do.	250
143	" Nyáyadarshak	Ahmedabad	Fortnightly	...
144	" Praja Mitra	Karáchi	Weekly	200
145	" Praja Pokár	Surat	Do.	800
146	" Rájyabhakti	Bombay	Do.	1,200
147	" Rást Goftár	Do.	Do.	[illegible]
148	" Samsher Bahádur	Ahmedabad	Do.	[illegible]
149	" Satyá Mitrá	Bombay	Do.	[illegible]
150	" Satyá Shodhak	Surat	Fortnightly	[illegible]
151	" [illegible]	Dohad	Weekly	[illegible]
152	" [illegible]	Kaira	Do.	[illegible]
153	" Stri Bodh	Bombay	Monthly	[illegible]

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issue
	Gujara'ti—*continued*.			
154	The Stri Mitrā	Bombay	Monthly	667
155	„ Surat Akhbár	Surat	Weekly	600
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patrā	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly ...	...
159	„ Vidya Mitrā	Do.	Monthly	150
	Anglo-Ka'narese.			
160	The Hubli Patrā	Hubli	Weekly	475
161	„ Kannada Suvarte	Bombay	Do.	800
	English, Marāthi and Kánarese.			
162	The Karnátak Patrā	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	550
	Ka'narese.			
164	The Chandrodayā	Dhárwár	Weekly	200
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Lokā Bandhu	Do.	Do.	180
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyā Vritt	Do.	Do.	250
	Mara'thi and Ka'narese.			
170	The Chandrika	Bágalkot	Weekly	100
171	„ Shri Siddheshvar	Do.	Do.	150
	Hindi.			
172	The Bhāratā Bhráta	Rewáh...	Fortnightly ...	375
173	„ Bhásha Bhushan...	Bombay	Monthly... ...	400
174	„ Bombay Baipar Sindhu	Do.	Weekly	250
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	Urdu.			
176	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly ...	450
178	„ Charkhári Akhbár	Rewáh..	Fortnightly ...	23
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Khair Khah	Do.	Daily	...
184	„ Kushful Akhbár...	Do.	Weekly	150
185	„ Muin-ul-Mulk	Do.	Daily	...
186	„ Muslim Herald	Do.	Do.	300
187	„ Vakil Islam	Do.	Do.	...
188	„ Zabán	Do.	Monthly	...
	Persian.			
189	The Iklil	Karáchi	Weekly	...
190	„ Kowkabe Nasseri	Bombay	Do.	700
	English, Mara'thi and Hindi.			
191	The Pandit	Bombay	Weekly	1,075
	English, Mara'thi and Gujara'ti.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	„ Shri Sayáji Vijay	Do.	Do.	...
	Mara'thi and Gujara'ti.			
194	The Chandra Shekhar	Baroda	Weekly	150
	Sindi.			
195	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	348
196	„ Muin-ul-Islám	Do.	Do.	300
197	„ Prabhát	Hyderabad (Sind) ...	Do.	400
198	„ Sind Sudhár	Karáchi	Do.	400
	Anglo-Portuguese.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	Portuguese-Konkani.			
200	The Luso-Concanim	Bombay	Weekly	450

Note.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or ा) is the last letter of a word, the accent is left out, and the short a (अ = u in gun) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Akbar*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Principle of *divide et impera* and its operation in Bengal and Bombay.

1. The *Pratod* (69), in its issue of the 6th August, says:—The principle of *divide et impera* is not a new one. It is the basis on which the fabric of the British Indian Empire has been erected. The power of the sword has not done much in this connection. The English are clever at bragging, but of real bravery they have very little. Their skill principally lies in setting one people against another and appropriating the caps of both. Their past history is full of such incidents and their future will follow suit. The same principle is at the bottom of the present disturbances by the Musalman simpletons and the same wand is working them up; otherwise, what harm could the handful of Musalmans do to us? The Muhammadans, being ignorant, cannot see through the trick, though it will result in evil in the end. The long beards will be nowhere and the round caps will be very miserable, but the days when this will be understood are distant, and till then these wanton exhibitions must continue. The vessel of sin is being filled, and until it is filled completely the eyes will not be opened and nobody's advice will be appreciated. We must, however, do our duty, happen what may. The principle of *divide and rule* has been well understood by the Bengal and Bombay authorities, who are utilizing it according to their respective sense. The sense of the Bombay authorities is a little more ingenious than that of the Bengal authorities, and there is in it a slight tinge of cunning and therefore its play is pleasant to look at. The Bengal sense is not such and has therefore become very troublesome. The people of Bengal have been quite worried by an order issued at the last Muharram that all music connected with Hindu processions, whether marriage or otherwise, should stop at a distance of 60 feet from Musalman *akhádas* (stands or stations). The same is the case in the Bombay Presidency. A secret order is going round to the effect that Hindus should not pass with music by Masjids though the Musalmans may go in this manner past Hindu temples The intelligence or wisdom of the Bombay minister is first-rate and very deep, too, since it is impressing the importance of courtesy on the minds of the Hindus, but not on those of the Musalmans. On the whole, the principle of ruling by dividing is very mysterious, and it is to be seen whether it will strengthen the foundations of British rule or will sap them.

Exhortation to the people of India to abstain from using foreign goods and protect native industry.

2. In its issue of the 8th August, the *Bodh Sudhákar* (8) publishes a communication from a "well-wisher of the nation," in which the writer refers to the recent debate in the House of Lords on the question whether an import duty on cotton goods should be laid and to the probability of the question being decided in favour of the Lancashire manufacturers, and advises the people of India to make a firm resolution not to consume articles of foreign manufacture and to use country goods with a view to protect native industry and to frustrate the attempts of the English manufacturers to advance their trade in India and to ruin indigenous industry. The writer upbraids the Indian people for their habit of saying one thing in public and doing another in private, which habit, says he, has undone the valuable work performed by the great Shiváji with strenuous efforts and deprived the people of authority, riches, influence, bravery, patriotism, &c., and pathetically exhorts all genuine Hindus to do all they can, consistently with loyalty, to make themselves fit to have the administration of the country handed over to them. They were very wrong, says the writer, not to point out to the British rulers, when in 1857 they were being disarmed, that the act of disarming was quite inconsistent with the promises and assurances given in that year by Government to keep all their natural rights intact, and it is better now for them to do all they can loyally to advance their own political, social and industrial interests than to place implicit faith in the English. With this view the writer advises them to do three things, viz., to assist the Indian National Congress, to stop all trade dealings with the Muhammadans since they have begun to quarrel with the Hindus after having

lived with them for so many years on friendly terms, and to encourage native industry by abstaining from using foreign goods and by forming joint stock companies for starting various industries. The present time, when Government have reduced the interest on their promissory notes from Rs. 4 to Rs. 3½, is, thinks the writer, peculiarly opportune for the formation of joint stock and co-operative companies, since it is decidedly better that the people should withdraw their money from investments in Government stock and apply it to the advancement of their own trade than to submit to the reduction in the rate of interest and to risk their money, for there is no guarantee that Government will not reduce the rate of interest still lower and will not decline to pay it on the ground of their inability to do so.

Armstrong case and British justice.

3. Writing about the Armstrong case in its issue of the 9th August, the *Native Opinion* (16) observes:—In this murder case the accused has been released on payment of a fine of Rs. 20 on the ground that, being drunk, he was not responsible for his actions. We leave it to our readers to judge for themselves what impression this judicial decision will produce on the public mind about the manner in which British tribunals administer justice. If the accused in this case had been a Native, would he have been released with a light punishment? Such instances of partiality in courts of justice cannot but be disastrous in their consequences. It is quite optional to drink liquor, and we cannot understand how the excuse of intoxication can go to mitigate the culpability of an act done under its influence. We hope His Excellency Lord Elgin will call for the papers and make particular enquiries into the illegal decision passed in this case.

Remarks on the Government resolution on the report of the Forest administration of the Bombay Presidency for 1892-93.

4. The *Indian Spectator* (2), in its issue of the 5th August, writes:—The report of the Forest administration of the Bombay Presidency for 1892-93 was out only last week. The Government evidently, we are sorry to observe, look with disfavour upon the "prevailing disposition on the part of the magistracy to treat forest offences leniently." It is a satisfaction, however, to see that they do not advise a greater proportion of convictions in all cases. Leniency is properly exercised, say they, "in the case of first offences and petty and isolated pilfering for personal use"; but not so "when forest depredations, however trivial they may appear when considered as individual and isolated acts, have become in any locality, in spite of repeated warnings, systematic and persistent." With this general and broad proposition no one will dissent. It would, however, have been well, had Government pointed out in which places the magistracy was unreasonably lenient, and with what ill effects. In the absence of specific allegations of the kind, one may as well attribute the greater percentage of unsuccessful prosecutions to over-zeal on the part of the prosecuting forest officers. We are also inclined to doubt if Government are right in discouraging the compounding of cases under Section 67 of the Forest Act. It would be well if Government explain their views more clearly. Their orders hitherto have been so vague as to have misled some officers to construe them as a direction to abstain altogether from compounding cases. To us, the only valid objection to saving the poor rayat from the troubles of a trial before the Magistrate seems to be that it may lead even innocent persons to plead guilty before the forest officer and to pay the Government the compensation asked, rather than lose time and money in proving themselves not guilty even of unfounded charges. Cannot this danger be averted without discountenancing the cheap and easy practice of compounding out of court?

5. In alluding to the same subject, the *Kaiser-e-Hind* (105), in its issue of the 5th August, observes:—The difference in the views of Government within the short space of a few months is due to a change in the authors of the resolutions. The former resolution emanated from the Honourable Sir Charles Pritchard, while the present has been drafted by the Honourable Mr. Trevor, who is hardly expected to go against the Forest Department.

Disapproval of a resolution recently issued by Government with regard to execution proceedings by Khots against their tenants for recovering land revenue.

6. The *Satyă Shodhak* (78), in its issue of the 5th August, disapproves of the resolution recently issued by the Bombay Government prohibiting a repetition of execution proceedings on a decree given by a Mámlatdár, saying that the resolution will be most inconvenient to Khots, who will be thereby unfairly deprived of the means which Government themselves resort to for collecting land revenue from their tenants, and that though the resolution appears to have been issued in the interests of the tenants, the latter will suffer more on its account.

Revision survey settlement of the Devgad Táluka and its effect on the Khots and their tenants.

7. A correspondent, writing to the same newspaper, says:—Owing to the revision survey settlement of the Devgad Táluka of the Ratnágiri District, almost all Khoti villages in the táluka have been attached by Government. The Khots and their tenants are not on good terms, and the latter are trying their utmost to overcome the former, who do not now get even labourers.

Abstracts of land survey kept at the táluka *kacheris* and request to Government in the matter.

8. The same newspaper says:—The practice of giving copies of abstracts of land survey kept at the táluka *kacheris* has of late been discontinued on the plea that the abstracts do not bear date and signature of an officer. If this be true, the authorities concerned should enquire why such important records bear neither date nor signature, and arrange to supply the applicants with copies thereof as hithertofore.

Disapproval of the attempts of the Inámdárs to secure more powers under the Land Revenue Code.

9. A correspondent, writing from Belgaum to the *Mahrátta* (4) in its issue of the 5th August, says:—It is a good sign of the times that the Inámdárs are combining together for the purpose of securing to their class larger powers than they now possess under the Bombay Land Revenue Code. Their meetings were held here on the 20th and 21st instant to discuss the provisions of the Code that relate to them. From the tone of the discussions it appears that the Inámdárs aspire to become sole irresponsible masters of their Inám villages and wish to move Government to amend the Code so as to free them from the trammels imposed upon their tyranny and oppression by the Code. I, as a friend of the poor rayats, think that the present Code is a complete enactment so far as the rights of Inámdárs are concerned. If any amendment is necessary, it is highly desirable in favour of the rayats in their relations with Government and the Inámdárs.

The Rajshahi police case in the Bengal Presidency and the dangers of the policy of investing the police with discretionary powers.

10. The same newspaper writes:—The particulars of the Rajshahi police case, as reported in the Bengal papers, are, we might say, almost unprecedented in the history of police administration, and clearly show the dangers of the policy of investing them with discretionary powers. It is like giving a firebrand in the hands of a monkey, as a vernacular proverb hath it. We have repeatedly drawn the attention of Government to the indiscreet conduct of the police authorities in cases of riots between Hindus and Muhammadans; but the conduct of the Rajshahi police constables in firing upon the innocent mob is without a parallel. We hope this unfortunate incident will serve to open the eyes of Government and make it more careful in conferring powers on the police. But, unfortunately for us, the Government in these days seems to be as panic-stricken as the constables that fired on the innocent mob in the street and wounded people standing in the upper storeys of buildings.

Police Department and how it should be manned.

11. The *Satyă Nirnayă* (75) of the 6th August speaks disparagingly of the Native police force in India, saying that it is recruited indiscriminately without any regard to the family and parentage of the men employed, and that consequently there are many Native police officers and men who, being of low birth, are accomplices of thieves and robbers and are engaged in hoarding

money themselves without caring for the protection of the property of the rayats. The paper, however, speaks differently of the European officers, to whom it gives credit for zealous performance of their duties, and but for whom, it says, the department would have been in a very miserable state, and recommends that all officers should be appointed from among Europeans and no unfit or beggarly Natives, nor those who have nothing but influence to recommend them, should be appointed police officers.

Praise of Mr. Beaman, Judicial Assistant to the Political Agent, Káthiáwár, and honour done to him by the members of the Rájkot Bar before his departure on leave.

12. The *Káthiáwár Times* (3), in its issue of the 8th August, writes:—Mr. Beaman, who left Rájkot this morning, has not only earned the respect of the Káthiáwár Bar and the commendation of his superiors, but the affection of a whole community, which is only given to men of strong and sympathetic personality. It will be sufficient if we tell our readers that no other officer has been accorded such spontaneous and heart-felt expressions as the people accorded Mr. Beaman yesterday. Mr. Beaman has identified himself so thoroughly with the people that there can be no suspicion of any wire-pulling in the way of sending off a purple political with due *eclat*. Indeed, the position of those who organised the entertainment given him last night is enough to banish the suspicion, if there ever were any; for it was organised and carried out by members of the Bar—a body here, as elsewhere, justly jealous of their rights and not at all disposed to bow to a departing Judge. Mr. Beaman is the first Judge and Political officer in Káthiáwár who has been invited by the Bar to an entertainment to which all classes of the community were invited to bid him God-speed.

Approval of the appointment of Mr. Harvey as Acting Municipal Commissioner, Bombay.

13. The *Gujaráti* (103) of the 5th August, in its English columns, writes:—Mr. W. L. Harvey has been in service for nearly eleven years and his experience as Under Secretary to Government will be of considerable use to him as Municipal Commissioner. Some time ago the Bombay Government requested the Municipality to carry out certain improvements in its system of keeping accounts, and if we remember rightly, the letter was signed by Mr. Harvey as Under Secretary. He will have now an opportunity of showing practically how the suggestions of Government would improve the present state of things. What is required in the Municipal Commissioner of Bombay is great administrative capacity, vigilance in supervision and a respective frame of mind. Impatience of criticism, self-conceit and an autocratic attitude towards everybody are fatal to the success of an officer as the executive head of the Municipality. Tact is said to be talent or talents, and if it is coupled with due modesty, their possessor may be safely congratulated on such a combination of qualities. We hope to be able to congratulate Mr. Harvey on his success as Acting Municipal Commissioner. [The *Kaiser-e-Hind* (105) and the *Rást Goftár* (147), in their issues of the 5th August, express similar sentiments.]

14. The *Hindi Punch* (130), in its issue of the 5th August, publishes an "open letter" to Mr. W. L. Harvey, congratulating him on his appointment as Acting Municipal Commissioner, Bombay, and saying that as he holds high credentials he will scarcely disappoint the public in their expectations of him in his new office.

Disapproval of the same appointment.

15. The *Subodh Patrika* (20) of the 5th August, in its English columns, writes:—It is reported that Government have appointed Mr. Harvey, their Under Secretary, to act as Municipal Commissioner, Bombay, during Mr. Acworth's absence on privilege leave. It is a pity this very important post, which used at one time to be held by civilians of considerable administrative experience and standing in the service, is being latterly bestowed on junior officers. We find from the Civil List published quarterly by Government that Mr. Harvey is not even a *pucca* Second Assistant Collector yet. But having noted the general principle, we ought perhaps to suspend judgment as regards this particular nomination until Mr. Harvey has had an opportunity of proving his capacity, of which our contemporary of the *Times of India* speaks so highly.

16. The *Indu Prakásh* (14) of the 6th August, in its English columns, writes :—Mr. Harvey may be a very clever man; he may even manufacture Government resolutions by scores; certain amount of skill is required in drafting resolutions, which usually means condensing the departmental reports—few men in the Civil Service do it well—and that Mr. Harvey may possess in an eminent degree; he may even claim to possess a few literary gifts: but surely Lord Harris and his Councillors could not have forgotten that a Municipal Commissioner for Bombay must be a man of action—one who has not only criticised, but has actually done administrative work—a man, in fact, who has won his spurs as an all-round Revenue Collector if he belong to the celestial service, or who has made a name in other spending department of Government or a public body. We must confess Mr. Harvey does not satisfy this test. If Government wanted to advance Mr. Harvey they had plenty of opportunities to do so, but they can hardly be supposed to have done their duty by the Bombay Municipality or by the many Government servants, old and competent enough to perform the duties of the Municipal Commissioner.

Disapproval of the appointment of Mr. Wilkin as Acting Fourth Presidency Magistrate, Bombay.

17. The *Subodh Patrika* (20) of the 5th August, in its English columns, writes :—"His Excellency the Governor in Council" sometimes bestows his patronage in disregard of well recognized principles. We do not know how else to account for the nomination of Mr. Wilkin to the Presidency Magistrateship. So far as we know, the nominee has not distinguished himself by his knowledge of the criminal law, nor is he a practising pleader to whom these occasional vacancies go. If there was no practising pleader willing and able to take up the appointment, could not Government find any duly qualified officer among their Deputy Magistrates in the mofussil to fill the vacancy?

18. The *Gujaráti* (103) of the 5th August, in its English columns, writes :—It is difficult to account for Mr. Wilkin's nomination to the Presidency Magistrate's post. Mr. Wilkin's career as a Solicitor does not afford the needed guarantee that he is qualified by long practice and experience to fill the present post. Nor can it be contended that the duties of a Deputy Registrar are calculated to give the incumbent insight into and experience of the administration of criminal law in a city like Bombay. We are not sure if he has a knowledge of any of the vernaculars. Why Mr Moroji Káshináth should not have been appointed, seeing that he has so often filled temporary vacancies, is more than any one can say. Altogether the present appointment is a mystery and one more marked illustration of the unsatisfactory manner in which some judicial appointments have recently been made by the local Government. [The *Kaiser-e-Hind* (105), in its issue of the 5th August, expresses similar sentiments, and adds that if Government were not inclined to select a Native pleader for the post, they ought to have selected one from among the able and experienced Deputy Collectors exercising first class magisterial powers, whose number is not small.]

19. The *Indu Prakásh* (14) of the 6th August, in its English columns, writes :—Mr. Wilkin, a young Solicitor who was last year appointed to a Deputy Registrarship, is advanced now to be Fourth Presidency Magistrate in consequence of Mr. Webb going on furlough. There was strong disapprobation of the action of Government when they gave Mr. Wilkin the Deputy Registrarship; now that Government have appointed him a criminal judge in the presidency town, we can only infer that Government mean to disregard public opinion altogether.

Suggestions in connection with the reorganization of the department of the Chemical Analyser to Government.

20. The *Jám-e-Jamshed* (134), in its issue of the 8th August, observes :—It has been proved that the present system of making appointments to the posts of Chemical Analysers to Government and their assistants is very defective. An officer belonging to the commissioned medical service is alone held eligible for the post of Chemical Analyser, and in making the appointment no attention is paid to the candidate's fitness or otherwise for the post, which is disposed of according to the convenience of the commissioned medical service. The result of such practice is

that sometimes commissioned medical officers are appointed who are wanting in prior special training and qualifications for the post, which is withheld from his assistants who have received long training and possess sound qualifications and long experience, only because they do not belong to the commissioned medical service. It is now said that the Supreme Government has, with a view to reforming and reorganizing the department, called for the opinions of the subordinate Governments, and the latter have referred the matter to their respective Surgeon-Generals for advice; and the Surgeon-Generals are about to advise that the salary of the Chemical Analyser should be raised so that Surgeon-Majors and Surgeon-Lieutenant-Colonels may be induced to accept the post, and that the posts of Assistant Chemical Analysers, which are now held by Assistant Surgeons with great distinction, contributing a great deal to the efficiency of the department, should be reserved in future, with increased salaries, for Surgeon-Captains. If this report be true, the Assistant Surgeons will be totally excluded from this department, and it is to be hoped that His Excellency Lord Elgin's administration will not permit the perpetration of such injustice. There is little likelihood of the complaints and grievances of the Assistant Surgeons being duly placed before the authorities, and it is to be hoped that Government will wait to ascertain public opinion on the subject. If a committee composed of one or two retired Assistant Surgeons, and one or two additional members of the Supreme Legislative Council, presided over by the Surgeon-General to the Government of India, is appointed to consider the question of reform and reorganization, and if the committee's report is duly considered by the Supreme Government before finally disposing of the question, such a proceeding will give much satisfaction to the public.

Demand for an enquiry into the condition of the Sir J. J. Hospital, Bombay, where there has been a serious outbreak of cholera recently.

21. In alluding to the recent outbreak of cholera in the Sir Jamsetji Jijibhai Hospital, Bombay, and the large number of deaths that occurred therefrom, the *Bombay Samáchár* (115), in its issue of the 11th August, expresses a hope that a complete enquiry into the condition of the hospital will be ordered by Government, and the *Jám-e-Jamshed* (134) of the 9th August demands the appointment of a commission for the purpose.

Complaint against the medical man in charge of the dispensary at Sávda in the Khándesh District.

22. A traveller, writing to the *Arydvart* (24) of the 4th August, says that though cholera is raging at Sávda in the Khándesh District and about 20 persons fall victims to it every day, the medical practitioner in charge of the local dispensary, which is situated out of the town, refuses to go into the town and see cholera patients at their houses, saying that it is not his duty to do so, and that the people are consequently panic-stricken. The writer advises the people to request Government to send another doctor to the place at an early date.

Remarks on the decisions given by the Acting Third Presidency Magistrate, Bombay, in connection with the alleged disturbance between the Hindus and Muhammadans at Mázgaon.

23. The *Kásid-e-Mumbai* (139), in its issue of the 6th August, observes:—The decisions given by Mr. P. H. Dastur, Acting Third Presidency Magistrate, Bombay, on the 4th instant, in the cases of some Hindus and Muhammadans who were charged with rioting at Mazgaon on the 19th June last will give satisfaction to both the parties; but we think the Magistrate was wrong in remarking that the Muhammadans were not, as a rule, justified in prohibiting the playing of music near mosques. It would have been better if the Magistrate had refrained from making this remark. The practice of prohibiting the playing of music near mosques has been in vogue for a long time and has been duly respected by the Hindus till now. There are many practices about whose observance nothing is explicitly mentioned in law, and yet they are observed.

Complaint against the Sholápur police and recommendation to the High Court.

24. The *Kalpataru* (45), in its issue of the 5th August, complains of four men of the Kaikádi class having met with deaths at the hands of the police in the Sholápur district during the past year and of none of the policemen concerned having been convicted by the trying authorities, and

recommends the High Court to call for the papers of all these cases and to duly examine them with a view to find out the mistakes of law which may have been committed in some of these cases.

Part II.—*Education.*

List of the students who have passed the School of Art examinations for certificates and prizes, recently published, found fault with.

25. The *Jám-e-Jamshed* (184), in its issue of the 11th August, writes:—The list of the students who have passed the School of Art examinations for certificates and prizes, published in the *Bombay Government Gazette* of the 9th instant, is prepared without due care and contains several errors. Nos. 31, 38, 39 and 40 of the list are the names of Pársi young ladies, but are written in such a way as to cause fun to a Gujarati reader. There are innumerable persons in this presidency bearing the names of Bhagvándás (No. 512), Balárám (No. 514) and Rustamji (No. 523), and to which of them were the certificates or prizes given? In the case of several names, surnames are first mentioned and then the names are given. This system is the best and ought to have been followed throughout. But in the case of several other students the names are first written and then their surnames. Some names have been written like "V. D. Mehta," "L. N. Taskar," "B. A. Joshi," and "M. F. Pithawala." How could these names be distinguished as of Hindus or Pársis? It is to be hoped that the future lists of successful students will be made with due care, writing their names on one system.

Part III.—*Railways.*

Remarks in connection with the murderous attack recently made on a Pársi in a railway train on the G. I. P. Railway.

26. The *Gujaráti* (103) of the 5th August, in its English columns, writes:—The story of the recent murderous attack on a Pársi in a train of the G. I. P. Railway suggests two noteworthy points. How is it that chloroform and other poisons are allowed to be sold in Bombay to laymen? Secondly, under the existing Railway Act, the Governor-General in Council may, by notification, call upon railway companies to provide and maintain in proper order, in the interests of passengers, means of communication with the servants of railway companies who are in charge of trains, or delegate that power to Provincial Governments. But for the strength, courage, pluck and presence of mind of Mr. Jehangir, the person attacked in the case in question, the consequences would have been very serious. Every traveller is not expected to show these qualities, and we trust Government will seriously consider the advisability of enforcing the above provision of the Railway Act in the interests of all classes of passengers. [The *Kásid-e-Mumbai* (139) of the 10th August expresses similar sentiments.]

27. The *Indian Spectator* (2), in its issue of the 5th August, writes:—We are advancing in India, and with the general progress of civilization there is a marked advance in the ways adopted by the criminal classes for the purpose of achieving their nefarious ends. This was clearly shown the other day by the attempt made by one Perozshah Ratanji to stifle with chloroform one Mr. Jehangir N. Antia, as the latter was asleep in a second class compartment of the night train to Poona. We trust that this will not be a prelude to our second class carriages becoming less safe to travel, whenever there is the comfort of there being few passengers in them. Meanwhile, will the police enquire how Perozshah came to have a bottle of chloroform, from what shop he bought it, and under what pretences? Too many druggists' and chemists' shops have been opened of late in Bombay. The articles supplied there are not of the best quality. But the shopkeepers should at least be compelled to take care to sell dangerous drugs only to *bona fide* purchasers.

Part IV.—*Municipalities.*

Prevalence of cholera at Belgaum and the administration of the local municipality under an official Vice-President.

28. A correspondent, writing from Belgaum to the *Mahrátta* (4) in its issue of the 5th August, says:—Cholera has made its ghastly appearance in the town of Belgaum. The municipality does not seem to have taken any precautionary measures to check the spread of the disease. I draw the attention of the municipality to the uncleanly state of the town and the gross neglect of

duty of which the municipality is guilty. I am very sorry that the municipality has placed itself into the hands of an official Vice President, who, being old, must naturally be unable to spare any energy for municipal work. Besides, he lives beyond the municipal limits in a neighbouring town belonging to a Native State and must not naturally feel that keen interest for public health which he would otherwise feel. Our municipality was in an excellent condition under a non-official Vice-President.

PART V.—*Native States.*

Alleged anarchy in Baroda and the conduct of the Diwán and the Council of Administration of the State.

29. In an article, entitled, "Anarchy in Baroda—an era of transfers, suspensions, arrests and confessions," the *Mahrátta* (4), in its issue of the 5th August, charges the Diwán of Baroda with not aiming so much at finding out what real offenders there are in the State as at creating evidence for proving the charges preferred by the Agent against the administration of the Baroda State, denies the existence of grave and general discontent among the people at Baroda as alleged by Colonel Biddulph two years ago, advises the Baroda Council to find out if any persons are moving in the Kadi District to excite the people to send in complaints against the Settlement Department, finds fault with the transfers of officers made in that district and with the procedure adopted by Mr. Maconochie in investigating charges of corruption, and concludes by saying:—The evidence of corruption and general discontent that is now being collected in Baroda is not only objectionable, but well nigh worthless for the purpose for which it is intended. It is this evidence that will very likely be placed before the Government of India in order to induce it to interfere in the administration of the State, on the ground of misgovernment and misrule, which, as suzerain power, it claims the right of suppressing in any Native State. We therefore earnestly beseech the Government of India not to be misled by such artificial evidence of discontent and establish a precedent that whenever a Native Prince introduces a British measure into his own territory he does so at his peril, even when every precaution is taken to relax its harshness. As regards the Diwán, all that we can say is that the times of His Highness Malhárráo have not yet returned, but if they do, the public will principally hold the Diwán responsible for it. The Settlement Department worked on rules framed by His Highness Sayájiráo Gáikwád with the consent and advice of *all* his best officers, including the present Diwán. If the officers of the department have exceeded the powers given to them by these rules it is a question between His Highness' subjects and the Council, and the Diwán has full authority to see that the rules are not violated in any case. But when the Agent, who does not know much of revenue matters, is inclined, nay, almost bent upon interfering in matters of this kind, it is the duty of the Diwán to watch the interests of the State. We do not think Mr. Manibhái has been doing it, and the unfortunate death of Mr. A'thalye, the Náib-Diwán, hastened the crisis we apprehended several months ago. It is not only the evidence of misrule, but the misrule itself that the Diwán has been creating, and if the British Government interferes at all, it will have to do so to put down the misrule of the present Agent and the Diwán.

30. The *Native Opinion* (16) of the 5th August, in its English columns, writes:—It cannot be denied that the Vatandár agitation at Baroda threatens to culminate in something very serious. Perhaps those who began it, as well as those who directly or indirectly supported it, did not realise the probable consequences of it. But it must be remembered that those who sow the wind will have to reap the whirlwind, and it is quite possible that any support which the present Baroda administration may willingly or unwillingly give to Colonel Biddulph in his attack on the Survey and Settlement Department might itself help in bringing about the results broadly hinted at by the Gujaráti papers. It is in some quarters admitted that there are race jealousies at Baroda amongst the officials, and that each race is trying to oust the others. But we caution the leaders of these races that, in trying to oust others, they may also become sufferers themselves. We do not like to go further into this matter just now. We would only press upon the attention of the Baroda administration that they are upon their trial, and if anything wrong should

happen with the State, it is they who would be blamed for it throughout the land. To Diwán Manibhái we again recommend the proposal we made previously. If he is unwilling that the State should suffer, it is his duty even now to request the Mahárája to come back at once and take charge of the State. Evidently we see that the administration has suffered in its prestige recently, and the Diwán, as its head, has come in for a share. Moreover, at the time of Malhárráo's embroglio Mr. Manibhái was the Native Assistant to the then Resident, Colonel Phayre, and was recommended by him to Malhárráo as a Kárbhári in place of Mr. Dádábhái Navroji, while at the present time the same Mr. Manibhái is the Diwán of Baroda. These are circumstances which might give ground to some people to draw certain conclusions about the present hubbub. We would therefore exhort Diwán Bahádur Manibhái not to give even the slightest room for the shadow of a doubt, but either with a strong hand suppress the wild agitation against the departments under him, or if he feel that he is unequal to the task, to confess his inability and give back to the Mahárája the trust which has been made over to him. We would also exhort Colonel Biddulph not to allow himself to be led into any serious action against the State through his inexperience of revenue matters being taken advantage of by interested mischief-mongers, and we consider this exhortation necessary on account of history being liable to repeat itself.

Disapproval of the attitude of some newspapers in the British territory in raising an outcry against the Diwán and the Council of Administration at Baroda in connection with the Survey and Settlement Departments.

31. The *Baroda Vatsal* (192), in its issue of the 5th August, says that those newspapers outside Baroda which have written needlessly long articles on the Baroda Survey and Settlement Departments, raising an outcry about the alleged ill-treatment of certain officers of those departments and charging Diwán Bahádur Manibhái and the Administrative Council with persecuting Deccani officers and attempting to do things in contravention of the wishes of His Highness the Mahárája Gáikwád, are quite misled as there is really no such persecution nor opposition to the Mahárája's wishes, that the papers are only actuated, to their great discredit, by feelings of resentment at some corrupt officers of the departments in question being about to be prosecuted criminally for abusing their authority and infringing the rules made by His Highness the Mahárája, and that if there be any real maladministration in the State the local papers have full liberty to expose it without any aid from the press in British territory.

The *Ahmedabad Times* and the reason why it writes in favour of the Diwán and the Vatandárs.

32. The *Mahrátta* (4), in its issue of the 5th August, writes:—The *Ahmedabad Times*, an Anglo-Gujaráti weekly, has been devoting its English and vernacular columns of late to the Baroda scandals, and if we keep in mind the fact that a gentleman on its editorial staff has been recently offered a good post in the service of the Baroda State, there would be no difficulty in forming a correct estimate of the views and policy of this paper. It is, in fact, an organ of the Baroda Vatandárs. This paper a few months ago condemned Diwán Bahádur Manibhái and his policy; but since the Baroda Diwán was known to be busily engaged in rightly or wrongly unearthing grave and general discontent in Baroda, our contemporary has taken to sing the praises of the Diwán Bahádur. We believe this is a sufficient introduction of our contemporary to our readers. In its issue of the 29th July this *Times* of Ahmedabad gives an extract from the Kharita of the Viceroy to the Gáikwád of Baroda written at the time when Malhárráo's misrule was the subject of the discussion, and heads it in bold black advertisement type as follows:—"The scenes of Baroda. Beware! Beware! The British Government has full power to interfere with the Baroda State *by treaty right, usage and policy*." The writer of this sensational heading evidently intends to represent the wishes of the party whose interest he has been advocating, and it is for the same reason that we quote an extract from the article on the subject. We cannot believe that the Government of India would be ever induced to interfere in the administration of the Baroda State on the sole ground that His Highness copied a measure from the British code and introduced it into the State after considerably relaxing its rigidity and oppressive character. But the Vatandárs of Baroda evidently

think otherwise, and they are, we are sorry to say, receiving encouragement at the hands of the present Diwán of the State. The Agent to the Governor-General at Baroda wishes to sweep away the Settlement Department and the work done by it, though it is difficult to understand what his motives in the matter could be. The Diwán is, to say the least, too submissive and weak and almost prepared to sacrifice the interests of the State. Under these circumstances the safety of the State lies only in His Highness' early return to India, or, failing that, in the prompt declaration by the Government of India, to whom the interests of the State must be regarded as entrusted during His Highness' absence, that it will not undo the work done by its own civilians on the British model. Nothing else would set at rest the artificial and fictitious discontent and agitation that is now being created in Baroda by interested parties, whose motives are clearly reflected in the above quoted extract from their organ.

Alleged immorality at Baroda and a request to the authorities in the matter.

33. The *Baroda Vatsal* (192), in its issue of the 5th August, complains of the existence of a number of brothels at Baroda to which young men and women of respectable families are decoyed, and prays that in the interest of the public morals the State authorities will take the necessary measures to suppress this nuisance by investing the police officers with authority, if they have not got it already, to look into the matter.

PART VI.—*Intelligence extracted from the Press.*

Meeting held at Sadalga to memorialise Parliament on the subject of the Simultaneous Civil Service Examinations.

34. The *Shikshak* (79), in its issue of the 5th August, says that a meeting of about five hundred people was held at Sadalga, a village in the Chikodi Táluka of the Belgaum District, to adopt and send a memorial to Parliament on the subject of Simultaneous Civil Service Examinations, that even Musalmans, Mahárs, Chámbhárs, &c., attended this meeting but stood outside the meeting hall, that Mr. K. D. Sháhâde and his friends had specially gone from Chikodi to attend the meeting, and that the persons who explained the object of the meeting intend to visit almost all villages in the táluka and acquaint the villagers with the subject.

Celebration of the Nágpanchami holiday at Poona.

35. In a paragraph, headed, "Nágpanchami Holiday at Poona," the *Bombay Samáchár* (115), in its issue of the 8th August, states:—At Poona the Nágpanchami fair was, as usual, held day before yesterday near the temple of Nágoba situated on the road between Dáruvála's bridge and Ganeshpeth. At this fair one hundred and fifty policemen, with Major Macpherson, the District Superintendent of Police, the City Police Inspector and the Chief Constables were present. Fifty men of the armed police under the command of Chief Constable Mr. Vaz were kept ready for being sent, if needed, to the Masjid near the fish market. Ráo Sáheb Lakshman Moreshvar Deshpánde, the City Mámlatdár, and Mr. Dattátraya Adhikári, the Special Magistrate, were also present at the fair. All the Nágoba processions but one passed peaceably. When, however, the procession that started from the Hamálwáda in Sadáshivpeth approached the Masjid of Madarchala, the leaders of the procession asked permission of the Police Inspector to continue the music while passing by the Masjid, and on his refusal left their Nágoba on the road and went away. The police was making arrangements to take possession of the Nágoba, when the processionists returned and took it home.

Nágpanchami procession of the Hindus at Poona and the local police.

36. The *Mahrátta* (4), in its issue of the 5th August, writes:—The Nágpanchami holiday of the Hindus comes off to-morrow and the police are busily engaged in devising means for preventing breaches of peace which their heated imagination can alone apprehend. The Nág procession is taken through the principal streets of Poona every year with music and tom-tom. We have not heard of any breach of the peace resulting from this procession, but our police officers are afraid of a row being created by the procession passing with music by any mosque this year. They have therefore

asked the managers of the processions to execute a bond for keeping the peace for three months, and the City Magistrate has, we learn, issued notices to that effect. We fail to see how such a procedure can be defended. The managers of the processions have no desire to break the peace, nor do they wish to go an inch beyond the ordinary custom in this behalf. It is the duty of the police, therefore, to see that the processionists are not disturbed in the exercise of their proper rights. But instead of taking proper steps to keep the peace, the police are trying to unjustly throw the responsibility on the managers of the processions, and we are surprised to see the City Magistrate supporting the police in their absurd request to require the processionists to furnish security for keeping the peace. Here is a fresh instance, if one were needed, of how the police mismanage matters, and, instead of suppressing, create a row by abusing the powers given to them by law. They forget that their proper function is to protect and not to terrify the law-abiding by bail bonds or ball-cartridges; and we have little hope that these petty irritations caused by the police abusing their powers will cease unless Government once for all lays down rules for the guidance of the police and the magisterial officers in such cases.

37. The *Dnyán Prakásh* (12), in its issue of the 6th August, writes at some length on the alleged unfairness and unwisdom of some officers of Government in showing partiality to and encouraging one section of the people and snubbing another without reasonable cause, and says that this policy of uneven treatment will not be beneficial in the end. Then the paper refers to the conduct of the magisterial and police authorities at Poona in connection with the Nág procession of the Hindus in that city on the last Nágpanchami holiday which fell on the 6th instant. On this day the leaders of the processions, says the paper, were asked to enter into bonds guaranteeing that they would create no affray in the procession, while the proper course would have been to get such bonds from the Musalmans in the Masjids past which a procession was to go with the accompaniment of music. By demanding such agreements from the Hindus the police authorities insinuated that the Hindus were the aggressors in all Hindu-Musalman riots and affrays and that they were not to be trusted. This one-sided conduct may, says the paper, be in consonance with the present policy of Government, but it will never bring about good results. The paper incidentally refers to the report that at Delhi the local authorities cut off telegraph wires with a view to remove obstruction from the way of the tall Tábuts, which are said to have been paraded on the last Muharram, asks whether such a step would have been taken to facilitate the march of a Hindu procession, and points to this as a fresh instance of partiality which, it says, is shown to the Musalmans by Government officials.

38. The same paper, in its issue of the 9th August, however, states that though the Hindu processionists as well as the proprietors of the Masjids agreed to arrange matters in accordance with the usual practice, and there was no probability of the Musalmans causing any obstruction to the procession, the Superintendent of Police issued a notification at the eleventh hour to the effect that all music accompanying the procession should be stopped within forty paces on each side of the Masjids on the route of the procession and thereby hurt the feelings of the Hindus, who appealed to the Collector, but did not get a satisfactory reply. Under these circumstances the procession, states the paper, was started somehow, but as soon as it neared the Masjid the police insisted that the music must be stopped, though the Musalmans themselves did not object to it, the consequence of this being that the processionists put down their Nágoba (a huge representation of a serpent made of lattice work covered with paper) and went away and the police had to remove it to its destination. The paper, in commenting on the action of the Police Superintendent, observes that when both the communities were willing to behave amicably and the Musalmans raised no objection to music playing in front of their Masjids, the Superintendent had no business to stop the music and thereby create unnecessary discontent and heart-burning, and that the whole thing would have come off smoothly if he had only ordered his men to keep order during the procession. In conclusion, the paper says that as the Police Superintendent had no authority to issue the notification in question it was illegal, and some people are thinking of taking legal action against him for having unnecessarily obstructed a procession and thereby caused annoyance and loss to the processionists. [The *Kesari* (48) of the 7th August agrees with the *Dnyán Prakásh* (12) in the above statement, and adds that the confusion and discontent caused among the Hindus on the Nágpan-

chami day was entirely due to the undue interference on the part of the Police Superintendent. The *Vártáhar* (86) of the 10th August expresses similar sentiments.]

Nágpanchami procession at Wái in the Sátára District and the local police.

39. The *Moda Vritta* (56) of the 9th August states that on the 6th idem the Nágpanchami procession of the Hindus at Wái having paraded through the new portion of the town was about to enter the old portion containing the Musalman portion of the population, when the local police asked the processionists to give the names of their leaders, and the Maráthas who generally take the lead in this procession, being illiterate and ignorant of law, were afraid to give their names and preferred to go back in procession into the new portion of the town, but were much disappointed at the progress of their procession being thus checked. The *Moda Vritta* considers the action of the police to be uncalled for, unnecessarily annoying, and likely to cause a split among the Hindus and the Musalmans and to strengthen the general impression that the Government officials are partial to the Musalmans and unnecessarily come in the way of the Hindus enjoying their customary rights, and asks the police nine questions on the customs of the Hindus and Musalmans going in processions by the Jumma Masjid in the old portion of Wái with the accompaniment of music and implying that the police interference with the Nágpanchami procession was a new, illegal and high-handed departure.

Theft of an idol of Máruti at Bombay.

40. The *Prabhákar* (17) of the 6th August reports the theft of a large stone image of Máruti from a Hindu temple at old Nágpáda in Bombay on the 2nd idem between 11 A.M. and 3 P.M., and says that the theft is generally believed to be the work of some non-Hindus.

An idol kicked and thrown out by Muhammadans at Kaládgi.

41. The *Ratnákar* (71) of Kaládgi of the 30th July, in its local columns, says :—So long there was unity between the Hindus and Muhammadans of Kaládgi and the last Muharram passed off peacefully. We now hear that about four days ago some Muhammadan roughs kicked out of the house of a Muhammadan, against the latter's will, an image of Ballava (a Hindu god) and threw it into a *nála* (rivulet or gutter ?) full of water. If this had been seen by any Hindus there would have been murders, but it was known only after the thing was done. The population of Kaládgi is 4,000, out of which 3,000 are Hindus and 1,000 Musalmans. We leave it to our readers to imagine the consequences if the matter had resulted in a riot between the two communities. Have the local Muhammadans taken a fancy to imitate their co-religionists who created riots at Prabhás Pattan, Yeola, Bombay, and some other places ? We think the incident will be forgiven if the police enquire into the matter and get the offenders punished.

Muhammadans of Nijámpur in the Kolába District obstructing a *bali* procession of the Hindus in connection with cholera.

42. The *Vyápári* (101), in its issue of the 5th August, says :—The Muhammadans at Nijámpur in the Kolába District obstructed a *bali* (oblation) procession taken out in connection with cholera that is now raging there, whereupon the Hindus fled away, leaving the *bali* on the spot. A friend writing from that place informs us that 60 Muhammadans of the place died of cholera within three days since the occurrence of the above incident. The Musalman population of the village is said to be about 200.

Memorial to the late Shiváji Mahárája IV. of Kolhápur, who died at Ahmednagar.

43. The *Dnyán Prakásh* (12), in its issue of the 6th August, accords high praise to the present Chief of Kolhápur for sanctioning a sum of Rs. 15,000 for the erection of a temple at Ahmednagar as a memorial to the late Shiváji Mahárája of Kolhápur, who died in the Ahmednagar fort where he had been confined on account of insanity.

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Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 14th August 1894.

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REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R FOR THE WEEK ENDING 11TH AUGUST 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbha...	Akola	Do.	475
3	„ Varhád (Berár) Samáchár	Do.	Do.	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Hindu-Muhammadan disturbances and Government.

1. The *Varhád* (*Berár*) *Samáchár* (3), in its issue of the 6th August, says:—The state of the religions in India is very curious at present. No community respects the religious feelings of other communities, under the impression that Government will not interfere in religious matters and under the misunderstanding that every one has a license to act as he likes. In this state of defiant attitude, of the people some there are who do not like this plurality of creeds and wish to introduce one reformed religion for all. Of the Government officers, some are in favour of the Hindus and some in favour of the Muhammadans. A third section among them use their influence in furthering the cause of Christianity. In these circumstances each uses all his powers, whenever he has an opportunity to use them, in the interests of the religion he favours, disregarding the rights and privileges of other religionists. It is natural in this state of things that religious riots should take place here as in Europe in the days of struggle for supremacy between Catholicism and Protestantism. Up to this time the Hindus and the Muhammadans respected each other's feelings. Both the Muhammadans and Hindus had their time of supremacy in this country, and both retain a fond remembrance of their glorious past. Such being the case, the rule of the British would be undisturbed only if they impartially respected the ancient customs of both. But "might is right" is the maxim of the British rule, and the principle of personal liberty is carried to such an extremity that one forgets all former relations and is disrespectful towards others; and the Government readily encourage this tendency. This must, if continued, at last end in either a revolution or perfect slavery, if people forget their past importance. This otherwise inevitable consequence can be avoided only by Government observing neutrality in religious matters. But Government is not constant in their neutral attitude. Whenever it has an interest to serve it is heedless of the rights and feelings of any community. Cow-killing will serve as an example. Wherever its interests are not involved the Government is indifferent to and decides a matter of dispute between the two communities according to the opinions of its lower officers without considering whether the feelings of any community will be insulted. Both the Muhammadans and the Hindus are spirited races, and if on account of a disregard of their customs they create a disturbance, the cause of it is the Government itself. Government will never be able to put an end to

these disturbances, if instead of removing the cause they go on firing on the people and inflicting heavy punishments on the offenders. If Government is partial, a revolution will be the result, which both the Hindus and Muhammadans are spirited enough to bring about. We agree with the *Kesari* when it says that one who is unable to retaliate a wrong is not a living man. Tolerance cannot be wisely advised in these days. We therefore exhort our Hindu and Muhammadan brethren not to put up with insults, and to try to establish their due rights at any cost. This is the only way to get a hearing under British rule.

Approval of the appointment of Colonel Mackenzie as Acting Resident, Hyderabad Assigned Districts.

2. The same newspaper, in its English columns, writes:—We hear Mr. Plowden, the Resident, is going on three months' privilege leave to England. During his absence the mantle of that dignified and responsible office falls on the shoulders of our popular Commissioner, Colonel Mackenzie. Another important transfer follows in the sequel. Colonel Szezepanski becomes the Commissioner of the province. This elevation was but his due a long time ago, and it is a pleasure to note that he attains the goal of his ambition. He is a thorough gentleman, and the oldest Sardár of his benevolent nature and administrative capacities is 'the right man in the right post.'

Approval of the appointment of Mr. T. G. Paránjpe as an Extra Assistant Commissioner.

3. The *Vaidarbha* (2) of the 4th August, in its English columns, writes:—We are glad to see Mr. Trimbak Ganesh Paránjpe has been confirmed as an Extra Assistant Commissioner vice Mr. Mubarak Alli, retired. Everybody will rejoice to see honesty and uprightness duly rewarded.

Praise of Dr. Morrison, late Civil Surgeon at Akola.

4. The same newspaper writes:—Dr. Morrison hands over charge to Dr. Reilly and goes to Buldana on Monday next. The Akola Mitra Samáj (the Native Club) entertains him with *pán supári* to-morrow morning,—an honour which the Samáj never yet bestowed upon any European officer except Colonel Mackenzie. Indeed, on account of his simplicity, uprightness, thorough gentlemanliness, and, above all, his success as a medical man, Dr. Morrison has become so popular during the short time that he has been here that it was once under serious contemplation of many of the influential persons in the town to memorialize the local Government to confirm him in his appointment as Civil Surgeon of the Akola District. We really congratulate the Buldana people for their having got such a good man for their Civil Surgeon.

Meeting of the general committee of the Berár Sárvajanik Sabha.

5. The *Pramod Sindhu* (1) of the 3rd August, in its English columns, writes:—A meeting of the general committee of the Berár Sárvajanik Sabha was held on Sunday last and was very well attended, some gentlemen having come from Akola specially to be present at, and to partake in, its proceedings. First, an application presented by the people of Balgaon was taken into consideration. The question raised was whether the Sabha could properly accept the case of the inhabitants of Balgaon and submit memorials in relation thereto. It was answered in the affirmative after a little discussion. The next matter to consider was whether the Sabha should, under its auspices, call a public meeting at some central place in the province, to discuss the many questions of great interest that are now exercising the public mind. It was settled that such a public meeting as was proposed should be convened at Akola in the first week of November next. The subjects to be brought before it were briefly indicated and the general outline of the programme settled. The details remain to be filled in, and this work, in all probability, will be delegated to a sub-committee.

G. M. SATHE,
Reporter on the Native Press,

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 14th August 1894.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY
For the Week ending 18th August 1894.

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List of Newspapers and Periodicals.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	1,000
11	„ Dnyánodayá	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly	425
13	„ Hitopadeshak	Bombay	Weekly	1,000
14	„ Indu Prakásh	Do.	Do.	900
15	„ Mantri	Poona	Do.	...
16	„ Native Opinion	Bombay	Bi-Weekly	600
17	„ Prabhákar	Do.	Daily	350
18	„ Rámdás	Bijápur	Weekly	600
19	„ Shetkaryáncha Kaivári	Bombay	Do.	500
20	„ Subodh Patrika	Do.	Do.	350
21	„ Subodh Prakásh	Poona	Do.	...
22	„ Sudhárak	Do.	Do.	3,000
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayá	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitrá	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	150
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	325
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	650
46	„ Kalpataru	Sholápur	Do.	250
47	„ Karmanuk	Poona	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly	1,500
49	„ Kesari	Poona	Weekly	4,300
50	„ Khándesh Chitragupta	Dhulia	Do.	230
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khara Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	200
54	„ Maháráshtra Kokil	Sátára	Monthly	2,000
55	„ Maháráshtra Mitra	Do.	Weekly	250
56	„ Maháráshtra Vritt	Do.	Do.	161
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár	Ahmednagar	Weekly	150
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni	Do.	175
62	„ Nyáyá Sindhu	Ahmednagar	Do.	175
63	„ Panchánan	Karád	Do.	...
64	„ Pandhari Mitrá	Pandharpur	Do.	260
65	„ Pen Samáchár	Pen	Do.	...
66	„ Poona Vaibhav	Poona	Do.	2,200
67	„ Prabodh Chandrika	Jalgaon	Do.	100
68	„ Prabodh Ratná	Bársi	Do.	225
69	„ Prántik Samáhár	Poona	Do.	...
70	„ Pratod	Islámpur	Do.	300
71	„ Rághav Bhushan	Yeola	Do.	250
72	„ Ratnákar	Kaládgi	Do.	50
73	„ Saddharmadip	Alibág	Monthly	1,000
74	„ Sanmitra	Bombay	Do.	...

No	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	Mara'thi—*continued.*			
75	The Sarvadaman	Poona	Monthly	...
76	„ Satya Nirnayă	Bárámati	Weekly	...
77	„ Satyă Prakásh	Poona	Do.	...
78	„ Satyă Sadan	Alibág	Do.	200
79	„ Satyă Shodhak	Ratnágiri	Do.	400
80	„ Shikshak	Chikodi	Do.	...
81	„ Sholápur Samáchár	Sholápur	Do.	260
82	„ Shri Shiváji	Poona	Do.	300
83	„ Shubh Suchak	Sátára	Do.	260
84	„ Sudhákar	Pen	Do.	300
85	„ Sumant and Satyă Sudha	Kárwár	Do.	300
86	„ Tukárám	Ahmednagar	Do.	250
87	„ Udyogavriddhi	Poona	Do.	...
88	„ Vanapriya	Chikodi	Fortnightly	100
89	„ Vártáhar	Bombay	Tri-weekly	700
90	„ Vengurla Vritt	Vengurla	Weekly	175
91	„ Vichár	Dhárwár	Monthly	500
92	„ Vichár Ságar	Baroda	Weekly	650
93	„ Vidushak	Karád	Do.	300
94	„ Vidya Vilás	Kolhápur	Do.	275
95	„ Vijay	Sháhápur	Do.	250
96	„ Vikshipta	Bombay	Do.	600
97	„ Vita Vritt	Vita	Do.	...
98	„ Vividh Dnyán Vistár	Bombay	Monthly	500
99	„ Vrittadhára	Dhár	Weekly	150
100	„ Vrittasár	Wái	Do.	285
101	„ Vritt Sudha	Sátára	Do.	200
102	„ Vyápári	Poona	Do.	...
	Anglo-Gujara'ti.			
103	The Gujarát Darpan	Surat	Bi-weekly	700
104	„ Gujaráti	Bombay	Weekly	2,450
105	„ Gujarát Mitră	Surat	Do.	800
106	„ Kaiser-e-Hind	Bombay	Do.	2,500
107	„ Káthiáwár News	Rájkot	Bi-weekly	600
108	„ Suryă Prakásh	Surat	Weekly	375
109	„ Vidyut	Ahmedabad	Fortnightly	...
	Gujara'ti.			
110	The Ahmedabad Times	Ahmedabad	Weekly	250
111	„ Ajab	Surat	Monthly	700
112	„ Akhbáre Sodágar	Bombay	Daily	800
113	„ Arajadár	Baroda	Weekly	...
114	„ A'ryă Dharm Prakásh	Bombay	Monthly	400
115	„ Bhim Sen	Do.	Weekly	...
116	„ Bombay Samáchár	Do.	Daily	2,600
117	„ Broach Mitră	Broach	Weekly	350
118	„ Broach Samáchár	Do.	Do.	700
119	„ Buddhi Prakásh	Ahmedabad	Monthly	580
120	„ Cambay Gazette	Cambay	Fortnightly	124
121	„ Chának	Surat	Monthly	500
122	„ Chandra	Do.	Do.	300
123	„ Darbár Patrika	Ahmedabad	Weekly	...
124	„ Deshi Mitră	Surat	Do.	1,200
125	„ Din Mani	Broach	Do.	...
126	„ Dnyán Sudha	Ahmedabad	Monthly	250
127	„ Dnyán Vardhak	Bombay	Do.	600
128	„ Fursad	Do.	Do.	400
129	„ Gap Sap	Do.	Fortnightly	300
130	„ Gul Afshán	Do.	Monthly	1,200
131	„ Hindi Punch	Do.	Weekly	450
132	„ Hindusthán	Ahmedabad	Do.	716
133	„ Hitechchhu	Do.	Do.	500
134	„ Jain Patrika	Surat	Fortnightly	500
135	„ Jám-e-Jamshed	Bombay	Daily	2,200
136	„ Kachha Samáchár	Do.	Weekly	400
137	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
138	„ Kaira Vartamán	Kaira	Weekly	100
139	„ Kám Dhenu	Bombay	Monthly	1,200
140	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
141	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
142	„ Kelavni	Baroda	Monthly	500
143	„ Nure Elam	Bombay	Do.	320
144	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
145	„ Praja Mitra	Karáchi	Weekly	200
146	„ Praja Pokár	Surat	Do.	800
147	„ Rájyabhaktă	Bombay	Do.	1,300
148	„ Rást Goftár	Do.	Do.	1 697
149	„ Samsher Báhádur	Ahmedabad	Do.	300
150	„ Satyă Mitră	Bombay	Do.	500
151	„ Satyă Sodhak	Surat	Fortnightly	500
152	„ Satyodaya	Dohad	Weekly	68
153	„ Sneha Sindhu	Kaira	Do.	275
154	„ Stri Bodh	Bombay	Monthly	500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
155	The Stri Mitră	Bombay	Monthly	697
156	„ Surat Akhbár	Surat	Weekly	600
157	„ Svadesh Bandhu	Mahudha	Do.	210
158	„ Udichya Hitechchhu Patră	Ahmedábad	Monthly	415
159	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
160	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
161	The Hubli Patră	Hubli	Weekly	475
162	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
163	The Karnátak Patră	Dhárwár	Weekly	400
164	„ Rájahansa	Do.	Do.	550
	KA'NARESE.			
165	The Chandrodayă	Dhárwár	Weekly	200
166	„ Karnátak Vaibhav	Bijápur	Do.	400
167	„ Karnátak Vritt	Dhárwár	Do.	...
168	„ Lokă Bandhu	Do.	Do.	190
169	„ Rasik Ranjini	Gadag	Do.	300
170	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
171	The Chandrika	Bágalkot	Weekly	100
172	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
173	The Bhárată Bhráta	Rewáh	Fortnightly	375
174	„ Bhásha Bhushan	Bombay	Monthly	400
175	„ Bombay Baipar Sindhu	Do.	Weekly	250
176	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
177	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	106
178	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
179	„ Charkhári Akhbár	Rewáh	Fortnightly	23
180	„ Dhár State Gazette	Dhár	Weekly	280
181	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
182	„ Gwalior Gazette	Gwalior	Do.	850
183	„ India Gazette	Bombay	Do.	400
184	„ Khair Khah	Do.	Daily	...
185	„ Kushful Akhbár	Do.	Weekly	150
186	„ Muin-ul-Mulk	Do.	Daily	...
187	„ Muslim Herald	Do.	Do.	300
188	„ Vakil Islam	Do.	Do.	...
189	„ Zabán	Do.	Monthly	...
	PERSIAN.			
190	The Iklil	Karáchi	Weekly	...
191	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
192	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
193	The Baroda Vatsal	Baroda	Weekly	1,000
194	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
195	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
196	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
197	„ Muin-ul-Islám	Do.	Do.	300
198	„ Prabhát	Hyderabad (Sind)	Do.	400
199	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
200	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
201	The Luso-Concanim	Bombay	Weekly	450

Note.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or á) is the last letter of a word, the accent is left out, and the short a (अ = u in gun) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

Part I.—Politics and the Public Administration.

Professor Newman on the British administration of India.

1. The *Mahratta* (4) of the 12th August writes:—Professor Newman, writing in the *Echo*, has a serious charge to make against the British Government of India as one of the most inveterately dishonest Governments the world has ever seen. The charge may appear exaggerated, but he gives specific instances in which promises given to Natives by the highest and responsible officers who rule the land are violated. The subject is an old one, but the charge, coming from such a high authority on Indian affairs, needs to be repeated so as to convince those who are generally loath to admit any serious charge against the British Government. The Indians now believe that the tendency of the rulers of India to break all promises given to Natives is so inveterate and so deeply rooted in their minds that any attempt to eradicate it is impossible, unless a united national voice is raised against it. The Indians believe that the true policy of England is to adhere to the doctrine condemned by civilization and religion, namely, "divide and rule the empire." Efforts were therefore made to isolate the Muhammadan population from the aims and objects of the National Congress. The old aristocracy of Rome, when compelled to yield office to the plebeians, stripped the place of all powers which became valueless, and it is a matter of extreme sorrow to us that England should have deemed it honourable to follow that patrician policy in the closing years of the nineteenth century. It is time for the British Parliament to assert their supreme power and authority and they should not allow any person, whether he be the Prime Minister or a Secretary of State, to overrule their decision arrived at after due deliberation and discussion.

Causes of alleged discontent prevailing in India.

2. The *Kaiser-e-Hind* (106) of the 12th August, in its English columns, writes:—Our present-day administrators seem to fancy that it is only during the last few years, say, since the organisation of that great unconventional convention popularly known as the Indian National Congress, that discontent has grown up in the country and is daily assuming larger proportions. But the very entertainment of this fallacious impression demonstrates to our mind how wofully ignorant they were of the real feelings of the people for years past, aye, long before the idea of a National Congress dawned on men of light and leading—men who are loyal to the core and are most anxious to see the foundations of the British Indian empire laid deeper and deeper in the affection and contentment of the masses. But though the governing caste as a body seemed to be unaware of that feeling, which generated simultaneously with the era of the bogus budget of Sir John Strachey and the declaration of the second Afghan War, there were not wanting here and there among the shrewd publicists men who really had gauged the innermost mind of the country and revealed it to the outer world. Among such few was the late Mr. Robert Knight, the boldest and the most sagacious of them all. In his second memorandum on India, addressed to the late Sir Louis Mallet, speaking on the desirability of representative assemblies in India, he said: "We want representative assemblies in India, with the power of compelling Government to submit its proceedings *honestly and without reserve* to their criticism. It is light more than all else that is wanted to put an end to the *executive tyranny* that is constantly shocking the moral sense, not only of the people, but of the great body of non-official Englishmen in the country." Let the self-constituted censor of the Native press in the *Bombay Gazette* take note of the above, since he seems to be so much puzzled, according to his own confession in last Tuesday's article in that journal, to say which is or are the true cause or causes of the present discontent in the land. The causes have multiplied with the rapidity of the prophet's gourd since Mr. Knight indited his indictment. But when every one of them is reduced to the first principle, it will be found that each and every one of them has its origin in what is called "*executive tyranny.*" These two words tersely and truly tell the whole tale of the discontent, and we make a present of the words to the Diogenes of the *Gazette*, who is looking out in vain in the broad glare of the midday sun in India to discover the cause or causes!

Superior civilisation of the Indian people and the needless suspicion of danger from them.

3. The *Poona Vaibhav* (66), in its issue of the 12th August, says that the facts that the people of India under no circumstances rise against Government and there are none among them like the socialists and nihilists of European countries who make attempts to kill their sovereigns or high state officers, bear plain testimony to the civilization of India being superior to that of the so-called civilized countries of Europe, and that the meekness and submissiveness of the natives of India are an outcome of their excellent religion, and expresses surprise that though they are so innocent and there is no cause for Government to fear them, there should be some wicked foreigners who create a needless scare about them in the mind of Government, foment quarrels between the Hindus and the Musalmans, make the police practise tyranny over them and are always actuated by hatred of them.

"Faithfulness" and its interpretation.

4. The *Pratod* (70), in its issue of the 13th August, has an article, headed, "An explanation of the word 'faithfulness,'" in which the writer says that the people of India understand 'faithfulness' to mean a determination to die for the sake of one whose salt they have eaten, and consequently the Indian sepoys in the service of the British Government have fought against and cut the throats of their own countrymen, lost their independence and become perfectly subservient to a foreign nation. The English people, says the writer, do not attach this meaning to the term 'faithfulness,' which, according to them, signifies love of one's own country and a readiness to betray one's employer if such betrayal is calculated to benefit one's own people and country. In illustration of this meaning, the writer cites an episode from Indian history in which the English troops in the service of the Peshwa Bájirao are said to have refused to fight with the English in the interests of their employer, saying that if they proved true to their salt and fought against their own people under General Wellesley they would be interdicted from social intercourse at home and persecuted by their countrymen. The writer thus contrasts these two different meanings attached to the same word by two different peoples, blames those Indians who, through selfish motives, proved perfidious to their own king and country by rendering help to a foreign Government, and says that hereafter, at any rate, the people of India should understand 'faithfulness' to mean patriotism and a readiness to do good to their country at the sacrifice of even their lives.

Public opinion in India and the reason why it is not regarded by Government.

5. In its issue of the 14th August, the *Kesari* (49) has an article on public opinion, in which it says:—Latterly Government have been doing things in opposition to public opinion in this country, either because they do not know it or because they do not see the necessity of paying proper respect to it. Appropriate instances of this heedlessness to the wishes of the people are supplied by the decisions of Government in the matters of the import duty and of the Simultaneous Civil Service Examinations. The Age of Consent Act is another glaring instance of the disrespect shown by Government to public opinion in India. Such an unpopular Act could never have been passed in England without leading to bloodshed. The circumstance which encourages Government to go on disregarding public opinion more and more is the apathy and absence of enthusiasm on the part of the people after their petitions and memorials have been thrown into the waste-paper basket. The people are, no doubt, very active in getting up memorials protesting against particular action or proposals of Government, but do not show any uneasiness or restlessness subsequent to an unfavourable disposal of these memorials. No doubt they remain quiet, because they entertain hopes of their representations being appreciated and listened to some time or other, else they would not fail to raise an outcry that if their demands were not granted they would die or have recourse to legitimate means for the accomplishment of their desires. But the means to secure from Government better respect for public opinion is to strengthen it by acquainting backward people with their real condition and to make Government understand that it is to their own interests to save the subjects from the brink of ruin to which they are drifting and to ameliorate their condition by complying with their legitimate and reasonable demands.

Present policy of the Foreign Department of the Government of India.

6. The *Subodh Prakásh* (21) of the 15th August, in its English columns, writes:—One of the many invaluable lessons taught by the great Indian Mutiny of 1857 to the British Government is the supreme folly of Dalhousie's annexation policy. Since then that policy has been formally abandoned. But the passion to enlarge British India by means legitimate or illegitimate, and to extend the authority of the British Government to territories not their own, which was at the root of that policy, is as dominant now in the dealings of the Indian Government with Native States as it was before. A close observation of the present policy of the Foreign Department makes it abundantly clear that what it has renounced is not the spirit of the Dalhousiean policy, but only the straightforwardness and openness with which it was carried out. In justification of these remarks, it is enough to recall to the minds of our readers the events that have brought the good Mahárája of Kashmere to his present position. Native States are not annexed in the reckless manner of Dalhousie's time, but their powers are gradually curtailed by mild imperceptible pressure. The aim of the present policy is to reduce the Native Chiefs to the position of big Zamindárs, without robbing them completely of their kingdoms. Not long after the rendition of Mysore to the present Mahárája, he was compelled to give up the Mysore State Railway to the management of the Southern Mahrátta Railway Company. His Postal Department was taken away from him under threat of an enhancement of the subsidy payable to Government, and arrangements are said to have been already made for the transfer of his Railway Police. We just hear from the north that a like fate awaits Kashmere. The Kashmere Darbár is said to have agreed to amalgamate its postal office with the Imperial system. What other "amalgamation" the Darbár is not going to agree to to-morrow, no one knows. Is this not a fair specimen of the present policy of the Foreign Department of the Government of India?

The ways in which the British acquire and take possession of some new territory and the evil effects of some of them.

7. The *Phœnix* (5), in its issue of the 15th August, writes:—The fashion of marrying English ladies is becoming pretty common among third-rate Indian princes, and one may well pause and think what this will lead to in time. There is a quaint saying about the manner in which the British acquire and take possession of some new territory in India. "First comes the medical man, then the missionary, and then the military." We thought the climax was reached by the advent of the military. But no; now comes the Memsahib, who completes the conquest. Leaving out the medical man, one can easily see that the last three M's have been the cause of much evil in India. The missionary, for instance. Instead of setting high ideals by exemplary life and conduct, he takes to vilifying Hindu gods and attacking Hindu manners and customs. He tries to subvert the foundation of the ancient faith, and failing to supplant it with a nobler ideal, leaves the modern Hindu a worse specimen of humanity than he found him. The Indian heathen is now a materialist, an agnostic, a sceptic; he is a utilitarian, a libertine! The military, instead of giving the people freedom, enfranchising them from bondage and slavery, sucks the life blood of India, and leaves it a skeleton, a bundle of bones, denuded of flesh and blood! Then, the Memsahib. Ah! There's the rub. She comes in the full glory of her maidenhood, with her sisters and fifth cousins, her baburchies and masulchies, her balls and pic-nics. She lays a trap for the Indian prince and conquers him easily. Her beauty is like the flame of a candle, round which the Indian prince, like a moth, flitters for a time, and then is consumed in it. This has been the case with not a few princes. It is an open secret that some feudatory chiefs have kept English mistresses, and they are so much hated and abhorred in polite English society that the Government would not allow them to stay out of their own territories for a considerable period and dance attendance at English Courts or move freely in high circles. The evil effects of the canker here complained of have not been confined to moral and physical wreckage. States too have been impoverished; some of them have been mortgaged and others are verging on bankruptcy. In fact, adventurous Englishmen and women have eaten these pauper-princes out of house and home; and though they manage to keep up appearances, they have become poor as a church

mouse. The root of all this mischief is the Memsahib, whose sovereignty over the Indian Prince is now undisputed and complete.

Advice to rich Indian capitalists to invest their money in co-operative profitable concerns in India instead of in Government paper at a low rate of interest.

8. The same newspaper writes:—Necessity is a great helper, and though a proposal for co-operation would have, at any other time, fallen flat upon our countrymen, it comes most opportunely now, as it is backed by necessity. Our people cannot but choose such a course. They should not let slip this opportunity, but turn it to advantage. Funds are necessary; where are they available? A circumstance has turned up which may aid us in securing them. The recent conversion of the 4 per cents. has given rich Indian capitalists an opportunity to think of investing their hoards in profitable concerns, instead of buying Government paper at such a low rate as 3½ per cent. Let them make up their mind, once for all, to divert their capital into sources and channels which will not only fetch a high rate of interest, but save thousands of India's children from the jaws of death by finding employment for them, and to contribute permanently to the material growth and prosperity of our mother country. If the whole of India's treasures, which are now invested in unsubstantial paper, be converted into mills, mines and agricultural lands, India will again bloom in plenty and prosperity, and where there are dry bones and skeletons now, there will be corn and roses.

The Lieutenant-Governor of the North-West Provinces and the question of the Simultaneous Civil Service Examinations.

9. In reviewing the letter addressed to the Government of India by the Government of the North-West Provinces and Oudh, the *Gujaráti* (104) of the 12th August, in its English columns, observes:—In the correspondence on the Civil Service question, it is really strange to find that arguments have been employed against the institution of simultaneous examinations without perceiving their bearing against European candidates. Quite recently a learned and well-informed French lady pointed out that youths belonging to all sorts of families were sent to rule over India. What have the opponents of simultaneous examinations to say with reference to this significant statement? Sir Charles Crosthwaite states that India has not arrived at the stage at which nothing but smooth progress may be expected, and that the principles of law and order have not penetrated the minds of the people so deeply that the English element in the Civil Government may be safely diminished. This looks very plausible. But it is notorious that a handful of Englishmen would never have been able to carry on the administration, if the people had not been so law-abiding and gentle as they are. It is simply monstrous that any serious argument should have been based upon the ill-informed strictures of the *Hindu Patriot* in connection with the Bombay riots. No one on this side of India felt the necessity of having more European police officers in Bombay. We do not know what warrant there is for Sir Charles Crosthwaite's statement that the advocates of simultaneous examinations would not like to have Native Superintendents of Police. The paper, after summing up the conclusions of Sir Charles, which, it remarks, are based on insufficient experience, concludes:—The Lieutenant-Governor of the N.-W. Provinces has approached the whole subject in an unsympathetic spirit and with a preconceived bias against Hindus, and many of his arguments can be successfully turned against the present anomalous system.

Remarks on the reply given by the Government of India to the memorial of the Poona Sárvajanik Sabha *anent* the Bombay Provincial Service.

10. The *Sudhárak* ([illegible]2) of the 12th August, in its English columns, writes:—The memorial of the Poona Sárvajanik Sabha to the Government of India on the subject of the organization of the Bombay Provincial Service has not borne quite the expected fruit. It will be seen from the decision of the Government of India as communicated to the Secretary of the Sabha by the Secretary to the Government of Bombay in the General Department that, notwithstanding the reasons adduced in the memorial to treat the Bombay Mámlatdárs differently from Tahsildárs in other provinces, the Government have decided to stick to their original resolution for exclusion. This decision will certainly tell sooner or later on the *morale* of the Mámlatdár

service. For, when men holding University degrees come to see that ordinarily they will have to remain content with Mámlatdárships, not expecting in due course to see their abilities and services rewarded with Deputy Collectorships, they will naturally give up accepting places in the subordinate revenue offices. It will be little consolation to them to learn that they can compete for the test prescribed for entry into the Provincial Service. They may, of course, have an advantage therein, but that is not much. The decision regarding the test is equally unfortunate. It will indirectly discredit higher education to a certain extent. Higher education is now prized not so much for its intrinsic worth as for its money-earning capacity; and when people realize that a test much simpler in its requirements than that for the B.A. degree brings within reach a higher post, the latter will be sought after by only a few. The views of Government regarding entry into the judicial branch are reassuring, and we wish they had paid more attention to the executive branch as well. The rules about these are still under consideration, but the principles enunciated, viz., thorough efficiency and the recognition of the claims of different sections of the community, are such as would leave an ample margin for favouritism. The measure has been hatching long, and it is high time for it to see the light of day.

Observations on the reply of the Honourable Mr. Nugent to the remarks made by the Honourable Mr. Setalvad on the payment of the exchange compensation allowance to European and Eurasian officers of Government.

11. The *Jám-e-Jamshed* (135), in its issue of the 17th August, observes:—With reference to the reply given by the Honourable Mr. Nugent to the remarks made by the Honourable Mr. Setalvad in regard to the payment of compensation allowance to European and Eurasian officers of Government, it may be observed that, admitting for the sake of argument that the allowance must be paid to those European officers who have to remit money home for the maintenance of their families and the education of their children, as these officers incur a loss in consequence of the fall in exchange, the Natives still bitterly complain that those European officers who do not remit any money to England also receive the allowance. Is not this unjust? Is not this a misuse of the Indian public money? The Honourable Mr. Nugent referred to the heavy expenses Europeans had to incur in India; but it must be repeated with regret that Europeans in India get such large salaries as to be able to spare money for balls, dancing parties, dinner parties, &c., for the use of more than one horse and carriage, and for other heavy expenditure. Within a short time the advantage of the concession made to local Legislative Councils in regard to the discussion of their provincial budgets has been realized; no benefit is derived by the people from this concession on account of the strong and unanimous opinions entertained by the Anglo-Indians. It is, however, gratifying that the people are likely to be benefited in the end by the discussions on the financial statement.

Internal administration of hospitals in Bombay.

12. The *Indian Spectator* (2), in its issue of the 12th August, writes:—The generosity of some of the citizens of Bombay has raised costly buildings with large establishments for the benefit of the diseased of both sexes. At first the Sir J. J. Hospital stood alone. Now there are sister institutions like the Gokuldás Tejpál Hospital, the Cama Hospital, &c. The administration of these is put in the hands of Government, which is the best arrangement that could have been devised. Government selects qualified physicians and surgeons for the discharge of the onerous duties. In every hospital, however, the efficiency of the administration depends to a very large extent on the mode in which the subordinate officials acquit themselves of their responsibilities. The medical man in charge prescribes certain drugs. The draught may be, however carefully prepared or not, well or ill regulated To a patient, diet is all in all. It is more important than medicine, yet it is an old complaint, nor an ill founded one, that the in-door patients do not always get the quality and quantity of food necessary for the improvement of their health. For the doctor to order a thing for them, and for them to obtain it, are two different things, as the sufferers know to their cost. In several matters of comfort or convenience, large and small, the inmates of the ward are often harassed, and they or their friends can only buy off the annoyance. Those who cannot satisfy the avarice of the underlings

are indeed unfortunate. For them there is no refuge. Some time back we had to denounce the corruption which prevailed in most of the public departments, and in not a few private offices. One has only to picture to himself the effect of corruption in such an institution as an hospital, where the question of life and death hangs on nourishing diet, proper attendance, a small service opportunely rendered, freedom from anxiety, or a sense of ease and comfort. Human happiness depends on trifles, or seeming trifles. In an hospital, not only happiness but life depends on them. It would not be amiss, therefore, if high-paid officers attended a little to those minor details of management, from which we are all too prone to turn away as beneath our notice and apt to compromise our dignity. The large-hearted charity which has endowed hospitals for women but half serves the beneficent purpose of the founders when their internal administration is not placed above reproach. The sufferers have, as a general rule, not the courage to denounce the culprits. In the instance of women it specially holds true. We are prepared to admit that under the best of managements there would be some laxity. There might be occasional hardship or a little of malicious annoyance. This only serves to prove the greater necessity for keeping an eye on the humbler officials, for making them understand that they are watched and are answerable for their misdeeds. It argues a great want of public spirit that nobody has yet thought it right to drag into the light of day one or two cases of the extortion practised, though such heavy complaints are heard of it here and there.

Breaking out of cholera in the Sir J. J. Hospital, Bombay, and the hospital authorities.

13. The same newspaper writes:—The breaking out of cholera at the J. J. Hospital, Bombay, is every way a sad occurrence. The public has so long been left in the dark as to its origin, which is itself an unwise proceeding. To whom is the blame to be attached, if to anybody at all, and what is the extent of his or their blame, are questions which people try to answer in their own way, when reticence is observed in matters of such public importance. In the absence of authoritative information the public makes its surmises to the prejudice of high officers whose duty it is to exercise careful supervision. It is supposed, and perhaps uncharitably, that the Government wants to shield one of its high-paid servants, while it is mercilessly severe in exposing or punishing the minor offences of the subordinate staff, to whom rather much more may be excused. The hospital authorities vouchsafing no information, a great uncertainty hangs on the numbers attacked and the number of fatal cases. One account, which is a week old by this time, mentioned as many as forty deaths. We neither believe nor disbelieve, but may state that the authorities themselves are to blame if the number is exaggerated. The few facts themselves that have been known are enough to support one main conclusion. It is that, however the disease made its appearance—through the carelessness, or in spite of the greatest vigilance, of the doctors in charge of the hospital,—there was evidently an absence of proper care in adopting measures and precautions to prevent its spread. On this point at least there is a clear want of due attention or watchfulness. The first thing to be done was the segregation of the patient or patients from the other inmates of the hospital, and this was not done promptly enough. It remains doubtful whether other steps necessary to be taken to avoid the infection communicating itself to those residing in or near the hospital were employed in time. An hospital commands resources which are beyond the reach of a private residence. So it may be supposed that if stringent measures had been resorted to as soon as cholera made its presence manifest within the walls of the building, it would not have claimed so many victims as it has.

14. In alluding to the same subject, the *Gujaráti* (104) of the 12th August, in its English columns, writes:—In the interests of public health and the poor patients in the J. J. Hospital a thorough and special enquiry is absolutely necessary. All sorts of reasons are being assigned to account for the outbreak. Some say there was something wrong with the milk supplied to the patients, while others have urged that their food was bad. Whichever theory is correct, it passes our comprehension how things were allowed to reach such a pass in the foremost hospital in the presidency under European administration. The matter is too serious to be passed over in silence. We do not

know what steps have been taken by Government to determine the cause of the pestilence which has proved so fatal to innocent patients. The attempt that is being made to treat the matter as if it were a very trifling one is not very creditable. Had such a misfortune happened in any European hospital, it would have by this time led to the appointment of a commission of medical experts, and the public have a right to call upon Government to lay all the facts connected with the outbreak before them and the measures sanctioned by them to prevent such a grievous calamity in future.

The recent Alibág murder case considered as a painful illustration of the manner in which heinous offences sometimes go unavenged.

15. The same newspaper writes:—The Alibág murder case, which recently came up before the Bombay High Court for confirmation of sentence, in which a son with several other persons was charged with murdering his father, is a painful illustration of the manner in which heinous offences sometimes go unavenged. That a cruel and atrocious murder was committed is beyond question; and although Mr. Justice Bayley, to whom Mr. Justice Jardine and Mr. Justice Ránade had referred the case owing to difference of opinion between them regarding the guilt of the son under a minor count, has upheld the opinion of Mr. Justice Jardine in a somewht inconclusive judgment, we think there is fair room for the conclusion arrived at by Mr. Justice Ránade. If the son was not even a passive party to the assault, his conduct antecedent and subsequent to the alleged murder of his father is simply inexplicable. At the same time, we fully recognize the very weighty considerations urged by Mr. Justice Jardine in his learned and elaborate judgment, and since the whole evidence in the case was more or less unsatisfactory, the son's acquittal on all the counts may be defended on technical grounds which arise in the case. The case does not seem to have been well managed from the beginning. The approver's evidence is directly in conflict with the medical evidence in the case, and the Sessions Judge rightly doubted if he was at all present when the murder was committed. This opinion was also supported by the High Court. Mr. Justice Bayley, in the course of argument as well as in his judgment, gave expression to his conviction that Dharma was very probably a creature of the police. How he was brought into the case is a question that requires to be enquired into, and the High Court has done well to ask Government to investigate the matter. Before the Sessions Court some of the accused were acquitted because the charges against them were not framed with sufficient care. The whole case was a very complicated one and the temporary Sessions Judge at Alibág, who had little experience of similar cases, failed to understand the bearing of some portions of the evidence on the guilt of the accused. In the case of the second accused the burden of proof was wrongly placed on him, and the exculpatory statement of the first accused was used against him contrary to Section 30 of the Evidence Act. On these points the judgment of the High Court is quite emphatic, and we put it to Government whether it is wise in the administration of criminal justice that District Magistrates should be empowered, even temporarily, to try serious and complicated sessions cases. We are sorry that the real culprits in the present case have not been found out and punished. The failure of justice in such cases has a most disastrous effect on public opinion in the mofussil and gives rise to all sorts of wild and extravagant rumours. We sincerely hope Government will try to find out why the true facts have not been elicited and why criminal law has not been successfully vindicated in the present case.

16. The *Kaiser-e-Hind* (106), in its issue of the 12th August, approves of the recommendation made to Government by the Honourable Mr. Justice Bayley, Acting Chief Judge, and two other Judges of the Bombay High Court, in the above-mentioned case to make an enquiry into the conduct of the police, and says:—It is notorious that the police in India has not won the confidence of the people. Instances of the wrong conduct of policemen, such as fabricating evidence against innocent persons and letting off real offenders, which are more common in the mofussil than in large cities, have come to light from time to time. The Bombay Presidency is not free from such occurrences. When a policeman fails to detect the offender or offenders in a murder case, he fabricates evidence in order to escape a reprimand from his

superior officers. If in the case under notice a strict enquiry be made, it will show that the police is guilty and this will partially discourage the police from making frequent attempts to cause miscarriage of justice. [The *Rájyabhakta* (147), in its issue of the 14th August, expresses similar sentiments, and adds that if one were to make bold to describe the various misdeeds committed by the criminal classes by connivance of the Bombay Police, the description would fill a number of volumes, fears that when such is the case at the presidency town the state of affairs in the mofussil must be worse, that in a majority of instances the wrong conduct of the police does not come to the knowledge of the High Court owing to the poverty of the aggrieved parties, believes that the enjoyment of extensive powers by the police in India is one of the causes of the present discontent of the people, and requests Government to curtail these powers.]

Remarks on the Police Administration Report of the Bombay Presidency for the year 1892.

17. The *Mahrátta* (4), in reviewing the Police Report for the Bombay Presidency for 1892, in its issue of the 12th August, says:—In reading the different police reports, what struck us most was the fact that the superior posts in the police force are almost monopolised by Europeans, and on reading their names one naturally suspects that they are the relatives or cousins of those Anglo-Indians who formerly held or now hold high offices in the covenanted or uncovenanted service in India. If the family history of each officer is examined, the suspicion will probably be realised. If our surmise proves correct, this will prove one of the worst cases of nepotism. For one may safely assume that gentlemen who occupy lucrative and responsible posts in the police force of the presidency were probably the disappointments of their parents and were sent under the patronage of their distinguished Anglo-Indian relative or relatives with a hope that they might earn a respectable livelihood without their lack of intellect and of superior education being discovered. When we agitated for large admissions of Natives into the covenanted civil service we should have equally urged our claims to the superior and well-paid posts in the Police, Forest, Abkári and other similar minor departments. In reviewing the police reports it appeared to us that the work done by the police was of an usual kind. There were no extraordinary circumstances in the year under report such as test the sagacity, intelligence and ingenuity of the force, and there appeared to be no Superintendent of Police who had distinguished himself over the rest by conduct of an unusual kind. The Government should have therefore refrained from selecting a few individuals and dealing out praise to them to the exclusion of others. This policy of selecting a few individuals for praise every year is calculated to mar the contentment and cheerfulness of the rest. This should never be done in ordinary years; but the case of years in which extraordinary social, physical or political circumstances put an unusual strain on the capacity and the work of the police force is different. Any distinguished conduct on the part of the police officer may then be safely applauded.

Nágpanchami holiday of the Hindus and the Poona police.

18. Almost all the Poona papers and a few others of this week are wroth with the police and the magisterial authorities of Poona for the action which the latter considered it necessary to take in connection with the celebration of the last Nágpanchami holiday by the Hindus and which the papers look upon as wanton and uncalled for. The *Kesari* (49), in its issue of the 14th August, thinks that the District Magistrate Mr. Porteous' refusal to hear what the Hindus had to say against the Police Superintendent Mr. Macpherson's notification prohibiting the playing of music in the vicinity of a certain Masjid, was in keeping with the indifference alleged to have been shown by Government in matters like the returning of telegrams by Mr. Winter and the dismissal of a municipal vice-president by Mr. Hayward. The hardship, says the paper, suffered by the Hindus in consequence of the illegal notification issued by the Police Superintendent is a result of the policy adopted by the local Government in this matter. The police expected that there would be a disturbance between the Hindus and the Musalmans and they would have an opportunity of using their arms rather freely, but in this they were disappointed, and, as if to make some amends for this disappointment, they have taken

criminal action against those Hindus who were about to remove the image of the Nág or serpent from the cart on which it was carried and to place it in the neighbourhood of the Masjid till a decision should be arrived at in the matter, complaining against them for blocking a public road by making the cart halt thereon. It is quite disgraceful on the part of the police to harass poor people for trifling matters, and there appears no objection to say that the complaints lodged by the police are simply perverse.

19. The *Sudhárak* (22) of the 12th August, in its English columns, writes :—The notable event of the week, though of purely local importance, is the action taken by the executive authorities in connection with the Nágpanchmi celebration, and the consequent dissatisfaction of the Hindu population. The Poona Hindus have always celebrated the annual holiday with the procession of the serpent-god, accompanied by the usual music, along a particular route. The occasion has never been known to have given rise to any racial disturbance. It was only last year that the local executive were apprehensive of a disturbance as the occasion came so soon after the Bombay riots, and they promptly took precautionary measures to protect the public peace by calling in the aid of the military. This year, too, they seem to have had their fears. The City Magistrate, therefore, sent for the leaders of the Hindu and Muhammadan communities concerned and enquired into and ascertained the practice of each party. We understand that the Muhammadans took no objection to the assertion of the other party regarding their privilege to take the procession past any mosques with music. This ought to have satisfied the authorities and done away with the necessity for any further action. The Magistrate, however, thought it fit to take additional precautions, and under the Criminal Procedure Code bound over a couple of Muhammadans and three Hindus to preserve peace. This procedure was looked upon by the Hindus as vexatious and to a certain extent it damped their spirits. The police wanted to show their activity and were apparently not content with the Magistrate's action. The District Superintendent, therefore, issued orders for the occasion, prohibiting the play of music within a certain space on either side of mosques. Apart from the fact that the Muhammadans did not only not pray for any order like that, but were not averse to the Hindus exercising their right of conducting their procession, it is said that the order issued was not legal, inasmuch as it had not been made, as enjoined by the law, subject to any rule or order of a Magistrate. The order issued by the police completely marred the festivities, and the Hindus were quite disheartened. They left the serpent-god on the road and brought the procession to an abrupt end, leaving it to the police to afterwards wheel the Nág to its place. This account most clearly shows that the Police and the Magistrate, in their solicitude for the public peace, grow unnecessarily apprehensive, and by their actions effect a breach between rival communities who are quite amicable towards each other. Their plain duty on the present occasion was, after they had ascertained that there was no obstruction nor ill-feeling, not to bind over any individuals and promulgate prohibitory orders, but quietly to watch the procession, being prepared for any unforeseen contingency. The action taken by them is greatly to be regretted, and it is hoped that they will see the folly of their ways. We learn that some of the aggrieved Hindus have taken steps against the action of the head of the District Police by appealing to the District Magistrate and filing a suit in the Civil Court.

20. The *Mahrátta* (4), in its issue of the 12th August, writes :—Neither the Hindu organizers of this Nág procession, nor the custodians of the Masjid by which it was to pass, had the least intention to create a row. The procession was to be taken out in the usual way and with usual music, and we must say to the credit of the custodians of the Masjid that they made no objection to the passing of the procession as usual in front of the *darga*. There thus remained very little for the police to do except to keep order in the procession as on ordinary occasions. If the last *pálkhi* procession had given rise to any apprehensions, they were admittedly such as to demand nothing more than "ordinary precautions and due police arrangements." In other words, the right of the Hindus to take the Nág procession with music by the *darga* was undisputed, and with ordinary police arrangements the whole thing would have gone off without a hitch. But the police authorities could not in that case have obtained credit for zealously

performing their duty, and so they converted an ordinary incident into a row, to the great disappointment and dissatisfaction of the Hindu population of Poona. How this was done will appear from the following account. The City Magistrate, Mr. Plunkett, examined the organizers of the Nág procession and the custodians of the Masjid, all of whom made an open avowal of their peaceful intentions. Mr. Plunkett is, however, too old and experienced to put faith in such avowals, and in his wisdom he gave orders that, considering the tension of feeling between the Hindus and Muhammadans of the city created by the recent *pálkhi* procession, it was necessary that bonds should be executed by all the persons above referred to to keep the peace. We must state here that the whole of this procedure—police information, examination of witnesses and final order—was done with a speed conspicuously absent in ordinary cases conducted by the City Magistrate. We do not, however, complain of this: perhaps it was quite necessary. The bonds were executed on the morning of the day when the procession was to be taken out, and if the City Magistrate's orders had not been interfered with that procession would have gone off as quietly as any. But the police were evidently not satisfied even with the Magistrate's orders requiring the parties concerned to give security to keep the peace, and immediately after the Magistrate's order the District Police Superintendent issued a proclamation over his own signature prohibiting the playing of music forty paces on each side of the Madarchalla Masjid. When the District Magistrate's power to pass orders is limited in the Bombay Police Act, it seems highly improbable that the legislature could have contemplated to invest the police authorities with wider powers in this behalf under Section 48 of the Act. Therefore some of the organizers of the Nág procession, on knowing of the District Superintendent's proclamation, immediately appealed to the District Magistrate and represented to him by their pleader how the police proclamation was uncalled for and illegal. The District Magistrate, however, paid little or no attention to the complaint, and, although the procession was to take place in the evening, declined to immediately enquire into the matter on the lame plea that the office was closed on that day on account of the Nágpanchami holiday. Here is an instance, if one were needed, of the indifference, apathy and carelessness with which the public charge the district officers in cases like these. It seems to us that inasmuch as the procession was to take place in the evening the District Magistrate was bound, even at the sacrifice of the ease he claimed on account of the holiday, to give some final and decisive orders to the Hindus who appealed to him against the hasty and illegal proclamation of the District Police Superintendent. This proclamation was issued on the 4th of August, but published on the next day in the evening. The Hindus were not therefore to blame if they appealed to the Magistrate on the morning of the 6th, when the procession was to take place. It was impossible to do it earlier and the District Magistrate knew that it was so. There was therefore no reason for him to decline to pass any orders, except that he would not take the trouble to make prompt and personal enquiries in the matter instead of depending upon official reports in the ordinary routine of business. He was even asked what the Hindus were to do in the absence of any final orders from him, to which he replied that they should do what they might deem proper. After this reply the Hindus were obliged to stick to their usual rights and take out the procession as usual. But when they did this and when the procession reached the Madarchalla Masjid, the police beat them back and the big image of Nágoba, which the Hindus intended to locate somewhere near the Masjid until the question of the validity of the Police Superintendent's proclamation was decided, was taken charge of by the police and sent back under its guard to the starting place. Thus it was that an annual public procession of the Hindus, which created no disturbance of the peace during the last fifty years, was all of a sudden converted into a row by an indiscreet Police Superintendent and an indifferent and apathetic Magistrate. We do not know if a better instance could be found of Government officers being completely out of touch with the people and of themselves becoming the cause of a disturbance of the public peace under the colour of preserving it. When the Bombay Police Act of 1890 was passed, the Native members in the local Legislative Council clearly perceived this danger, and some of the observations made by them on the Bill are worth quoting even now. The paper then quotes the remarks made by the Honourable Mr. Ránade, who was then a member of the Council, with regard to Sections 43 and 44 of the Police Act, and observes:—This is what Ráo Bahádur Ránade said in 1890, and his apprehensions have been more than realized in the present case. The Nág procession is obstructed by the illegal orders of the police, passively sanctioned by the indifference of a Magistrate having no touch with the people. The mischief has been done and it remains to be seen what relief the local Government or the High Court now affords to the aggrieved party. Lord Reay, who was the President of the Legislative Council when the Police Act was passed, assured Mr. Ránade that any infringement of the fundamental precepts (Queen's Proclamation) by the Magistrate would be at once visited with severe displeasure of Government! We do not know if Lord Harris' Government considers this declaration of Lord Reay in the capacity of President of the Legislative Council, as binding upon itself in its executive capacity. But if it does, here is a case in which, in the interests of good government, it should never, to use Lord Reay's words, hesitate to administer a stern rebuke to its officers for their uncalled for and injudicious interference with the rights of the people.

21. The *Indu Prakásh* (14) of the 13th August is also of opinion that the conduct of the Poona Police has been illegal and unfair, and that unless they are severely reprimanded by the superior authorities there is no hope of their giving up their habit of dangerous meddlesomeness.

22. The *Poona Vaibhav* (66), writing on the same subject, says that the attitude of the Poona Police towards the Hindus and Musalmans was such as to increase the disloyalty of the Musalmans and to create it among the Hindus, and if the efforts of certain Anglo-Indians to create discord and disloyalty in the country be not in time counteracted by Government, they will prove disastrous to the rulers and the ruled.

23. The *Vyápári* (102), in its issue of the 12th August, remarks:—The conduct of the Poona Police on the Nágpanchami day was certainly effeminate and high-handed. In our opinion, it is the cause of the split, if there be any, between the local Hindus and Musalmans. The high-handedness practised by the police on the Nágpanchami day was greater than that displayed by them in connection with the processions of the *Dulia Máruti* and *Tukárám's Pálkhi*, and it clearly shows how timid the police are and how they widen the gulf between the Hindus and Musalmans by showing disrespect to the former and causing the latter to be elated. The whole conduct of the police lends considerable support to the allegation of the newspapers that Government side with the Musalmans. A correspondent of the same paper, writing from Bombay, asks why the Poona Hindus were so cowardly as to leave their Nág on the road, and says that it is very strange that the patriotic and religious people of Poona should be unaware that though the police might have loaded guns with them they had no authority to fire them without an order from their superiors.

24. The *Shri Shiváji* (82) of the 10th August observes:—No more precautionary measures on the part of the police were necessary on the last Nágpanchami day at Poona than those taken on the same day the year before, and the police have committed a great mistake in unnecessarily creating discontent among the Hindus by betraying their own diffidence in their ability to preserve order, and though the evil effects of such mistakes be not suffered instantly, there is no doubt that they have to be felt some time or other. The people in this part of the country have not yet completely lost their confidence in the laws of Government, and as they were hopeful of obtaining redress of their grievances by having recourse to the proper authorities, no further complicacy took place on Monday last; but if the people had not entertained the hope they did, there would have been a slight encounter and passage-at-arms on that day. We have therefore to suggest the authorities that they should in future avoid committing such mistakes.

25. The *Jagadhitechhu* (44) of the 11th August says:—The Hindus of Poona deserve much credit for their considerate and forbearing conduct on the last Nágpanchami day, for if it had been otherwise, the inconsiderate and imperious conduct of the police would have been productive of much hardship to

innocent people. The whole thing shows that the Poona Police are unwilling to protect the lives and property, the religion, and the customs and manners of the Hindus; and if Government do not take due notice of the quarrelsomeness of the police, it will be said that they, too, are not for the Hindus, but for some other people.

Disapproval of the appointment of Dr. Weir as Acting Municipal Commissioner, Bombay, during the absence of Mr. Acworth on leave.

26. The *Jám-e-Jamshed* (135), in its issues of the 13th and 17th August, observes:—The city of Bombay is passing through a very unhealthy period, cholera and fever making great havoc in it. At such a time it is not right to remove Surgeon-Major Weir, the Municipal Health Officer, from his post by appointing him Acting Municipal Commissioner, and to entrust the city's health to a new hand, howsoever competent he might be. This week the death-rate has been 40·75 per thousand inhabitants, and this is rather serious; and yet Dr. Weir has been appointed Acting Municipal Commissioner during the absence of Mr. Acworth. Certainly, this cannot be said to be a wise step under the existing circumstances.

An objectionable transfer.

27. The *Jagadádarsh* (43) of the 12th August learns that an Abkári Inspector named Hari Pandharináth has been transferred from Ahmednagar to the Jámkhed Táluka on the chargeof having accompanied certain prayer processions and having brought them together on the last *Ekádashi* day, and says that if it is decided to be an offence to accompany a religious procession, then there is a possibility of other religious acts of the Brahmins being construed into offences.

A policeman of the Bombay City Police force recommended to be rewarded by the public for having saved the life of a drowning man at great risk to his own life.

28. In reference to the desperate attempt at suicide made by one Khatáv Purshotam, residing at Holi Chakla, Fort, Bombay, by jumping into a well after having tied a big stone round his neck and another round his waste, and by attacking with one of these stones a policeman who jumped in with a view to rescuing the drowning man, the *Bombay Samáchár* (116), in its issue of the 13th August, writes:—The policeman who saved the drowning man is named Bábáji Lakshman, No. 935, and deserves notice for the daring and courage shown by him on the occasion. The police will, no doubt, record his service, but the public ought not to fail to duly reward it in some shape or other. There ought to be a society in India on the plan of the Royal Humane Society of England for rewarding persons who save men from perils endangering their lives. Occurrences bringing to light such deserving persons frequently take place, and the recent ones are the Native Khalásis saving in a cyclone in the Bay of Bengal a number of European seamen from drowning and the Native officials on the B. B. & C. I. Railway line preventing the occurrence of a serious disaster during the recent storm.

PART II.—*Municipalities.*

Removal of the fish-bazar from the Chaupáti seashore at Bombay desired.

29. The *Indian Spectator* (2), in its issue of the 12th August, writes:—Now that the matter of the fish-selling nuisance on the Chaupáti seashore at Bombay has been brought to the notice of the Municipal Corporation, we hope no facetious or over-nice considerations will be allowed to stand in the way of its removal. It is really intolerable that the large number of people who go every evening to that picturesque part of the Back Bay should have to often shut their noses and curse the arrangement which allows dirty fishermen to make a public resort worse than a large cesspool. The market can easily be removed to the foot of the adjoining hill. We must, of course, have it somewhere; but we need not give it a fashionable quarter, nor one from which side the wind always blows, and that, too, on a place of public resort.

30. The *Subodh Patrika* (20) of the 12th August, in its English columns, writes:—The fish-stalls on the Chaupáti foreshore are unquestionably a nuisance in the popular sense of the word. Whether the nasty smell and consequent inconvenience do or do not constitute a legal nuisance is a different

matter. The amenities of that walk near the Native town ought not to be unnecessarily spoiled by these fish-stalls. The municipality can, if it is necessary for the convenience of the residents of Chaupáti and Gámdevi, establish a regular market in a suitable place. The Municipal Corporation are, however, quite right in trying to make sure of their legal position before taking definite action with the object of stopping the nuisance. [The *Din Bandhu* (9) of the 12th August is of opinion that the removal of the fish-bazar in question would cause a great inconvenience to the people, and that it should be effected only if it be considered a nuisance by a large number of people.]

PART III.—*Native States.*

A request to the British Government to assume for a few years the administration of the Baroda State, which, it is alleged, is thoroughly rotten, in order to effect due reforms in it.

31. The *Ahmedabad Times* (110), in its issue of the 12th August, says:—There is much need of the British Government assuming the administration of the Baroda State for a few years. The State is rotten from top to bottom, and about a dozen years would be required to effect a thorough reformation. For the last ten months we have been complaining of the decay to be found in this State, and it is gratifying that the authorities concerned have realized the evil to themselves to some extent. When Mr. Biddulph, the Agent to the Governor-General, and Diwán Bahádur Manibhái commenced taking steps against the evils, the persons with guilty consciences practised deceits. The *Kesari* (49), the *Mahrátta* (4), and the *Shri Sayáji Vijaya* (191) newspapers admit the mismanagement prevailing in the Settlement Department, but disapprove of an enquiry being made into it in the absence of the Mahárája from the State, and, assuming that we represent the Gujaráti party in the State, bring certain false accusations against us and the Diwán Bahádur. It is said that advantage is taken of the absence of the Mahárája, but this accusation is completely false. For nearly the last five years the Mahárája has been absent from the State, and should not the State authorities take immediate steps to remove the mismanagement? In speaking of the Vatan rules it has been stated by these papers that the Diwán is a Vatandár, but this is a misstatement. It has also been misrepresented that the Diwán has engaged the services of a person who was formerly on our staff and therefore we have taken to writing in the Diwán's favour. Our files contradict this misrepresentation most effectually. We blamed the Diwán for not taking steps to remove the extensive mismanagement that prevailed, and we ceased to write against him when he took those steps. The reason that has induced us to recommend that the administration of the State should be allowed to remain in the hands of the Diwán is that he is now well acquainted with the mismanagement, and can, with the consent of the Agent, reform the department, which a new Diwán will not be able to do so soon. The *Mahrátta*, the *Kesari* and some other papers admit that corruption prevailed in the Settlement Department; but we have condemned every department of the State as being corrupt, and repeat that without British interference the administration of the State will never improve. These contemporaries of ours, on false information furnished to them, bring false accusations against good persons in order to mislead the Supreme Government, and seem to try to ward off the dangers that overhang the Deccanis. A misrepresentation has been made in connection with Mr. Maconochie, who is an experienced officer. It has been stated that he was deprived of his magisterial powers for two years as he had persecuted a Mahárája, but he was never so deprived; on the contrary, he has ever been considered an able Government official. Since it has been found that in every department of the Baroda Administration there is mismanagement, it is indispensable that the British Government should assume the administration of the State for a few years. The delay made by the Agent in doing this is to be much regretted, as it will entail more trouble to reform the State hereafter.

State of affairs at Baroda.

32. The *Din Bandhu* (9) of the 12th August, in its English columns writes:—When the cat's away the mice will play—and play the devil, too, at times in a well-stocked wardrobe or granary. This is what may happen in Baroda if its chief keeps away long and allows oriental *khatpat* to have its own way in his dominions. For some months past rumours of disquiet have been afloat; first it was insecurity

of property in the city owing to the alleged inefficiency of the police; now it is said to be the wholesale corruption in the administration of the Revenue Settlement Department leading to transfers, suspensions and arrests. Sensational articles are appearing in some of the Indian papers—ominous significance. We have no desire to enter into details, but cannot help remarking on the unwisdom of the course that is being followed by one faction or another in the absence of His Highness the Gáikwád and of Mr. Elliot. The outlook does not seem to be bright and we are surprised that a shrewd ruler like His Highness should not have foreseen all this when he made up his mind to delegate powers of government to others for such a length of time. In the interests of his subjects as much as for his own reputation as a capable and conscientious ruler, we would ask His Highness to return to his capital and to put an end to all this unseemly imbroglio before it is too late to mend. His Highness should remember that his long sojourn in the West is not the enforced exile of a hermit, that Europe is not Dandaka forest, nor Baroda Ayodhya ruled by the gentle and pious Bharata. The subjects of His Highness—Brahmins, Maráthas and Gujarátis alike—should, on the other hand, bear in mind that it is at this moment that their patriotism and loyalty to their prince is being put to the test.

33. The *Ahmedabad Times* (110) of the 12th August considers that the management of the Baroda cotton mill under the superintendence of Mr. Tarkhad and that of the Department of Vernacular Instruction in the Baroda State under Mr. Hargovandás are unsatisfactory, says that Mr. Tarkhad being young, inexperienced and hot-tempered, and having suddenly risen to his present position of secretary to the mill from an ordinary clerk in a private mercantile firm and after serving for a short time in a mill, has been the cause of considerable pecuniary loss to the State during the last three years; that Mr. Hargovandás exercises more extensive powers than he really deserves, and has thereby given rise to several complaints such as those regarding the use of objectionable school-books and prize-books, the publication of the *Práchin Kávyamála* (*Series*), &c.

34. A correspondent of the *Baroda Vatsal* (193), in its issue of the 12th August, observes :—The case of a female of the village of Pedámali in the Baroda State which has remained undisposed of by the authorities concerned for a long time has given rise to several rumours. It is said that the case has been suppressed in the office of the Senápati (Military Department) owing to the bribe exacted by some corrupt persons, and Dáji, Khandu and some others are reported to have been agents in this case. The Military Secretary, Mr. Karandikar, is also said to be implicated in the matter. It is difficult to say what truth there is in the last assertion, but something appears to be rotten in the Military Department and Mr. Karandikar has not been popular. The recent rumour about his transfer to the Judicial Department was hailed with delight by Sardárs and many others who had to deal with the Military Department.

The Council of Administration at Baroda defended against the attacks made on it by the *Mahrátta* and the *Kesari* for its conduct towards the Settlement Department.

35. One Mr. Vasantlál Sundarlál Desái, writing to the *Shri Sayáji Vijaya* (194) of the 11th August, in its English columns, says:—Deep-rooted corruption is found, after all, to have existed in the Baroda Settlement Department. Three highly paid officers, Messrs. Bápat, Tole and Patwardhan, are suspended, Digámbar and Máruti, and two clerks under Mr. Bápat are in jail on a charge of the theft of Rs. 1,000 from the Settlement office. Máruti has confessed his crime before the Magistrate. Many more persons of the department are suspected of corruption. * * * The present Bárkháli scandals may well be summed up as above. The *Mahrátta* of Poona has been very uneasy for exposure of the rotten state of things that prevailed long since in the Settlement Department, and it has been finding fault with our worthy Council of Administration for bringing it to light. The paper seems to have deplorably lost its usual sense of justice and fairness in its blind seal to defend the Baroda Settlement Department, and especially Mr. Bápat, an Assistant of Mr. Elliot. Mr. Bál Gangádhar Tilak is connected with the *Mahrátta* as its publisher, and he has a personal interest in Mr. Bápat and he came here with Mr. Gilbert of the firm of Messrs. Payne, Gilbert and Sayáni to plead for Mr. Bápat. Thus Mr. Tilak of the *Mahrátta* is deeply interested in Mr. Bápat, and his arguments, therefore, in

favour of the department are worse than useless. It is argued in favour of the department that they have first obtained "kabuláts" from Barkháli holders. But to say this is a deception, pure and simple. These were in many cases extorted from the people by putting them under custody and carrying them from place to place and starving them to subjection, and the collection of the revenue was made by posting police peons at every door. I am ready to produce the names of such people. In the face of these facts we are asked to believe that the revenue was collected with ease, &c. The rules confer unlimited powers on the Commissioner and are so vague that persons entrusted with the work of settling claims were "monarchs of all they surveyed." Not only are the powers conferred unlimited, but the department has exceeded the powers given it under the rules, and hence the discontent. It is worthy of note that the articles in the *Mahrátta* on Baroda affairs have commenced to appear almost immediately after the secret escape of Mr. Bápat from Baroda. It is also reported that Mr. Tilak, while he was here, visited one Girdhar through whom his (Mr. Tilak's) friend Mr. Bápat is said to have accepted large sums as bribes. The object of this visit may be easily guessed. Do you, Mr. Editor, think that such interested attitude of Mr. Tilak, ostensibly in favour of the department, can be useful in throwing a veil over his client Mr. Bápat's misdeeds? If Mr. Tilak really wants to ascertain the extent of the great and general discontent caused by the operation of these rules, let him come here and see without any prepossession, and he will then be convinced that the *zoolum* practised by the department, and especially by Mr. Bápat, is shocking. The Kadi Division alone is said to have fed the department with several lakhs of rupees. If there was no discontent, why had Mr. Elliot to write his progress report in the form of a defence? The correspondent, after attempting a reply to the arguments of the *Mahrátta* and the *Kesari*, thus concludes:—I most confidently assert that unless a full and public enquiry is made, the Baroda Settlement Department is not likely to be exposed in its true colours. The Council must be thanked by every well-wisher of the State for adopting the present policy, which is likely to restore satisfaction.

36. The *Hitechchhu* (133) of Ahmedabad, in its issue of the 16th August, approves of the appointment of Mr. Maconochie to enquire into the allegations of corruption made against Mr. Bápat, disapproves of the suggestion made by the *Mahrátta* (4), the *Kesari* (49) and some other Maráthi newspapers for the postponement of the enquiry until the return of His Highness the Gáikwád, says that another officer may be appointed to work with Mr. Maconochie in this matter, if necessary, and regrets that a local contemporary has by its worthless writings about Baroda affairs afforded grounds to some Maráthi newspapers to defame the Diwán unjustifiably. [The *Gujarát Mitra* (104), in its issue of the 12th August, thinks that the enquiry should not be postponed.]

PART IV.—*Intelligence extracted from the Press.*

Alleged resolution of the fishermen of Bulsár and some villages in the Surat District not to use country liquors any longer as they have become dear.

37. A correspondent of the *Bombay Samáchár* (116), in its issue of the 14th August, writes:—Government having increased the duty on country liquors by four pies per *sher* from the commencement of the current month, the fishermen of Bulsár have resolved not to use liquors any more as they have become dear. They have been joined in this resolution by the fishermen of the villages of Kokal, Dungri, Umarsári, Kosamba, Me, Diplu and Dhorái, and it is probable that other villages may soon join them.

G. M. SATHE,

Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 21st August 1894.

CON 681—6

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R FOR THE WEEK ENDING 18TH AUGUST 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Praise of Colonel Mackenzie, Resident at Hyderabad.

1. The *Pramod Sindhu* (1) of the 10th August, in its English columns, praises Colonel Mackenzie, Resident at Hyderabad, saying:—He joins in himself, as probably no other person does, minute and accurate knowledge of the administrative questions engaging the attention of the thoughtful people in the province of Berár, with great natural aptitude for political work and an extremely good insight into the relations between the Governments of India and of His Highness the Nizám. To the popular mind he comes so near to an ideal Resident at Hyderabad, that had the high post been given away by general ballotting, both here and in Hyderabad, he would have been elected by the unanimous votes of all. We congratulate him heartily, and in doing so offer our felicitations to the prince and people of the entire kingdom of Hyderabad, directly and indirectly administered. We heartily wish him higher honours and long years of useful career for the benefit both of Government and the numerous peoples of India.

Advice to His Highness the Nizám to appoint as few Europeans in his State as possible.

2. The *Varhád* (*Berár*) *Samáchár* (3) of the 18th August advises His Highness the Nizám of Hyderabad to employ as few Europeans as possible in the administration of his State, drawing his attention to the alleged injustice suffered by His Highness in not getting back the province of Berár which was assigned for the expenses of the military contingent, and saying that the employment of "white-faced" persons is like breeding so many adders in one's house.

Disapproval of a circular said to have been issued by the late Director of Public Instruction in Berár.

3. The *Vaidarbha* (2) of the 11th August objects to a circular, said to have been issued at the recommendation of Mr. Jathár, late Director of Public Instruction in that province, restricting the admission of boys into different classes of High Schools to a certain fixed age-standard, and requests the present Director, Mr. Patwardhan, to cancel the circular after a year's trial.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 21st August 1894.

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[CONFIDENTIAL.] No. 34 of 1894.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 25th August 1894.

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(For the week ending 25th August 1894.)

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator...	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly ...	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	1,000
11	„ Dnyánodayă	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly ...	425
13	„ Hitopadeshak	Bombay	Weekly	1,000
14	„ Indu Prakásh	Do.	Do.	900
15	„ Mantri	Poona	Do.	...
16	„ Native Opinion	Bombay	Bi-Weekly ...	600
17	„ Prabhákar	Do.	Daily	350
18	„ Rámdás	Bijápur	Weekly	600
19	„ Shetkaryáncha Kaivári	Bombay	Do.	500
20	„ Subodh Patrika	Do.	Do.	950
21	„ Subodh Prakásh	Do.	Do.	...
22	„ Sudhárak	Poona	Do.	3,009
23	„ Vártáhar	Bombay	Do.	1,509
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia...	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak...	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	156
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	325
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore...	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	650
46	„ Kalpataru...	Sholápur	Do.	250
47	„ Karmanuk	Poona...	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly	1,500
49	„ Kesari	Poona...	Weekly	5,000
50	„ Khándesh Chitragupta	Dhulia	Do.	230
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khara Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	200
54	„ Maháráshtra Kokil	Sátára	Monthly	2,000
55	„ Maháráshtra Mitra	Do.	Weekly	250
56	„ Maháráshtra Vritt	Do.	Do.	161
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár...	Ahmednagar	Weekly	150
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni...	Do.	175
62	„ Nyáyă Sindhu	Ahmednagar	Do.	175
63	„ Panchánan	Karád	Do.	...
64	„ Pandhari Mitră	Pandharpur	Do.	260
65	„ Pen Samáchár	Pen	Do.	...
66	„ Poona Vaibhav	Poona	Do.	3,200
67	„ Prabodh Chandrika	Jalgaon	Do.	100
68	„ Prabodh Ratnă	Bársi	Do.	225
69	„ Prántik Samáhár	Poona	Do.	...
70	„ Pratod	Islámpur	Do.	300
71	„ Rághav Bhushan	Yeola	Do.	220
72	„ Ratnákar	Kaládgi	Do.	80
73	„ Saddharmadip	Alibág...	Monthly	1,000
74	„ Sanmitra	Bombay	Do.	...

No	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
75	The Sarvadaman	Poona	Monthly	...
76	„ Satya Nirnayă	Bárámati	Weekly	...
77	„ Satyă Prakásh	Poona	Do.	...
78	„ Satyă Sadan	Alibág	Do.	200
79	„ Satyă Shodhak	Ratnágiri	Do.	400
80	„ Shikshak	Chikodi	Do.	...
81	„ Sholápur Samáchár	Sholápur	Do.	260
82	„ Shri Shiváji	Poona	Do.	300
83	„ Shubh Suchak	Sátára	Do.	260
84	„ Sudhákar	Pen	Do.	300
85	„ Sumant and Satyă Sudha	Kárwár	Do.	300
86	„ Tukárám	Ahmednagar	Do.	250
87	„ Udyogavriddhi	Poona	Do.	...
88	„ Vanapriya	Chikodi	Fortnightly	100
89	„ Vártáhar	Bombay	Tri-weekly	700
90	„ Vengurla Vritt	Vengurla	Weekly	175
91	„ Vichár	Dhárwár	Monthly	500
92	„ Vichár Ságar	Baroda	Weekly	650
93	„ Vidushak	Karád	Do.	300
94	„ Vidya Vilás	Kolhápur	Do.	275
95	„ Vijay	Sháhápur	Do.	250
96	„ Vikshipta	Bombay	Do.	600
97	„ Vita Vritt	Vita	Do.	...
98	„ Vividh Dnyán Vistár	Bombay	Monthly	500
99	„ Vrittadhára	Dhár	Weekly	150
100	„ Vrittasár	Wái	Do.	285
101	„ Vritt Sudha	Sátára	Do.	200
102	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
103	The Gujarát Darpan	Surat	Bi-weekly	700
104	„ Gujaráti	Bombay	Weekly	2,450
105	„ Gujarát Mitră	Surat	Do.	800
106	„ Kaiser-e-Hind	Bombay	Do.	2,500
107	„ Káthiáwár News	Rájkot	Bi-weekly	600
108	„ Suryă Prakásh	Surat	Weekly	375
109	„ Vidyut	Ahmedabad	Fortnightly	...
	GUJARA'TI.			
110	The Ahmedabad Times	Ahmedabad	Weekly	250
111	„ Ajab	Surat	Monthly	700
112	„ Akhbáre Sodágar	Bombay	Daily	800
113	„ Arajadár	Baroda	Weekly	...
114	„ A'ryă Dharm Prakásh	Bombay	Monthly	400
115	„ Bhim Sen	Do.	Weekly	...
116	„ Bombay Samáchár	Do.	Daily	2,600
117	„ Broach Mitră	Broach	Weekly	350
118	„ Broach Samáchár	Do.	Do.	700
119	„ Buddhi Prakásh	Ahmedabad	Monthly	580
120	„ Cambay Gazette	Cambay	Fortnightly	124
121	„ Chának	Surat	Monthly	500
122	„ Chandra	Do.	Do.	300
123	„ Darbár Patrika	Ahmedabad	Weekly	...
124	„ Deshi Mitră	urat	Do.	1,250
125	„ Din Mani	Broach	Do.	...
126	„ Dnyán Sudha	Ahmedabad	Monthly	250
127	„ Dnyán Vardhak	Bombay	Do.	600
128	„ Fursad	Do.	Do.	400
129	„ Gap Sap	Do.	Fortnightly	300
130	„ Gul Afshán	Do.	Monthly	1,200
131	„ Hindi Punch	Do.	Weekly	450
132	„ Hindusthán	Ahmedabad	Do.	716
133	„ Hitechchhu	Do.	Do.	500
134	„ Jain Patrika	Surat	Fortnightly	500
135	„ Jám-e-Jamshed	Bombay	Daily	2,200
136	„ Kachha Samáchár	Do.	Weekly	400
137	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
138	„ Kaira Vartamán	Kaira	Weekly	100
139	„ Kám Dhenu	Bombay	Monthly	1,200
140	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
141	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
142	„ Kelavni	Baroda	Monthly	500
143	„ Nure Elam	Bombay	Do.	320
144	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
145	„ Praja Mitra	Karáchi	Weekly	200
146	„ Praja Pokár	Surat	Do.	800
147	„ Rájyabhaktă	Bombay	Do.	1,300
148	„ Rást Goftár	Do.	Do.	1 697
149	„ Samsher Báhádur	Ahmedabad	Do.	300
150	„ Satyă Mitră	Bombay	Do.	500
151	„ Satyă Sodhak	Surat	Fortnightly	500
152	„ Satyodaya	Dohad	Weekly	68
153	„ Sneha Sindhu	Kaira	Do.	275
154	„ Stri Bodh	Bombay	Monthly	500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issue
	GUJARA'TI—*continued.*			
155	The Stri Mitră	Bombay	Monthly	697
156	„ Surat Akhbár	Surat	Weekly	600
157	„ Svadesh Bandhu	Mahudha	Do.	210
158	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
159	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
160	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
161	The Hubli Patră	Hubli	Weekly	475
162	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
163	The Karnátak Patră	Dhárwár	Weekly	400
164	„ Rájahansa	Do.	Do.	550
	KA'NARESE.			
165	The Chandrodayă	Dhárwár	Weekly	200
166	„ Karnátak Vaibhav	Bijápur	Do.	400
167	„ Karnátak Vritt	Dhárwár	Do.	...
168	„ Lokă Bandhu	Do.	Do.	190
169	„ Rasik Ranjini	Gadag	Do.	300
170	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
171	The Chandrika	Bágalkot	Weekly	100
172	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
173	The Bhárată Bhráta	Rewáh	Fortnightly	375
174	„ Bhásha Bhushan	Bombay	Monthly	400
175	„ Bombay Baipar Sindhu	Do.	Weekly	250
176	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
177	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
178	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
179	„ Charkhári Akhbár	Rewáh	Fortnightly	23
180	„ Dhár State Gazette	Dhár	Weekly	280
181	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
182	„ Gwalior Gazette	Gwalior	Do.	850
183	„ India Gazette	Bombay	Do.	400
184	„ Khair Khah	Do.	Daily	...
185	„ Kushful Akhbár	Do.	Weekly	150
186	„ Muin-ul-Mulk	Do.	Daily	...
187	„ Muslim Herald	Do.	Do.	300
188	„ Vakil Islam	Do.	Do.	...
189	„ Zabán	Do.	Monthly	...
	PERSIAN.			
190	The Iklil	Karáchi	Weekly	...
191	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
192	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
193	The Baroda Vatsal	Baroda	Weekly	1,000
194	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
195	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
196	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
197	„ Muin-ul-Islám	Do.	Do.	300
198	„ Prabhát	Hyderabad (Sind)	Do.	400
199	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
200	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
201	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or á) is the last letter of a word, the accent is left out, and the short *a* (अ = u in gun) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

Part I.—*Politics and the Public Administration.*

Exhortation to the Hindus to give up their slovenliness and to show more manliness with a view to lessen the oppression of Government.

1. The *Jagaddhitechchhu* (44), in its issue of the 18th August, characterises all governments, native or foreign, but more often foreign than native, as devoid of conscience, sense of duty and humanity, and ever on the look-out to squeeze money out of their subjects and to take advantage of their looseness and slovenliness, says that if the Hindus had been less hollow, unmanly and forbearing and more resentful like the English, who, when they saw a smith raise his hammer with a view to get justice, ran to his assistance with sticks, hatchets or any other things they could lay their hands upon, the European officers of Government would not have practised religious persecution they are exercising in the name of Hindu-Musalman riots, and Mr. Hayward at Yeola and Mr. Smith at Poona would not have done illegal acts, and remarks:—Government and its officers are not to be blamed for all this. Government is as it ought to be or even a little better than the Musalman Government. The expected severity of British rule is rather the effect of our own slovenliness, and the more we stick to it, the more unbearable will become the rule of our civilized and benevolent Government. The two dozen members that are now to be seen in Parliament at the debate on the Indian Budget will dwindle into a still smaller number if we continue our slovenliness, and so long as we do not give it up it is useless to address plaintive memorials to Parliament. The Government must feel it to be a mistake to suppose that the thirty krors of Indian subjects will suffer being crushed according to the sweet pleasure of Government by indiscriminate enhancements of land revenue, salt duty, ábkári dues, restrictions on pasture lands for forest purposes, income-tax, reduction in the rate of interest on Government promissory notes, and by setting one class against another and lessening the strength of both. If Government once knows that the people of India abhor injustice and will even sacrifice their lives to prevent injustice being done to them, it will be softer than butter and sweeter than honey. Instead of raising outcries that Government does not attend to our agitation, does injustice and practises oppression, we must create in ourselves that self-respect, that manliness and that firm resolution which were possessed by our ancestors. In short, the giving up of our slovenliness is the unfailing means to make ourselves happy in future, and if the Poona people had given up their slovenliness their Nág procession would scarcely have met with illegal obstruction from the police.

Discussion on the Indian Budget in Parliament

2. The *Gujaráti* (104) of the 19th August, in its English columns, writes:—The discussion of the Indian Budget in Parliament does not seem to have been altogether a tame affair. Fortunately for Mr. Paul and Sir R. Temple, the Speaker of the House of Commons does not seem to have called out "order, order," and silenced them while they were discussing the simultaneous examination question and the Congress movement, respectively, in connection with the Indian Budget. All things under heaven are akin to one another. This philosophic view of the matter seems to commend itself to the august mother of Parliaments; while in our miniature Parliament inconvenient subjects are tabooed as irrelevant. The Radical Mr. Fowler has rapidly developed into a veritable Tory and is bent upon defending everything connected with the Indian administration. Mr. Smith's motion for an enquiry into the financial condition of India was withdrawn on Mr. Fowler's assurance that Government would appoint a committee next session to enquire into the revenue of India and the financial relations between this country and England. We are not quite sanguine about the results of such an enquiry.

Remarks on the discussion of the Provincial Budget in the Bombay Legislative Council.

3. The same newspaper says:—The Budget discussion in the Bombay Legislative Council was, on the whole, very interesting. The Honourable Mr. Javerilál, the Honourable Mr. P. M. Mehta, the Honourable Mr. Chimanlál, the Honourable Mr. Pánse and the Honourable Mr. Nátu acquitted themselves with ability and credit in the discussion of the Budget, and we are only sorry the President of the Council should have somewhat unduly tightened the strings in regulating it.

As Councillors have no power of control over the revenue policy of Government, we think they should have larger scope at least in the discussion of the Budget. We are particularly glad that the younger members played their part with credit to themselves. Mr. Chimanlál boldly attacked many vested interests in his elaborate speech, and we are not surprised that he provoked a good deal of counter-criticism. We think the points to which he has drawn the attention of Government deserve their serious consideration. The Honourable Mr. Pánse has shown that he is an official of independent views and has the courage of his convictions, and although the Honourable Mr. Nugent tried to controvert his views, we believe the people in the mofussil wil entirely sympathise with what fell from Mr. Pánse at this meeting of the Council. The Provincial Budget is not altogether of a hopeful character, and what with the unjustifiable exchange compensation allowance and the forced "benevolences" levied by the Supreme Government, the resources of the local Government have been crippled to a certain extent, and one can easily see why urgent reforms involving increased expenditure have had to be deferred. When a heavy burden has been laid upon the provincial exchequer by the policy of granting exchange compensation allowance, we are not sure if Councillors are precluded from discussing the subject altogether. Whatever doubts there may be on this point, we entertain little doubt that His Excellency's ruling on the question that discussion of such an important item of revenue as land revenue and the policy underlying the system is irrelevant to the Budget is erroneous. That Government cannot change the system offhand is no cogent reason why the Councillors should be prevented from discussing its merits or demerits. On such points there ought to be wide discretion left to them as in Parliament, and we are sorry Lord Harris should have been the first to rule that the discussion of the revenue policy of Government was out of order in connection with a Provincial Budget. Our contention is supported by the discussion of the Indian Budget in Parliament this week. Mr. Paul raised the question of simultaneous examinations, which under the ruling of His Excellency he could have been precluded from re-opening, as the system could not be changed offhand. Nor are we satisfied that the manner adopted in vetoing the discussion could not have been somewhat improved. No one has heard of such rulings in other Councils, and we fail to see why Lord Harris should have been so sensitive in regard to the land revenue policy of the Bombay Government as to veto full discussion on the subject. Under the existing system discussion of the Budget is merely a farce, and it will be a still greater farce if the mouths of Councillors are to be closed in this fashion.

Remarks on the proceedings at the last meeting of the Bombay Legislative Council.

4. The *Mahratta* (4), in its issue of the 19th August, writes:—The discussion of the Budget of the Empire in March last showed how hollow were the rights of interpellation and of Budget discussion, and if any further evidence were necessary, the proceedings of the Bombay Legislative Council would amply supply it. For instance, take the question of the resignation of the Vice-President of the Yeola Municipality asked by Mr. Mehta. Mr. Hayward is now promoted to the office of the Under Secretary to Government in the Legislative Department, and as such he was at the elbow of His Excellency in the Council. But still Government had the audacity to declare that it could not obtain the information asked for by Mr. Mehta within time! Nothing was, however, more surprising to us than the impatience which Lord Harris showed when His Excellency heard an honourable member pronounce the word 'Canada' in stating one of his points. His Lordship has, no doubt, made an honest confession that because the speeches were read or delivered rather hastily he could not follow them. We give Lord Harris full credit for honesty of opinion, but cannot help expressing our regret that this right of discussing the Budget and of controlling the wantonness of the executive by bringing their conduct to the notice of Government by means of asking questions was not granted to us earlier, at a time when the Council was presided over by men of broader views and wider sympathies. If the members of Government cannot appreciate the earnestness of the Councillors and have not the charity to believe that any observations proceeding from them emanate from a desire to serve the public rather than from a desire to ventilate personal or class grievances, there is an end to all

honest work. Mr. Mehta, Mr. Setalvad, Mr. Nátu and Mr. Javerilál set a very laudable example of patience by refraining from replying to the injudicious remarks of Government members. If pleader members read their speeches, they really did what was just and proper, because that showed that the occasion of discussing the Financial Statement was not as light as that on which post-prandial oratory is at a premium. If Government members delivered their speeches, it was because they wanted to treat the whole thing very lightly, and perhaps rightly so because they knew that the Budget and its discussion, four months after it was sanctioned by them, were a solemn farce. It is all as yet an irresponsible business and it will be so as long as the Government of India continues to be the master of the situation, responsible to none and lording it over all. The Budget and its discussion show that the financial independence of the province as a unit constituting the empire has been sacrificed, and that the scheme of decentralization introduced in 1870 has been made the means of making the province yield more to and receive less from the Imperial Government. This policy of putting one's hands into other men's pockets has succeeded so well that nothing short of opposition to the nail will stop it. Progress has come to a standstill, and the province will be starved to feed fat powerful interests at home. Manufacturers in Lancashire and friends and relations of influential Lords at home have reaped the benefit of an unconstitutional government, and here we, the sons of the soil, are doomed to toil on. Exchange compensation takes off a big slice, and contributions to the Government of India's purse take another. Our public works are starved and administrative reforms delayed. Such, in short, are the principal features of this year's Provincial Budget; and, strangely enough, His Excellency ruled that all discussion on these important questions was out of order! We have not the means to know exactly what His Lordship's views on this subject are; but judging from the tone of his speeches it seems that His Lordship would like to restrict the right of discussion to a simple arithmetical examination of the Budget figures. The discussion of the Indian Budget in the House of Commons was not so encouraging as was expected, but, at any rate, the Speaker did not follow the example of Lord Harris in preventing the members from entering into a discussion of the policy of Government or of the ways by which the equilibrium between income and expenditure might be restored. There was some excuse for Lord Harris in stopping discussion on the exchange compensation, but His Excellency was clearly wrong in asking Mr. Javerilál to desist from making any comments on the land revenue policy of Government when it gave a good increase of revenue every year. The elasticity of the land, the forest and other sources of revenue enables Government to hope that instead of a deficit there will be a moderate surplus. What an increased revenue in forest, assessed taxes and abkári means, we all know. It means increased hardship and licensed *zulum*. If Lord Harris is disposed to review his past four years of administration, he will find that not only has he done nothing, but that, on the contrary, he has let things go to the worse. About the close of Lord Reay's administration forest grievances of the people were being reduced *to a minimum*, the public was being gradually taken into confidence, the hardship of revenue enhancements was being reduced, primary and technical education were spreading over a wider area, and public confidence in British justice and impartiality was being restored. But Lord Harris' administration has given a rude shock to all measures of administrative reform and has thrown back the general progress of the province at least by 20 years. Very probably the meeting of the Council of Tuesday last would be the last during His Excellency's administration; and the rough and blunt treatment which honourable members of the Council received thereat would be ever remembered as the greatest insult which the head of the provincial administration ever gave to the intellectual capacity, good sense and discretion of the subjects under him. There are a few questions which the proceedings have brought out as worthy of discussion, and we propose to take them up on another occasion, having disposed of the contentious portion of the proceedings this time.

5. The *Kaisar-e-Hind* (106) of the 19th August, in its English columns, writes:—The proceedings of the local Legislative Council were of a most tame character and hardly enlivened by any brilliant speeches or animated discussion. To the critic sitting in the strangers' gallery, they seemed not only ineffably dull, but unprofitable and uninstructive. That the entire proceedings from a

practical point of view were a solemn mockery, there was no mistake. It seemed as if the men in authority considered the Council itself as a great bore and wished in their heart of hearts that there had been no such institution to trouble, if not heckle them, even for an hour. A careful study of the faces of the august trio, who form what is called the Executive Government, left the impression on the mind of the critic that they hardly looked happy. It seemed from the rattling pace at which they made an effort to reply to the several interpellations, and the wry faces they now and again made during the course of the Budget debate indicated, that they would sooner prefer the amusements that were going on at the Gymkhana next door or cooling themselves at their private desks in their snug retreats at home, than be sitting where they were! That was the impression created, reading carefully the countenances of the illustrious trio. So far as to the outward form and manner of what the Legislative Council was on Tuesday last. Coming to the questions themselves, we may say that the answers to most of them might have not been given at all. We are gravely in doubt whether any of the interpellators were a whit wiser *after* the answers were given than they were before. The fact is, there was no sincere attempt at giving any satisfactory replies. Interpellations meant *more light, more information*, from Government; but instead of light and knowledge, the public were treated to obscurity and equivocation. Oracular responses of the character given in the Council Hall last Tuesday might have as well been given from the balmy heights of Ganesh Khind or from that legendary citadel "Bombay Castle" in the shape of a "minute" and laid on the Editors' Table. We need not say so far the proceedings were a great disappointment. But what better could be expected from the present Government with its Tory tendencies and Tory ideas of governing Her Majesty's subject races in this presidency? A Government, broad-minded and infused with the spirit of healthy liberalism, which characterises the free atmosphere of the House of Commons, is a rarity. "Impart not knowledge: Hold not the torch of truth and light"—these are the mottoes of the governing caste; and as long as these prevail, we despair of any administrative reforms in India. Thus it is that interpellations are resented in all parts of the country, wherever the reformed Councils exist. If they could help it, they would sooner abolish these new-fangled institutions and have nothing to do with them! We should not be surprised if the men in authority take it into their head one of these days not to hold any meetings of the Council at all, so as to give no opportunity to honourable legislators for heckling them. That is a consummation which may be anticipated any day. As to the Budget discussion, the less said the better. In the first place, it detracts not a little from the practical good which a debate, properly and intelligently conducted, might do, when a budget is discussed nearly four months *after* it receives Imperial sanction! The whole affair, as conducted at present, looks like a day after the fair. The budget which each Provincial Government is bound to submit to the Imperial Government must be based on details of the kind which are submitted to the local Legislative Council for discussion. If, therefore, the details are available at the end of August, what is there to prevent their being submitted to the Council in November or December following? Does the Government of Bombay mean to say that its Budget is not founded on details? That it is hap-hazardly framed on the basis of certain major heads? If so, all we can say is that it would not be possible for the public to rely on such; at any rate, no confidence can be placed in their accuracy. But we do not think for a moment that the Bombay Government is so careless of its financial reputation as to prepare its annual Budget in a hap-hazard fashion; and if it does not, surely it goes on certain accurate details. And if these details are available early enough, why are members of the Council not furnished early enough with these and called upon earlier to discuss them? It is much to be wished that, for the satisfaction of the public, some consistent and rational explanation would be forthcoming from the Revenue member of the Government. Before concluding, we may say that, in common with His Excellency the President, we entirely deprecate the custom which seems to be in vogue for honourable members, official and non-official, to *read* their speeches previously written out. Lord Harris upbraided two non-official members on this account; but he seemed to have forgotten that one of his own colleagues also *read out* his written notes, criticising the remarks which non-official members had made. And so did almost all other official members. Again, the speeches made by almost all, whether oral or written, were dull and vapid. Even the President was not in good form. The only lively speech was that made by the Honourable Mr. Mehta. [The *Rást Goftár* (148) and the *Satyă Mitră* (150) of the 19th August and the *Samsher Bahádur* (149) of the 24th August express somewhat similar sentiments.]

Interpellations and replies given to them at the last meeting of the Bombay Legislative Council.

6. The same newspaper writes:—Judging from the number and nature of the questions asked by almost all the non-official members at the meeting of the Bombay Legislative Council held at Poona on Tuesday last, it is evident that the privilege of interpellation is used with a moderation and reasonableness which leave nothing to be desired. They are beyond praise. There was not one question out of the fifty-six which the executive had to answer, to which exception could be taken. On the contrary, so many are the instances of what Mr. Robert Knight calls "executive tyranny" in the presidency, that to us it is a wonder that honourable members have remained content with so few. What we desire to point out in this place is the reasonableness and moderation of the various interpellators. We are strongly of conviction that, as our reformed Councils grow old, the instrument of interpellation will be found not only most useful, but most potent from the public point of view. Having regard to the fact that in this country criticism in the enlightened and well-informed Native press is oftener than not ignored by the bureaucracy, and to the further fact that the so-called opinion, more or less interested and officially inspired, expressed on public affairs in the Anglo-Indian press, is held up as the very essence of truth and infallibility by the governing race, the more that honourable members representing Native opinion bring administrative and executive errors, failures, defects, and even tyranny, to the surface, and rivet public attention on them, the greater will be the ultimate good. For, howsoever men in brief power and authority may endeavour to govern *in camera* and shirk the light of day from their conduct and action in matters affecting the permanent interests of the country, the very force of circumstances, the progress of time and the irresistible march of public opinion will force them to be on their better behaviour. We are rejoiced to think that local self-government is making everywhere a fair progress. It may be slow, it may be spasmodic, but it is progress after all. It is the best initiatory school for the purposes of the highest government; and the more our people school themselves in this preliminary school, the better will they be prepared a generation hence to take an active and not an insignificant share in the higher government of the country. We therefore think those critics of the press to be short-sighted enough, who at present seem to imagine that the privilege of interpellation should be circumscribed and made almost valueless. As to the answers to the several questions, we are not quite satisfied with them. It is evident from the arbitrary manner in which even a portion of the question of Mr. Mehta was deleted, as well as the question of Mr. Setalvad, which was disallowed, that the present Tory Government has still many a lesson to learn in point of tolerance and liberalism. It may be that His Excellency may justify himself on so-called grounds of "public interests" (?), but no impartial observer could endorse his justification. This arbitrary way of mutilating important interpellations should be strongly resented by the public. It argues abuse of the privilege and authority of the President in Council. His Excellency is too eager and intent on admonishing members about the danger of abusing their privilege. What are we to say to that exalted authority himself who sets such a bad example? We say *bad* advisedly; for, we repeat that in disallowing the vital part of Mr. Mehta's question No. 2, the President in Council has exceeded the privilege of his authority and set an example which it would be mischievous for his successor in the chair to follow.

7. The *Gujaráti* (104) of the 19th August, in its English columns, writes:—The questions put by the Honourable Mr. Javerilál, the Honourable Mr. P. M. Mehta, the Honourable Mr. Chimanlál and other Councillors related to very important matters, and although we cannot say the mode of replying to them has been quite straightforward or satisfactory in all the instances, considerable

credit is due to the Councillors who took the trouble to bring to the notice of Government questions in which the public are so profoundly interested. Government complain that the comments on their action are not always well-informed or fair. They have, however, now an opportunity of dispelling erroneous impressions by giving information in that spirit of candour in which alone the right of interpellation can be profitably utilised by Government and the additional members of Indian Legislative Councils. We will not mention all the cases in which Government failed to act up to their spirit this time. We will only take two glaring instances. In one, the question was why a non-official well-known Native gentleman was not appointed president of the Bandora Municipality when he had intimated his acceptance of the offer made to him and when for ten years in succession there have been non-official presidents. In the other, the point was why a large remission, to the tune of 1½ lakhs, was granted to the Khándesh liquor-farmer. In both cases the replies of Government were no replies at all. Everybody knows that the particular arrangement was looked upon by Government as the best, as the worst one could not have been accepted by them. The question is on what grounds was this conclusion come to? When there has been a remission from year to year, as pointed out by Mr. Dantra in the *Times of India*, the public are entitled to know those grounds, and it is simply monstrous to attempt to mystify them by a vague and meaningless reply in which attempts were made at evasion; and we must emphatically protest against the adoption by Government of a mode of replying to questions which converts interpellation into a simple mockery.

8. The *Native Opinion* (16) of the 19th August, in its English columns, writes:—The additional members of the Bombay Legislative Council are to be congratulated on the vigour with which they are taking advantage of the new privilege of interpellation. Of all the reforms granted to us by Parliament in connection with our Councils, there is none so important as this one, hedged round though it is by unnecessary and uncalled-for restrictions. There is no other way of questioning Government as to its actions. The way thus opened is a distinct advantage, although Government may, and does often, try to fence with the interpellators owing to its unwillingness to be drawn out. Those who are accustomed to unquestioned enjoyment of sweets of power naturally chafe when they are called upon to give an explanation of their actions; and, therefore, the impatience the executive manifest in replying to disagreeable questions needs not excite wonder. But the representatives of the people have their duty to perform, and this they must perform without minding the frowns of the executive. We are glad our representatives are doing this creditably. At the last meeting, so many as 55 questions were put to Government. This figure may seem excessive to those who are, as it were, pledged to support Government through and through. But we, for ourselves, would not have been surprised to see a dozen or two more, for how many grievances are there to which the attention of Government is required to be drawn! But there is another explanation, if explanation is at all required, for so many questions. Meetings of the Council are now few and far between, and questions can be put only when there is a meeting. Hence they accumulate. It seems as if we are having legislative rest owing to the fear of interpellation every time there is a meeting. If this turns out to be the case, that will in itself be a matter of congratulation, for the country has already suffered, and is suffering immensely, from the hot-house legislation forced upon her with dismaying speed. The recent questions covered an extensive ground. The answers, too, were, on the whole, couched in more agreeable form than before, although here and there the lurking wrath of the executive was sufficiently manifest. But it seems that this will cool down soon, as it must.

9. The *Sudhárak* (22) of the 20th August, in its English columns, writes:—One rises from a perusal of the account of the proceedings of the Bombay Legislative Council that held its sittings at Poona last week with a feeling of disappointment and dissatisfaction. There was a number of questions on various topics of administration to be answered, notice of them having been previously given by the Native and non-official members of the Council in the exercise of their right of interpellation. The questions were all summarily disposed of by the members of Government or by official Councillors,

very few answers being either specific or satisfactory. When questions of vital importance to the interests of the rayats or of the subjects in general, such as, for instance, those relating to the revision of land tax or the recruitment of the medical service, are dealt with in the fashion they are, one doubts the utility or the efficacy of the right of interpellation conceded to the extended Councils. It is quite apparent from the way in which the questions are treated and the way in which the honourable members who took part in the debate on the Budget were ruled out of order that the official bureaucrats view with but little pleasure the new creation. The Honourable Mr. Nugent tried to clothe his expression of displeasure in humour, and His Excellency the President, though frank and outspoken as usual, expressed his feeling of inconvenience. His Lordship as well as the Commissioner of the Southern Division made light of the written speeches of some of the honourable members, taking care to ignore the fact that it indicates a keen appreciation of the responsibility on the part of those members. The honourable messrs. Javerilál and Setalvad, finding that their questions regarding the policy of Government in matters of revision survey and judicial administration, respectively, were scantily and summarily thrust aside, took occasion during the discussion of the Budget to allude to them at length, but they were ruled out of order by the President. In the concluding speech His Excellency Lord Harris referred to the four corners of the rules which govern the Budget discussion. The honourable members were interfered with because the arguments used on the subjects discussed were not legitimate under the rules imposed on the Council. We fail to understand the reasoning here. The enhancement of the land tax has been pressing very heavily on the agriculturists throughout the presidency, and the pressure has reached a very noticeable point in some of the tálukas of the Kolába District recently brought under the operations of revision survey. The wise safeguards provided against undue enhancements and consequent harassments by the previous Governors, and conspicuously by Lord Reay, have been totally ignored. The Honourable Mr. Javerilál complained of these, and the complaints were lightly treated. He therefore dilated upon them again in his remarks on the Budget item of land revenue receipts, but His Excellency the President took exception to his remarks by telling him that a passing reference to the land revenue system would be admissible, but that a long speech on the question was out of place. Now land revenue is the backbone of national finance and the increase in our presidency under the head during the past few years has been from 8 to 10 lakhs. A fourth of the whole falls to the lot of the provincial exchequer; and in discussing the year's Budget, the thoughts and feelings of the people in regard to the ways of the Government in swelling the item from year to year ought to get an attentive ear from the Council. Does Lord Harris mean by ruling the discussion of such topics out of order that the honourable members shall not discuss the measures or the policy of Government, but simply be content with satisfying themselves that the arithmetical calculations in the papers presented to them are correctly made? That certainly cannot be the intention of the statesmen who granted the concession, neither can it find a precedent elsewhere. Remarks on the exchange compensation allowance, the expenditure on the judicial service, and the abkári revenue were similarly vetoed. The members of Government were, it must be remarked, pleased with the expression of approval bestowed by the honourable members on the provision made by Government against certain items. Are we to infer from all this that the action of Government is not to be adversely criticized, but simply admired? If that is the expectation, it is not at all likely that it will be realized. To appreciate the boon it must be utilized properly, and the non-official members, we are glad to see, have set about their task correctly, no matter whether they are liked or disliked by the officials. As long as there are among the non-officials men of superior abilities enjoying the confidence of the Native public, and actuated by a keen sense of duty, the favours and frowns of the "Lát Sáheb" and his subordinates will both fall flat on them.

10. The *Indu Prakásh* (14) of the 20th August, in its English columns, writes:—We have been repeatedly urging that the right of interpellation as well as that of discussing the Budgets, Provincial and Imperial, is a mere farce—that nothing comes out of the questions and discussions unless, indeed, the

Government try to rectify their conduct in private—a very improbable supposition. The replies given to most important questions by the representatives of Government are very unsatisfactory; you cannot force an independent bureaucracy to account for their conduct. We have simply to mention a few instances to illustrate our remarks, viz., their replies to questions about the Khoti villages, remissions of contract money to the Khándesh spirit farmer, the tobacco dealers of Bombay, and assessments in the different districts. The privilege of interpellation under a generous and sympathetic Government may work well; in such a case few occasions for interpellation need arise. The privilege is meant to be used as a check on the wrong-doings of Government officers and a corrective of the defects of an unsympathetic administration. At present a Government embued with the bureaucratic spirit can always extricate itself from inconvenient situations by giving offhand replies or reading homilies to non-official members and calling them to order even when they may be perfectly in order. Who can bring the Government to book for such conduct? Not the Indian people, for their privileges are hollow and meaningless; neither can Parliament, for it has expressly made the Indian Legislative Councils a plaything for the Indian National Congress baby to play with!

11. The *Dnyán Prakásh* (12) of the 23rd August, in its English columns, writes:—Whatever our Anglo-Indian brethren may say, Lord Harris' attitude towards the elected members of the Legislative Council was anything but sympathetic during the debate on the Provincial Budget. He should have been more sympathetic and lenient. We know that he has not been very friendly towards the representative system by which the present popular members entered the Council; but we expected that his unfriendly attitude would not continue long—we even hoped that he would encourage healthy discussion. But from what we have been seeing for the last two years, we have reason to think that our expectations and our hopes were founded upon wrong ideas. We do not mean to say that there was nothing in the questions or speeches of the popular members to find fault with. No; on the contrary, we know that some of the questions were such as the members would have done well by not asking. But by far the greatest majority of them were pertinent and imperative. Of the answers, however, that Government members gave to them it cannot be said even so much. Almost all the answers were evasive. Why should this be so? Further, the remarks which some of the official members, and even Lord Harris, made upon the speeches of the non-official members may be said to be anything but respectful. They, in some instances, verged upon being insulting. However, our popular members did certainly well by not taking notice of those remarks. As to the Budget itself, the first thing that comes vividly before our eyes is the very large sum which comes in this year's statement on account of the exchange compensation allowance. The sum is as large as Rs. 6,26,000. Nobody will be able to look at this figure without feeling much pained. The taxpayer is to be made to suffer so much loss, and for what? For saving Anglo-Indian officers from an evil in which he had no hand, and from which he suffers as much as his white brother, if not more. Another point to be noted is that this year the Government of Bombay have been obliged to trench upon their balance, leaving only the 20 lakhs that cannot be touched on account of the contract with the Imperial Government. The deficit to be seen in this year's statement by comparing the expenditure with the revenue is so enormous that even the balance over the minimum of 20 lakhs is not sufficient to meet it. Government have been therefore obliged to have recourse to retrenchment. The reduction proposed is to the extent of Rs. 3,85,000 and has been made mainly in that most useful department—the Department of Public Works. From the sum granted for village water-supply, &c., Rs. 50,000 have been re-appropriated and about Rs. 35,000 have been saved from sundry minor items. Thus we see how the compensation allowance to the Anglo-Indian officers has deprived us of the most useful reforms. Even our villages are made to suffer from want of water-supply, &c., simply to remove a little monetary inconvenience caused to the big-salaried Anglo-Indian officers by the rate of exchange.

12. The *Indian Spectator* (2), in its issue of the 19th August, writes:—We suppose some *modus vivendi* shall soon have to be arrived at as regards the

exercise of the right of interpellation granted to our newly revised Councils. It is a valuable right and no doubt is equally beneficial to the public and to Government; to the former because their representatives can thereby bring to the notice of Government various matters requiring redress which would otherwise remain unredressed, and to the latter because it gives it an opportunity to explain itself and remove misunderstandings wherever they exist. But in order that the fullest benefits may be reaped from the exercise of the right, it would seem to be necessary that it should be exercised only effectively, one of the conditions of which is that there should be a limit to it quantitatively and qualitatively.

Remarks in connection with the abstract of returns recently placed before the Bombay Legislative Council showing value and cost of stores of Indian manufacture substituted for similar articles of European manufacture.

13. The *Kaiser-e-Hind* (106) of the 19th August, in its English columns, observes:—At the Bombay Legislative Council on Tuesday last there was placed on the table, in response to the motion made last year by the Honourable Mr. Ránade, an abstract of returns furnished by departments in the Bombay Presidency to the Government of India showing the value and cost of stores of *Indian* manufacture substituted for similar articles of European manufacture obtained on indent through the Secretary of State. The return is an interesting one and clearly demonstrates the wisdom of encouraging Indian manufactured articles. Of course, in the present condition of Indian industries and manufactures it may not be possible for a certain class of stores, especially marine and ordnance, to be made cheaper in India; but there is not the slightest doubt that, given the necessary opportunity and the requisite encouragement, the country may show a very fair progress indeed during the next few years to come. One of the greatest obstacles in the way is the conservation of monopoly and vested interests by the India Office. These have been so well and profitably nursed that India is virtually handicapped, and in many cases the Government of India is powerless to protect Indian interests. But to come back to the return. It embraces purchases in India for the last ten years, say commencing from 1883-84, and shows what has been the "actual cost in India," the "estimated cost if obtained through India Office," and the "difference," whether gain or loss. It seems that the loss mostly occurs where Commissariat supplies for the Military Department have to be purchased. According to the return it appears that, had these been obtained through the India Office, there might have been a saving of Rs. 5,76,865, or say 6 lakhs in round figures. It might have been interesting to learn *what* are these Commissariat supplies which make such a large difference. It is much to be wished that some inquisitive honourable member of the Council would ask for a further return of all *details* under minor heads, for it is only by an analysis of these that Indian suppliers may be able to lay their fingers on those particular articles which are supposed to be found cheaper when imported from England through the India Office. We dare say if the Government of India is more resolute and persistent in its efforts to promote Indian manufactures, we may soon see a healthy reform and a great saving in one of the most extravagant spending departments of the State.

Reply of the Government of India to the memorial of the Poona Sárvajanik Sabha as regards the Bombay Provincial Service scheme.

14. The *Indian Spectator* (2), in its issue of the 19th August, says:—The reply of the Government of India to the memorial of the Poona Sárvajanik Sabha as regards the still officially unpublished rules and regulations for the first admissions to the Bombay Provincial Service is as unsatisfactory as the uncompromising attitude of the local Government, that framed them in secret and would have gladly kept them secret till their publication in the *Gazette*, should have prepared us to expect it to be. The only reassuring statement made in the reply is in regard to the subordinate judicial service, of which the present standard for admission is not to be altered. The Mámlatdárs are not to be included in the Provincial Service, because the corresponding officers in the other administrative divisions are not so included. No weight has been attached to the arguments that under Sir R. Temple's scheme the standard for recruitment to the Mámlatdárs' grade has been raised to the B.A. Examination, nor to the fact that our Mámlatdárs perform higher duties than the Tahsildárs of other

provinces. It is, however, a satisfaction to note that Government will pay due regard to the vested interests and to the qualifications and reasonable expectations of individual officers who may be affected in carrying out the new scheme. As regards the most important point in the representation, the Government yield not a jot. The educational test for the admission to the service is to be as low as the Bombay Government provided. It is to be given a trial. Low as it is, it is claimed that B.A.'s shall still have decided advantage under it. How a graduate or even a professor is to show his superiority over a clever fifth standard boy in a paper in arithmetic up to compound interest, we really fail to see. But if high educational attainments are to be preferred, why at all deliberately fix a low standard, under which it is quite possible for one who has not passed the Matriculation to beat down graduates and under-graduates? If the defence had been that a low standard had been fixed in order to enable the educationally backward, but inherently and traditionally more vigorous and business-like, races to succeed in the competition, we should have understood it. But there was no room for such a defence, since under the proposed scheme the yearly recruitments are to be distributed, irrespective of educational merits, amongst men of different races and classes, provided only they show they possess the necessary minimum of knowledge required. It is, indeed, a curious way over which India is being dragged on in these times by the British Government. In trade and industry we are to have a thorough *regime* of *laissez faire* and free competition. In the recruitment of the public services, however, we are to have patronage and selection. Competition may be tolerated in the recruitment to the subordinate services. Ascend up to the Provincial Service and we must have competition tempered by a low standard and modified by a principle of selection! And when we reach the highest service, there, the extension of the principle of competition to Indians would be, it has been declared by the Local and the Supreme Governments and by the Secretary of State, positively harmful! A curious people we must indeed be to be fit for competition in one branch of our life and be wholly unfit for it in another! And still more curious must our administrative requirements be, which necessitate the fixing for admissions to our higher and highest services a standard which is decidedly lower than that fixed and considered desirable for the lowest!

15. The *Mahrátta* (4), in its issue of the 19th August, writes:—The reply of Government to the memorial of the Poona Sárvajanik Sabha regarding the scheme of the Provincial Service prepared by the Government of Bombay is characterized by the same narrowness of view and disregard of public opinion with which the original scheme was drafted. An attempt is made to reply categorically to all the points raised in the Sabha's memorial, but after reading the whole document, one cannot but feel disappointed at the net result of the whole, which can be briefly summarized in the usual formula, "Government sees no reason to interfere with the scheme already proposed." In one place Government seems to indirectly admit the reasonableness of the Sabha's request, but the Government of India informs us that it approves of the suggestion of the Bombay Government that the scheme proposed by the latter should be given a trial. This, in other words, amounts to saying that the Government of Bombay may make any abused proposal in utter defiance of public opinion, and after having made it, it will be allowed to plead in its defence that the Supreme Government would compromise the Local Government by yielding to public opinion without giving a fair trial to the Local Government's scheme. We have little hesitation in stating that if this argument were to be carried on a little further, it would be a source of immense mischief to the public generally. If a scheme is, on the face of it, improper or unjustifiable, it seems ridiculous to demand that it should be given a fair trial and not at once replaced by a more reasonable one. The Government of India is unwilling to make a distinction between Bombay and other provinces in regard to the subordinate revenue service, but in the matter of the competitive test we find it sanctioning a difference it would not tolerate with regard to the inclusion of Mámlatdárs into the Provincial Service. The reply of Government to the Sabha's memorial is therefore not only weak and disappointing, but self-inconsistent. The Sabha had strongly protested against the way in which race distinctions were brought to the front in the scheme of the Local Government. This point is not adequately

dealt with in the reply. In paragraph 3 we are merely told that the primary end of the establishment of the Provincial Service is to secure thorough efficiency and its secondary aim is the reasonable recognition of the claims of important sections of the community with due regard to vested interests and the reasonable expectations of individual officers. This undoubtedly reads well on paper and there is nothing to find fault with so far as the general principle is concerned. What the Sabha, however, objected to was the method by which this principle was attempted to be carried out in the Provincial Service scheme. It was, the Sabha urged, no reasonable recognition of the claims of several sections of the community; and besides it was detrimental to the efficiency of the service, which, according to the Government of India, is the primary end of organizing the Provincial Service. We cannot also understand why Government should meddle with the rules for regulating admission to the judicial service—rules which have supplied to us a highly efficient class of Subordinate Judges in this presidency. On the whole, therefore, the reply of Government is not only weak and insufficient, but, as stated above, self-contradictory, evasive and unreasonable. The Sabha was obliged to base its memorial on such information about the scheme as it could get from its summary published in the Bombay dailies and some Native papers; and we expected that Government, in replying to the Sabha's memorial, would be pleased to publish the whole scheme in an authoritative form and invite criticism on the same. But we are sorry to find that neither the Government of India nor the Government of Bombay has said anything on the subject. Evidently Government wants to hatch its scheme in the dark, lest the light of public criticism may prove too strong to carry out its objects, or rather its prejudices. It is against this unconstitutional and high-handed procedure that we must strongly protest. The Provincial Service is mainly, nay solely, intended to satisfy the legitimate aspirations of the Natives of the soil, and it is surprising that Native opinion should be specially neglected in this behalf. Even yet it is not too late to publish the scheme, and we hope the Government of Bombay may see its way to adopt the suggestion made by the Sabha as regards the publication of the scheme before it is finally sanctioned.

The working of the Tálukdári Settlement Department in Gujarát considered unsatisfactory.

16. The *Hindusthán* (132), in its issue of the 19th August, observes:—It seems from the working of the Tálukdári Settlement Department in Gujarát that it has failed to secure the object with which it had been organised. It is stated that a large number of decrees obtained by creditors of Tálukdárs have remained unexecuted for a long time although repeated applications were made for their execution. Many other inconveniences are felt by the unfortunate creditors. We request Collectors and Divisional Commissioners to take the trouble of looking into their departments very closely. The Subordinate Judges, as a class, are never accused of doing wrong or being unfair. When such complaints are made against executive (revenue) officers, it may be safely presumed that there is some ground for them.

Comments in connection with the Government reply to the memorial of the Bombay Gorakshak Sabha protesting against the charges preferred against it by the Police Commissioner, Bombay, in connection with the Bombay riots.

17. The *Bombay Samáchár* (116), in its issue of the 24th August, says:—In his report on the Hindu-Muhammadan riots of Bombay of August 1893, Mr. Vincent, Commissioner of Police, Bombay, stated that one of the reasons that caused the riots was the provocation given by the local Gorakshak Society by its efforts against the slaughter of cows and its other objectionable conduct. A memorial from Sir Dinsha Manekji Petit, the President of the Society, refuting the above accusation was submitted to Government. A reply to this memorial was received by Sir Dinsha some days ago and yet it has not been published. On our becoming aware of the reply to the memorial having been received, we tried to get a copy of it from the quarter from which we ought to have got it. For certain reasons a copy of the Government reply not having been supplied, we have obtained the following details of the reply from another source. We do not understand why the Government reply has not been published. Here the *Samáchár* gives a translation of the reply.

18. The same newspaper of the 25th August, in giving the number and date of the reply (No. 5288, dated 30th July 1894, Judicial Department) and a translation of the first three paragraphs of the reply, which it did not give before, observes :—We gave in our yesterday's issue some details of the reply ; since then we have seen the original reply, but there is nothing more in it than what has been published by us.

19. The same, in alluding to the Government reply, observes :—We are not obliged to the Gorakshak Sabha for being able to publish the reply. The Sabha did not refuse to supply a copy of it on our applying to it for the same, but we had received information about it from a different quarter. It is to be regretted that the Sabha should have withheld the publication of the reply so long. We defer for the present our comments on the Government reply. It may, however, be pointed out that in the resolution passed a few months ago by the Bombay Government on the Bombay riots the Gorakshak Sabha was exculpated from all blame in connection with the riots. When this resolution was passed Mr. Vincent's report preferring certain charges against the Society was lying before Government, and yet it did not consider that the accusations were justly preferred. How is it then that Government has now attempted to pull to pieces the protest made by the Sabha against the accusations brought by the Police Commissioner, and to accuse the Sabha of being one of the causes of the riots? It is difficult to find consistency between the resolution on the riots and the reply to the Society's memorial. It is to be hoped that the leading members of the Society will not sit quiet over the Government reply.

Remarks on the reply given by Mr. James, Commissioner in Sind, to a petition of the people regarding steam launches on the Fuleli canal.

20. The *Prabhát* (198), in its issue of the 11th August, says :—Whatever notions people may entertain of Mr. James, the Commissioner in Sind, in other matters, we doubt whether any one ever thought that he gave evasive replies to petitions made to him. It would have been better had he said outright that he accepted the Collector of Hyderabad's views regarding the launches which plied on the Fuleli than that he should have given the shuffling answer he did. Mr. James has informed the people of Tando Bago, Talhar, Tando Muhammad Khan and Hyderabad in reply to their petition, that the steam launches belong to private individuals and for that reason he has no control over them, and that it is entirely optional with the proprietors of the vessels whether they ply them or not. Of course this is true, but it is truth mixed with falsehood. It will mislead people not acquainted with the case, and that is what annoys us. Had he given a straightforward though unfavourable answer, it would have been said that he sided with his subordinates or that he acted arbitrarily. Now the inference from his answer is that he could not justify the Collector's action, but, not wishing to upset the Collector's order, he avoided the difficulty. The object of the petitioners was that Government should remove the unnecessary obstacles thrown in the way of the steam launches. The proprietors had already submitted a petition to the Commissioner, clearly stating that the Collector required them to pay Rs. 500 and prevented them from going beyond Talhar, and that for those reasons they were obliged to stop plying their vessels. The reply of the Commissioner throws the whole blame upon the owners of the vessels, who have spent thousands of rupees in purchasing them for plying on the canal.

District Sessions Judges and their decisions in murder cases.

21. The *Bakul* (26), in its issue of the 19th August, refers to the acquittal, during the last week or so, by the Bombay High Court of all the accused, some of whom were sentenced to be hanged and some to be transported for life, in three murder cases from Ahmedabad, Násik and Sholápur, and observes that Sessions Judges do not, even in such serious cases, minutely weigh the evidence placed before them by the police and convict the accused against the unanimous verdict of assessors, as was done in the three cases in question, and that such decisions remind one of Mr. Izon, a former Sessions Judge of Ratnágiri, who did not, throughout his career, pass capital sentence even once, and whose conduct in this respect should be imitated by European officers in similar positions.

A complaint against a certain officer in the Broach District.

22. The *Din Mani* (125), in its issue of the 21st August, complains that a certain high Government officer in the Broach District has made himself unpopular among his subordinates and the people of the district by following corrupt practices, showing partiality to a certain class of people and oppressing others, trying to obtain either free of charge or at a low price grass for the animals kept by him for riding or driving, and using Government stationery, candles, &c., for private purposes, and regrets that the Collector should be ignorant of this and the people should not make themselves bold to make proper representations against this corrupt officer and his accomplices as he enjoys responsible powers and is influential. The officer is warned to behave better in future.

Benevolence of the Mámlatdár of Pen in the Kolába District.

23. In a paragraph, headed "Universal Benevolence," the *Pen Samáchár* (65), in its issue of the 20th August, says:—Ráo Sáheb Bhagvándás Rámji Gujar, Mámlatdár of Pen, had to fine some destitute Thákurs and Kátkaris for committing forest offences, but out of pity for the accused who were unable to pay the fines, he is said to have paid them from his own pocket and averted their being sent to jail. [The *Sudhákar* (84) of the 18th August also refers to the same incident, and observes that the Ráo Sáheb shows similar generosity even in municipal cases, and that judicial officers who being compelled to inflict fines on poor people pay the fines from their own pockets are very rare.]

A forest concession to the people of Dhulia prayed for.

24. The *A'ryávart* (25), in its issue of the 18th August, says:—It has been the practice of the people of Dhulia to use the leaves of Anjan trees, which abound in Dhulia Táluka more than in other tálukas and districts, as fodder for their cattle and the latter eat them with relish; but the Forest Department has prevented people from cutting these leaves. We request Government to reserve, as in the case of grazing lands, a portion of the forest and allow people the use of these leaves, at least on payment of some fee.

Alleged wantonness of the police and its consequences.

25. The *Jagadhitechchhu* (44), in its issue of the 18th August, has an article on the doings of the police, in which the paper, after taking the Poona pleaders severely to task for declining to defend those Hindus who have been criminally prosecuted by the police in connection with the recent Nág procession at Poona, complains of the police trespassing into private houses and meetings in order to overhear what is said of their action in private circles, says that since the playing of music at houses situated near Masjids even in connection with auspicious ceremonies has been prohibited, it is plain that some secret circular to Government officers has been issued on the subject as alleged by the *Mahrátta* newspaper, refers to the conviction of one Gavrishankar at Sitápur for having blown a conch-shell during worship at a Hindu temple, and observes:—It is felt as a matter of conviction that on account of police high-handedness, supported by magisterial action and connived at by Government, the Hindus will soon have to sacrifice their lives for the sake of their religion. The police has begun to meddle in the matter of music played in the streets and active measures are being taken to stop public festivals, processions and divine worship, and if all this be quietly borne there is fear that the ringing of bells and blowing of conch-shells in temples will soon be prohibited, as the Sitápur case plainly shows. We do not know how far the unrestrained conduct of the police will go and where the persecution of the Hindu religion will stop. The history of India, or at any rate of the Mahráttas, discloses that there have been many occasions on which the people have fought and risked their lives for the sake of religion. If cases of religious persecution multiply, the people will prefer being shot by the police to quiet submission. No doubt the Hindus are a very loyal people, but even loyalty has a limit. Loyalty, according to them, is a branch of religion, but if the latter is in danger of being trampled upon they cease to attach any importance to the former and get ready to die. Government must therefore either have the twenty-five krors of their subjects annihilated by the police and rule over a desolate country or restrain the meddle-

someness of the police in religious matters. [The *Poona Vaibhav* (66), in its issue of the 19th August, also warns Government to take measures in time to restrain all attempts to hurt the religious feelings of the Hindus.]

The last Nágpanchami procession of the Hindus at Poona and the local police.

26. In an article, headed, "Are the Police intended for creating disturbances?" the *Shubh Suchak* (83), in its issue of the 17th August, refers to the conduct of the Poona Police on the occasion of the recent Nágpanchami procession of the Hindus, and observes:—From this it is clear that it is not the Muhammadans, but it is the police who object to Hindu music near Dargas. If the authorities wish to dishearten the Hindus and unduly exalt the Muhammadans in every way, we would request them to amend the law to that effect and to have different laws for Hindus and Muhammadans as there are different laws for Europeans and Natives, and then the Hindus would have no reason to complain. What did the Hindus do when they were forcibly converted by the Portuguese and the Muhammadans to their respective religions? If they then quietly put up with the oppression, should they not now calmly bear the same at the hands of Government officers, who want to please the Muhammadans?

A request to the Police Commissioner, Bombay.

27. The *Rájyabhakta* (147), in its issue of the 21st August, observes:—The residents of Tawágalli in Kolasa Muhalla, Bombay, who are mostly Hindus, have been annoyed at some Muhammadans practising gambling in that locality at night as well as during the day, but they have put up with the evil for fear of raising a quarrel with the gamblers. On Wednesday last some policemen succeeded in arresting a few gamblers, the rest escaping. We know some of these gamblers. It is said that some persons residing in houses in the proximity of the gambling place assisted the police in making the arrests, and that soon afterwards an intimidation was conveyed either by these very gamblers or their accomplices to these neighbours. We invite the attention of the Police Commissioner, Bombay, to this incident. We request him to enquire whether these gamblers were taken to a police station or released by the policemen themselves, since it is said that sometimes gamblers manage to liberate themselves by bribing the police.

PART II.—*Education.*

Comments on the resolution on the report regarding the working of the Bombay Veterinary College during the past year.

28. With reference to the resolution issued by Government on the report of the Principal of the Bombay Veterinary College regarding the working of that institution during the past year, the *Jám-e-Jamshed* (135), in its issue of the 23rd August, observes:—The large amount of Rs. 25,000 is spent annually by Government on this institution, but sufficient care is not taken to see that a good use is made of this expenditure. The main support of India lies in agriculture, and cattle are indispensable for the proper prosecution of agricultural pursuits. Every year a large number of heads of cattle are carried away by epidemics and it is indispensable that veterinary doctors should be spread far and wide throughout the agricultural districts. With this very object Sir James Fergusson's Government had provided this College, and the public of this presidency sanguinely expected that mortality among the cattle would be checked through the agency of the veterinary practitioners turned out by the institution. It is, however, to be remarked with regret that at this College cattle diseases are not attended to so well as diseases and complaints of horses. About fifteen months ago the Principal of the College at a College gathering forcibly pointed out the great necessity for the Indian veterinary practitioners being closely conversant with cattle diseases, and it is to be hoped that due provision will be made for giving proper instruction in this institution in cattle diseases.

PART III.—*Railways.*

Assault on a Hindu student by a Musalman policeman by night in a G. I. P. Railway train.

29. The *Kesari* (49) of the 21st August learns from one of its correspondents that a Musalman railway policeman, while travelling in a third class railway compartment on the night of Friday the 17th instant, held a fellow traveller, a Hindu student, who was going from Poona to Bombay, by the neck, dashed his head four or five times on the

wooden floor of the carriage and gave a few blows on his chest, in consequence of which the student was unconscious for about 20 minutes, between Karjat and Kalyán, that the policeman was arrested by the station master at Kalyán and that he was not brought to book for this dreadful crime either by the Railway Chief Constable or any other authority. When the assault was committed, there was, says the paper, no light in the carriage, and there were about ten passengers, of whom only two, viz., the student assaulted and a Márwádi, were Hindus, the rest being Musalmans. If this report be well founded, the paper fears the night trains will have soon to be dispensed with.

PART IV.—*Native States.*

Alleged attempts of the Diwán of Baroda to condemn the Settlement Department and make out a case for British interference into the affairs of the Baroda State.

30. In an article, entitled, "An exposure exposed," the *Mahrátta* (4), in its issue of the 19th August, tries to show that the defence made in the *Shri Sayáji Vijay* (194) by one V. S. Desai of Diwán Bahádur Manibhái's action in connection with the Baroda Settlement Department and Mr. Bipat is very lame, and concludes as follows:—It has been a long cherished object of the Diwán to make out a case for British interference in the affairs of the State, and with a military Resident he hoped to attain success in his endeavours. It requires no *Mahátma* to disclose this fact to us; the official correspondence on the subject is enough to convince anybody of the motives with which the Diwán has been acting for the last year and a half. So long as His Highness and Mr. Elliot were in Baroda the Diwán did not get a free hand, but immediately on His Highness turning his back, the Diwán got his long desired opportunity to work out his problems. In about two months the evidence of corruption and general discontent was discovered in such profuseness that the Diwán himself must have been surprised at it! By the replacement of inconvenient by convenient officers and by the special appointment of gentlemen like Mr. Maconochie and Mr. Prágji, it was no difficult task to get up cases which will not only damn individuals, but condemn the department. Unfortunately for the Diwán, the public has, however, been watching his movements very carefully, and, to his great disappointment, he has now to face a public exposure of his objects. All his artifices and misrepresentations are now before the Government of India, and we earnestly request the latter not to lose a moment's time in giving its final decision on the subject. Every day that the Government of India spends in deliberating on this subject is giving rise to fresh misrepresentations and creating an unfavourable impression in Baroda. In the interest of justice and of good government generally, it has therefore become absolutely necessary that the general question about the Settlement Department should once for all be finally decided, and we trust that the Supreme Government will fully perceive the force of our remarks.

PART V.—*Intelligence extracted from the Press.*

Forthcoming meeting of the Industrial Conference at Poona.

31. The *Mahrátta* (4), in its issue of the 19th August, writes:—We are requested to announce that, to suit the convenience of intending delegates, the date of the opening sitting of the Fourth Industrial Conference has been changed from Monday the 10th of September to Friday the 14th. The Conference, we understand, will meet in the Town Hall (Hirábág) and it is proposed to hold during the Conference a fair for the exhibition and sale of native articles. Our readers perhaps know that a movement is set on foot in several places in the province to ask people to use only native clothes and native made articles in preference to, or even to the exclusion of, foreign ones; and the fair is being specially organised to give greater advertisement to native made articles. The sittings of the Conference will be presided over by the Honourable Mr. Ranchodlál Chotálál, C.I.E., the most unassuming worker in Gujarát, and we are informed that the Association which organises these conferences proposes to turn a new leaf in its history by widening its scope by the inclusion of practical work in its programme. During the last few years there have been unmistakable signs of an intense desire to undertake practical work, and the Association is endeavouring to turn the tide of popular sympathy in its favour. We wish the Association success in these endeavours.

A passage-at-arms at Bombay between men of the Marine Battalion and some Hindu butchers on the last cocoanut holiday.

32. A correspondent, writing from Bombay to the *Vyápári* (102) of the 19th August, says:—It is due to the police that the cocoanut holiday passed peaceably in Bombay, and with the usual *eclat*, for, who could have helped if the police, who behave like kings, had issued a notification and prevented the Hindus from going to the seashore? However, owing to an old grudge there was a passage-at-arms for about fifteen minutes between some Hindu butchers and men of the Marine Battalion, which made some people run away through a fear of the recurrence of the late riots; but one or two policemen soon appeared on the scene and the affray came to an end. It was the men of the Marine Battalion who raised their sticks first.

Alleged strained relations between the Hindus and Muhammadans of Poona.

33. The *Jám-e-Jamshed* (135) of the 21st August contains the following paragraph:—The Poona correspondent of the *Advocate of India* writes to say that the feelings of the Hindus and Muhammadans of that city have been excited against each other. It is said that several pamphlets giving offence to Muhammadans have been distributed by somebody, and that at the Ganpati procession, disguises ridiculing the Muhammadans will be exhibited by the Hindus. The Muhammadans are to memorialize the Government for prohibiting the exhibition of such disguises, for taking other measures to prevent a breach of the peace at the Ganpati procession, and for stopping the circulation of the pamphlets hurting the feelings of the Muhammadans in the city. The sensible portion of the public, however, rightly hesitate to believe these rumours.

Ganesh Chaturthi holiday of the Hindus at Poona.

34. The *Poona Vaibhav* (66), in its issue of the 19th August, says:—The celebration of the Ganesh Chaturthi holiday at Poona will this year be performed, it appears, with great *eclat*. Chairs of state for idols are being made and splendidly fitted up in the town like the Tábuts, and bands of persons are seen in the streets melodiously singing songs in glorification of Ganpati and Shankar (Hindu gods). The more remarkable feature in this connection is that the persons who will accompany the procession of Ganpati on the Ganesh Chaturthi day will, it is said, put on costumes made only of indigenous cloth. If this report be true, the Ganesh Chaturthi day will be the beginning of a happy epoch for our country.

35. The *Mumbai Vaibhav* (58), in its issue of the 21st August, says:—Ill-feeling between the Hindus and Muhammadans at Poona is increasing, for small pamphlets likely to give offence to the Muhammadans have been published there. It is said that the Hindus intend to celebrate the Ganpati holiday like the Muharram and that the Muhammadans have therefore sent a petition to His Excellency the Governor praying for the suppression of those pamphlets and for making proper arrangements to prevent Hindus from doing mischief to Muhammadans.

36. In a communicated article, the *Maháráshtra Mitra* (55), in its issue of the 16th August, gives an account of the preparations that are being made at Poona for the celebration of the forthcoming Ganpati festival, and observes:—The one thing in this whole affair which we quite disapprove of is that the god of the Muhammadans has been reviled in some of the songs that are to be sung on the occasion. Everyone loves his own religion and he may consider his religion to be the best and extol it, but he should not revile another's religion. Besides, it is more meritorious and of lasting benefit to do a thing out of pure devotion than through rivalry.

The proposed performance of "Kulin Mudra or Tipu Sultan" by the Bombay Gujaráti Nátak Mandali and remarks thereon.

37. The *Kásid-e-Mumbai* (140), in its issue of the 20th August, observes:—The Bombay Gujaráti Nátak Mandali is shortly to perform a drama entitled "Kulin Mudra or Tipu Sultan," but it is sure to wound the religious feelings of the Muhammadans thereby; it therefore behoves the proprietors of the company to give up the idea of having the performance. Some years ago the coming performance of the drama of Khalifa Harun Rashid by a Pársi dramatic com-

pany at Bombay and that of Hazrat Muhammad by a French dramatic company in England gave rise to strong protests from the Muhammadans, particularly those of Bombay, and the proposed performances were prohibited. A Pársi dramatic society, submitting to the protests made by the local *India Gazette* and some Muhammadans, altered the name of a drama from "Alamsháh" to "Ajamsháh" and made necessary changes in the plot. Tipu Sultan is held in great esteem by the Muhammadans in general, particularly by those of Madras, the latter of whom even to this day put flowers on his grave and offer presents to the shrine and the poor. Moreover, well-known Muhammadan poets have written "*Tipu Sultan Sháhida Akbarshad*" (Tipu Sultan became a martyr: it also means that he died in 1213 Hizri, A.D. 1799).

38. The same paper, in its issue of the 24th August, publishes a letter from the manager of the Bombay Gujaráti Nátak Mandali thanking the editor for the suggestions and observing that the company did not intend to represent Tipu Sultan as the chief actor in the play and only wished to allude to his exploits in saving India from falling into the hands of foreigners; and that though it has incurred considerable expense on account of the drama, it considers it advisable to stop the performance to please its Muhammadan brethren. The editor thanks the company for thus respecting the feelings of the Muhammadans, and advises the Muhammadans not to be uneasy on account of the handbills issued by the company last Wednesday about the coming performance of the drama.

Total abstinence movement in certain tálukas of the Surat District.

39. A correspondent, writing from Khergaum, under date the 18th August, to the *Jám-e-Jamshed* (135) in its issue of the 20th idem, says:—Now-a-days the Dhodyás, Dublás and other lower classes, and the weavers, tailors, shoe-makers, oilmen and other village artizan classes are discussing the question of refraining from using spirituous drinks, and the Dhodyás have to a large number already resolved to desist from their use and are drawing other classes to the same resolution. A large number of Dhodiyás reside in the Párdi, Bulsár and Chikhli Tálukas and several headmen have distributed among their people a circular to the following effect:—Liquor and toddy are getting dearer every year, and their purity and taste have vastly changed, the change causing injury to the health of their consumers. It is therefore ordered that none in our caste should use such liquor and toddy, and that none should bring mowra blossoms or should surreptitiously distil liquor from them and use it. If in contravention of this order anybody drinks or surreptitiously distils liquor against the orders of Government, he will be fined Rs. 51 by the Panch. Any persons who detects the perpetration of the above crimes will be rewarded with from Re. 1 to Rs. 5.—A similar prohibition is issued against drinking toddy purchased at shops, but liberty is given for its use when the person owns date trees. The Dhodyás have strictly warned their barbers that if they drank liquor or toddy purchased at the shops their services would be dispensed with. The shop-keepers have also been told that if they were found using liquor or toddy the Dhodyás would withdraw their patronage from them. This resolution has been subscribed to by the entire Dhodya population of the Párdi and Bulsár Tálukas. Signatures to this resolution have been expeditiously obtained from the Dhodyás of the Chikhli Táluka, and more are being collected in the villages of the Dharampur and Bánsda States. It is however stated that, excepting the villages of the Dharampur and Bánsda States that are on the British frontiers, liquor is sold in these States at the same price as it was vended last year, and it is not likely that the Dhodyás of these States will sign the resolution. The Bhils of the Kolcha caste are, it is said, about to adopt a similar resolution. For nearly the last two weeks all fishermen in the Párdi and Bulsár Tálukas have given up liquor. It remains to be seen how long this resolution will last.

Fishermen of Bulsár and surrounding villages in the Surat District refraining from drinking liquor.

40. A correspondent of the same newspaper, writing from Bulsár in its issue of the 21st August, states:—The fishermen of this place and the neighbouring villages, for instance, Kosamb, Dipluk, Bhágru, Dungri, have declared that any fisherman found drinking liquor obtained from a liquor-shop will be outcasted. The reason assigned

by them for this declaration is that the price of liquor has considerably gone up. If this resolution holds out long, the liquor contractor will have to bear a heavy loss, as a large quantity of liquor is ordinarily consumed by these fishermen.

Forest guard assaulted by shepherds in Khándesh.

41. The *Rághav Bhushan* (71), in its issue of the 20th August, reports that a forest guard in the western division of Khándesh was, the other day, severely beaten by some shepherds for having driven their flocks from a plot of waste land where they were resting, to the cattle-pound in spite of the importunities of the shepherds not to do so, and requests Government to grant some facilities to these poor men for pasturing their sheep, that they may get some relief for their present difficulties.

G. M. SA'THE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 28th August 1894.

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List of Newspapers and Periodicals.

(For the week ending 1st September 1894.)

No.		Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
		ENGLISH.			
1	The	Bombay East Indian	Bombay	Weekly	735
2	„	Indian Spectator	Do.	Do.	650
3	„	Káthiáwár Times	Rájkot	Daily	300
4	„	Mahrátta	Poona	Weekly	375
5	„	Phœnix	Karáchi	Bi-weekly	400
6	„	Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„	Sind Times	Karáchi	Bi-weekly	250
		ANGLO-MARÁTHI.			
8	The	Bodh Sudhákar	Sátára	Weekly	250
9	„	Din Bandhu	Bombay	Do.	1,550
10	„	Dnyán Chakshu	Poona	Do.	1,000
11	„	Dnyánodayă	Bombay	Do.	375
12	„	Dnyán Prakásh	Poona	Bi-Weekly	425
13	„	Hitopadeshak	Bombay	Weekly	1,000
14	„	Indu Prakásh	Do.	Do.	900
15	„	Mantri	Poona	Do.	...
16	„	Native Opinion	Bombay	Bi-Weekly	600
17	„	Prabhákar	Do.	Daily	350
18	„	Rámdás	Bijápur	Weekly	600
19	„	Shetkaryáncha Kaivári	Bombay	Do.	500
20	„	Subodh Patrika	Do.	Do.	950
21	„	Subodh Prakásh	Do.	Do.	...
22	„	Sudhárak	Poona	Do.	3,009
23	„	Vártáhar	Bombay	Do.	1,509
		MARÁTHI.			
24	The	Arunodayă	Thána	Weekly	625
25	„	A'ryávart	Dhulia	Do.	225
26	„	Bakul	Ratnágiri	Do.	440
27	„	Belgaum Samáchár	Belgaum	Do.	215
28	„	Chandánshu	Tásgaon	Do.	102
29	„	Chandrakánt	Chikodi	Do.	200
30	„	Chandrodaya	Chiplun	Do.	125
31	„	Chikitsak	Belgaum	Do.	400
32	„	Chitragupta	Karád	Do.	200
33	„	Daivadnya Mitră	Bombay	Monthly	...
34	„	Daivadnya Samáchár	Do.	Do.	500
35	„	Dakshin Vritt	Kolhápur	Weekly	150
36	„	Dhárwár Vritt	Dhárwár	Do.	820
37	„	Dnyán Dip	Bombay	Monthly	300
38	„	Dnyán Ságar	Kolhápur	Weekly	400
39	„	Ganga Lahari	Násik	Do.	211
40	„	Gulburga Samáchár	Gulburga	Do.	325
41	„	Hindu Punch	Thána	Do.	710
42	„	Holkar Sarkár Gazette	Indore	Do.	450
43	„	Jagadádarsh	Ahmednagar	Do.	352
44	„	Jagad-hitechchhu	Poona	Do.	4,500
45	„	Jagatsamáchár	Thána	Do.	650
46	„	Kalpataru	Sholápur	Do.	250
47	„	Karmanuk	Poona	Do.	1,500
48	„	Keral Kokil	Bombay	Monthly	1,500
49	„	Kesari	Poona	Weekly	5,000
50	„	Khándesh Chitragupta	Dhulia	Do.	230
51	„	Khándesh Vaibhav	Do.	Do.	200
52	„	Khara Prakár	Bombay	Monthly	1,000
53	„	Kumtha Vritt	Kumta	Weekly	200
54	„	Maháráshtra Kokil	Sátára	Monthly	2,000
55	„	Maháráshtra Mitra	Do.	Weekly	250
56	„	Maháráshtra Vritt	Do.	Do.	161
57	„	Moda Vritt	Wái	Do.	325
58	„	Mumbai Vaibhav	Bombay	Daily	550
59	„	Nagar Samáchár	Ahmednagar	Weekly	110
60	„	Násik Vritt	Násik	Do.	275
61	„	Nipáni Vaibhav	Nipáni	Do.	175
62	„	Nyáyă Sindhu	Ahmednagar	Do.	175
63	„	Panchánan	Karád	Do.	...
64	„	Pandhari Mitră	Pandharpur	Do.	200
65	„	Pen Samáchár	Pen	Do.	...
66	„	Poona Vaibhav	Poona	Do.	3,200
67	„	Prabodh Chandrika	Jalgaon	Do.	100
68	„	Prabodh Ratnă	Bársi	Do.	225
69	„	Prántik Samáchár	Poona	Do.	...
70	„	Pratod	Islámpur	Do.	300
71	„	Rághav Bhushan	Yeola	Do.	320
72	„	Ratnákar	Kaládgi	Do.	50
73	„	Saddharmadip	Alibág	Monthly	1,000
74	„	Sanmitra	Bombay	Do.	...

No	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—continued.			
75	The Sarvadaman	Poona	Monthly	...
76	" Satya Nirnayă	Bárámati	Weekly	...
77	" Satyă Prakásh	Poona	Do.	...
78	" Satyă Sadan	Alibág	Do.	200
79	" Satyă Shodhak	Ratnágiri	Do.	400
80	" Shikshak	Chikodi	Do.	...
81	" Sholápur Samáchár	Sholápur	Do.	260
82	" Shri Shiváji	Poona	Do.	300
83	" Shubh Suchak	Sátára	Do.	260
84	" Sudhákar	Pen	Do.	300
85	" Sumant and Satyă Sudha	Kárwár	Do.	300
86	" Tukárám	Ahmednagar	Do.	250
87	" Udyogavriddhi	Poona	Do.	...
88	" Vanapriya	Chikodi	Fortnightly	100
89	" Vártáhar	Bombay	Tri-weekly	700
90	" Vengurla Vritt	Vengurla	Weekly	175
91	" Vichár	Dhárwár	Monthly	500
92	" Vichár Ságar	Baroda	Weekly	650
93	" Vidushak	Karád	Do.	300
94	" Vidya Vilás	Kolhápur	Do.	275
95	" Vijay	Sháhápur	Do.	250
96	" Vikshipta	Bombay	Do.	600
97	" Vita Vritt	Vita	Do.	...
98	" Vividh Dnyán Vistár	Bombay	Monthly	500
99	" Vrittadhára	Dhár	Weekly	150
100	" Vrittasár	Wái	Do.	285
101	" Vritt Sudha	Sátára	Do.	200
102	" Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
103	The Deshi Mitră	Surat	Weekly	1,250
104	" Gujaráti	Bombay	Do.	2,450
105	" Gujarát Mitră	Surat	Do.	800
106	" Kaiser-e-Hind	Bombay	Do.	2,500
107	" Káthiáwár News	Rájkot	Bi-weekly	600
108	" Suryă Prakásh	Surat	Weekly	375
109	" Vidyut	Ahmedabad	Fortnightly	...
	GUJARA'TI.			
110	The Ahmedabad Times	Ahmedabad	Weekly	250
111	" Ajab	Surat	Monthly	700
112	" Akhbáre Sodágar	Bombay	Daily	800
113	" Arajadár	Baroda	Weekly	...
114	" A'ryă Dharm Prakásh	Bombay	Monthly	400
115	" Bhim Sen	Do.	Weekly	...
116	" Bombay Samáchár	Do.	Daily	2,600
117	" Broach Mitră	Broach	Weekly	350
118	" Broach Samáchár	Do.	Do.	700
119	" Buddhi Prakásh	Ahmedabad	Monthly	580
120	" Cambay Gazette	Cambay	Fortnightly	124
121	" Chának	Surat	Monthly	500
122	" Chandra	Do.	Do.	300
123	" Darbár Patrika	Ahmedabad	Weekly	...
124	" Din Mani	Broach	Do.	...
125	" Dnyán Sudha	Ahmedabad	Monthly	250
126	" Dnyán Vardhak	Bombay	Do.	600
127	" Fursad	Do.	Do.	400
128	" Gap Sap	Do.	Fortnightly	300
129	" Gul Afshán	Do.	Monthly	1,200
130	" Hindi Punch	Do.	Weekly	450
131	" Hindusthán	Ahmedabad	Do.	716
132	" Hitechchhu	Do.	Do.	500
133	" Jain Patrika	Surat	Fortnightly	500
134	" Jám-e-Jamshed	Bombay	Daily	2,200
135	" Kachha Samáchár	Do.	Weekly	400
136	" Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	" Kaira Vartamán	Kaira	Weekly	100
138	" Kám Dhenu	Bombay	Fortnightly	1,200
139	" Kasid-e-Mumbai	Do.	Tri-weekly	...
140	" Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	" Kelavni	Baroda	Monthly	500
142	" Nure Elam	Bombay	Do.	350
143	" Nyáyadarshak	Ahmedabad	Fortnightly	...
144	" Praja Mitra	Karáchi	Weekly	200
145	" Praja Pokár	Surat	Do.	300
146	" Rájyabhakti	Bombay	Do.	1,200
147	" Rást Goftár	Do.	Do.	1,097
148	" Samsher Báhádur	Ahmedabad	Do.	350
149	" Satyă Mitră	Bombay	Do.	500
150	" Satyă Sodhak	Surat	Fortnightly	500
151	" Satyodaya	Dohad	Weekly	65
152	" Sneha Sindhu	Kaira	Do.	275
153	" Stri Bodh	Bombay	Monthly	500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issue
	GUJARA'TI—*continued.*			
154	The Stri Mitră	Bombay	Monthly	697
155	„ Surat Akhbár	Surat	Weekly	600
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
159	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patră	Hubli	Weekly	475
161	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayă	Dhárwár	Weekly	200
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Lokă Bandhu	Do.	Do.	190
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárată Bhráta	Rewáh	Fortnightly	375
173	„ Bhásha Bhushan	Bombay	Monthly	400
174	„ Bombay Baipar Sindhu	Do.	Weekly	250
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
178	„ Charkhári Akhbár	Rewáh	Fortnightly	22
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Khair Khah	Do.	Daily	...
184	„ Kushful Akhbár	Do.	Weekly	150
185	„ Muin-ul-Mulk	Do.	Daily	...
186	„ Muslim Herald	Do.	Do.	300
187	„ Vakil Islam	Do.	Do.	...
188	„ Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
196	„ Muin-ul-Islám	Do.	Do.	300
197	„ Prabhát	Hyderabad (Sind)	Do.	400
198	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,800
	PORTUGUESE-KONKANI.			
200	The *Luso*-Concanim	Bombay	Weekly	450

Note.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or á) is the last letter of a word, the accent is left out, and the short a (अ = u in gun) is, to prevent confusion never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Reply of the Secretary of State for India to a question about an enquiry into the general condition of India.

1. The *Kaiser-e-Hind* (106) of the 26th August, in its English columns, observes:—As to the excuse made by Mr. Fowler, the Secretary of State for India, in reply to a question put to him in Parliament, for refraining from enquiring into the general condition of India, the less said the better. It was, to say the least, unworthy of British statesmanship and of the best traditions of the English people for impartiality and justice. For years past, the most enlightened men in the country have noticed the growing deterioration of the masses, especially the peasantry. That condition has been more than once confirmed by reports of departmental committees of enquiry appointed by the Government itself. How the moral prestige of the Government of India could suffer by the enquiry is to us a conundrum. On the contrary, we should have thought that the enquiry, had it been granted, would have immensely advanced its reputation for fair-mindedness and justice. The refusal has simply diminished public confidence and engendered a wide suspicion that Government fears an investigation and is unwilling to allow its policy to be challenged by the light of searching truth.

His Excellency Lord Harris at the last meeting of the Bombay Legislative Council.

2. The *Mahrátta* (4), in its issue of the 26th August, writes:—We regret to observe that the conduct of the President of the Bombay Legislative Council towards non-official members at the last sitting of the Council was anything but cordial, sympathetic and respectful. This was clearly observed to be the case when His Excellency Lord Harris called the Honourable Mr. Yájnik to order while he was discussing the policy of the Bombay Government in regard to land revenue. We frankly admit that His Excellency was right in calling the honourable member to order when he attacked the grant of exchange compensation allowance, because he was obviously discussing a question of Imperial policy; but we fail to see any justification for His Excellency's interference when Mr. Yájnik was discussing the revenue settlement in certain tálukas of the Bombay Presidency. If any evidence is wanted to prove that His Excellency's attitude towards the honourable member was anything but respectful, it is afforded by what the Governor said in his concluding speech. The words he uttered and the taunts he flung about in that speech were unworthy of a ruler who, as the Queen's representative, is supposed to rule over and guide the destinies of a considerable part of the population of the land. His Excellency is reported to have said:—"The question is, what are the rules which govern the debates upon the Financial Statement? This is not the place to discuss whether or not honourable members should have the right of discussing administrative questions. If they think that they are dissatisfied in the matter there are other *media* of communicating knowledge. They can give vent to their thought in other ways, and there are other *assemblies* in which they can get their own friends to raise the subject of their privileges as members of this Council." The above words in themselves are harmless. But when the source from which they proceed is taken into account, they seem to be extremely mischievous and insulting. Now Lord Harris is notorious for his hostility to the National Congress movement, and it is also a fact that he looks upon newspaper discussion of any Government measure with anything but a friendly eye. What does His Excellency mean by other *media* and other *assemblies*? He evidently means newspapers by the former and the Congress by the latter. Now we ask our readers, what could be more insulting to the members addressed than this language of His Excellency? We are forced to infer that there was language used which, proceeding from His Excellency, was most unfortunate, if not deliberate, and we have no doubt that His Excellency will himself in calmer moments regret it. We are therefore right when we say that His Excellency snubbed the honourable gentleman while he was legitimately discharging his duty to the public and the Government. Was Lord Harris right in calling the Honourable Mr. Yájnik to order when the latter gentleman entered upon a discussion of the policy of Government in connection with the revised survey settlements? We are strongly of opinion that His Excellency was wrong and his interference was due more to the

inconvenience of answering Mr. Yájnik's arguments than to anything else. We advise the honourable members not to be discouraged by the snubbing received at the hand of His Excellency, but to persist in raising the same discussion on every future occasion of the submission of the budget. It is a pity that His Excellency should have, in the closing days of his rule, shown himself so lacking in that courtesy the observance of which he is never tired of inculcating upon the minds of others, and that he should have given an occasion for us to say, when he leaves these shores for his home, that he came to us an English gentleman, open, frank and generous, but returned to his native country a perfect Anglo-Indian, with all the ungenerous sentiments and bureaucratic prejudices of the latter.

3. The *Indu Prakásh* (14) of the 27th August, in its English columns, writes:—We cannot really admire the part which His Excellency Lord Harris played the other day as President of the Bombay Legislative Council. The reasons generally given as a justification of his conduct do not reflect great credit on His Lordship's usual urbanity and tolerance. That he could not follow the Indian members through their speeches we can quite understand; His Excellency was never known to have a thorough grasp of any subject; he has rarely shown an independence of judgment in matters of administration or policy. But what we cannot imagine is his crude attempts to keep the debate within proper bounds. At any rate, the President's rulings aim at simplicity; that is their only redeeming feature. They are simply these—to call members to order when their criticism is rather unpleasant and to allow those members unlimited liberty who can justify the action of Government. This is not surely following loyally the orders of superior authorities, unless, of course, we believe that the superior authorities have given private instructions to minimise the results of the elective Legislative Council.

Remarks on the answer given by Government to the Honourable Mr. Javerilál's question regarding the measurement, classification, &c., of certain villages for the third time contrary to the provisions of the Land Revenue Code.

4. The *Mahrátta* (4), in its issue of the 26th August, writes:—Referring to the answer given by Government to the Honourable Mr. Javerilál's question regarding the measurement, classification, &c., of certain villages for the third time contrary to the provisions of the Land Revenue Code, Mr. Gharat quotes in a letter published in the Bombay dailies extracts from official reports which conclusively show that the first settlement of these villages was not, as stated by the Honourable Mr. Trevor, based on a rough classification. The third settlement was therefore clearly illegal, in spite of the Honourable Mr. Trevor's reply; and it is to be regretted that Government did not face the question in a more honest way. The whole question of the revenue settlement of the Konkan tálukas presents the same difficulty. All round there are complaints of excessive enhancements based on no reasonable or definite principle. Specific instances have long been placed before Government where the unjust and oppressive character of the settlement is too manifest not to be noticed; but these grievances have long remained unredressed, and we do not know whether Lord Harris' Government wishes to solve the question itself or leave it to its successor. The impatience of His Excellency to obstruct Mr. Javerilál clearly shows that Government cannot bear discussion of its land revenue policy, and if the same spirit continues to reign in the Secretariat the rayats are sure to be ruined by oppressive enhancement. Government fondly hopes, or at any rate seems to hope, that the revenue enhancements will serve to energise the dull rayat into activity. But we feel it our duty to warn Government in time that, instead of rendering the rayat more active than before, these enhancements are calculated to over-energise the discontented and oppressed subjects of Her Majesty into a passive resistance to the demands of the Survey Department. Such a catastrophe can be easily averted by timely concessions, and we cannot too often urge upon the attention of Government that the present is a case of this kind. Our contemporary of the *Bombay Gazette* recently charged the Native press with withholding from Government the real sentiments of the people. Here is, at any rate, an instance where there has been no mincing of matters, and we wait to see what course Government follows to redress the legitimate grievances of the cultivators in the poorest of the districts in the Indian Empire.

Remarks on the alleged movement for collecting subscriptions to raise a memorial to His Excellency Lord Harris.

5. The *Subodh Prakásh* (21) of the 29th August, in its English columns, writes:—It is confidently asserted in certain quarters that a memorial is to be raised in honour of Lord Harris and that a leading Prince has headed the subscription list with Rs. 5,000. No one who knows anything of His Excellency can reasonably deny that, in his private capacity, he is an excellent gentleman; but as a public man he is a failure, notwithstanding his undoubtedly honest attempts to do his best. In proof of this we need only refer, on the one hand, to some of his speeches and to the appointments he made to the Vice-Chancellorship of the University and the Judgeship of the High Court, and, on the other, to his conduct during the late riots, to the treatment he gave to Drs. Bahádurji and Deshmukh, and to the resolution passed by his Government on the Yeola riots. Certainly, he would have made a capital statesman if he had been less sensitive to the opinions of the people round him. However, we must ever be thankful to His Lordship for the impetus he has given to cricket and other outdoor games in this presidency. It would, therefore, be unreasonable cavil to find fault with his friends for proposing a memorial for him. But when the question put by Sir William Wedderburn on the Lord Lansdowne memorial fund is still fresh in our memory, it would be highly impolitic and blameworthy for the officials to coax the princes in their power to swell the subscription list only to please them. As for calling subscriptions from the public, we doubt very much that even Mr. Lee-Warner, with his undoubted eloquence, would be able to point out to their satisfaction any measure of His Excellency's which would entitle him to a place in their memory. The Government officers have undoubtedly every reason to be grateful to him; therefore it is very proper that they should have a memorial in honour of him out of their own contributions, helped, perhaps, with those of the sporting public.

6. The *Indu Prakásh* (14) of the 27th August, in its English columns, writes:—It is rumoured that a subscription list is to be sent round to collect a fund for a memorial of a high personage in this presidency on lines not dissimilar to those adopted by the Lansdowne Memorial Committee. If there is any foundation for this rumour, we hope the persons concerned will be very careful as to how they get subscriptions from the Native Princes. There are plenty of them in this part of the country and the slightest pressure will bring forth a very large sum. If officials gain by past experience, as most individuals do, then they will, no doubt, take care that they do not get themselves mixed in an attempt to make a public memorial by using underhand means. Unfortunately such attempts have been common, at any rate in Bombay.

7. In an article under the heading "A movement for a Harris memorial," the *Gujaráti* (104), in its issue of the 26th August, observes:—Some designing persons have started a movement to give His Excellency Lord Harris a farewell entertainment and to raise a memorial of him. It is said that Native Chiefs have received instructions for subscribing to the fund to be raised for the purpose. We cannot say that the promoters will not succeed in their undertaking, but if they raise the memorial it would set a bad example. There are no two opinions that His Excellency's career has been a failure. The indifference shown by His Excellency during the Bombay riots of August 1893 to the seriousness of that event and to truth in the reply given to the memorial of the Bombay Gorakshak Mandali could hardly be forgotten. His Excellency has been indifferent to public opinion; he has been backward in promoting education; he has shown ignorance of the principles of just administration by the manner in which he has dealt with the differences between the Hindu and Muhammadan communities; he has betrayed arbitrariness and arrogance at the meetings of the local Legislative Council, narrow-mindedness in connection with the Civil Service examination question, opposition to the franchise of local self-government and a desire to curtail the rights of municipalities. His Excellency has shown ardent desire for playing cricket, but that can hardly redound to the credit of a Presidency Governor. When no memorial has been raised to many a worthy Governor who preceded him, it is to be regretted that an attempt should be made to secure one for His Excellency Lord Harris. It is

still more undesirable that the movement to raise it should have been commenced while His Excellency was in office. Any subscriptions now collected will in no way indicate the popularity of His Excellency, but will be deemed to have been obtained by pressure. It is rumoured, with what truth we do not know, that Their Highnesses the Thákor of Bhávnagar and the Gáikwád have promised to subscribe to the fund, but we think many Native Chiefs will have to do so against their wishes. The movement cannot meet with public approval, and the very Anglo-Indian officials who are interested in the movement and at whose bidding some of the Natives are supporting it, will laugh in their sleeves at the folly of the latter.

Approval of the Government reply to the memorial of the Bombay Gorakshak Sabha protesting against the charges preferred against it by the Police Commissioner, Bombay, in connection with the Bombay riots.

8. The *Kásid-e-Mumbai* (139 , in its issue of the 29th August, observes:—The memorialists who sent their memorial to the Bombay Government over the signature of Sir Dinshaw M. Petit in defence of the cow-protection movement at Bombay have been disappointed. The Government reply to the memorial confirms the general opinion that the cow-protection movement, under the false excuse of attempting to improve the quality of milk, ghee, &c., has been offending the religious feelings of some people and breeding mischief, resulting in the loss of some human lives. If the Hindus had carried on the movement with good intentions no bitterness would have arisen between them and the Muhammadans; and so long as the Hindus do not give up their zeal in this matter and return to the old order of things, we do not think that the former relations between the two communities will be ever restored and the anxiety of Government will be lessened. We attributed the recent religious disturbances at Bombay to the cow-protection movement and our Muhammadan brethren will be glad to learn that the local Government hold the same view. The object of the Hindus in causing disturbances in various parts of India is no more a secret, and it is really surprising that they, pretending innocence, should have asked Government to appoint a commission to find out the causes of the disturbances and that some other communities should have supported their prayer. Now that both the Local and Supreme Governments have been convinced that the cow-protection movement is the cause of these disturbances, it behoves the Local Government to take stringent measures against it. It is gratifying that the Supreme Government has begun its efforts in this direction, taking possession of some objectionable handbills and exposing the leaders who instigated their brethren by conveying to them threats and imprecations. It is to be hoped that the efforts of Government will be soon successful and the existing differences between the two communities will disappear.

Disapproval of the same.

9. The *Rájyabhakta* (146), in its issue of the 28th August, observes:—In the reply disposing of the memorial of the Bombay Gorakshaká Mandali, in which the allegations levied by the Police Commissioner against that society were fully answered, Government have missed the mark. The reply is likely to excite the people concerned, as it is insulting to their feelings. It betrays the desire of Government that the people should mutely submit to what is said against them by Government or by their officers. The *Bombay Samáchár* (116) deserves praise for publishing the reply, and it does not reflect credit on the Secretaries not to have placed the reply before the managing committee as yet. It is to be regretted that Government should not have properly understood the aims and objects of the Mandali, which is founded without any religious motives at all; and if some members of it took part in a meeting convened by the Gopálaná Upadeshaká Sabha, their doing so does not vitiate the Mandali as these members acted in their individual characters only. Government is wrong in not accepting the explanation given by the memorialists in connection with Mr. Dámodar's letter to the Police Commissioner regarding the Bakri-Id holiday and in sticking to its own version of the matter. The Mandali ought to convene a public meeting of the inhabitants of Bombay and protest against the Government's reply. It also behoves the Mandali to reform its management, as some of its members appear to have, by their improper actions, brought disgrace to it.

Approval of one of the two draft Bills on the subject of the adulteration of ghee, submitted by the Bombay Government to the Bombay Municipal Corporation subject to a certain change suggested.

10. In alluding to the two draft Bills on the subject of the adulteration of ghee sent by the Bombay Government to the President of the Municipal Corporation, Bombay, desiring to know which of the two alternative measures the Corporation was disposed to prefer, the *Bombay Samáchár* (116), in its issues of the 31st August and 1st September, says:—There ought to be no objection whatever to the sale of ghee mixed with animal tallow, and the provision in the Bill should be so worded that those who would have no objection to its use may not find it difficult to obtain it, since such a mixture is cheaper than pure ghee and there is no appreciable danger of its use proving detrimental to health. Care must, however, be taken to punish the fraud at present practised of selling ghee mixed with tallow as pure ghee. One of the two draft Bills submitted by Government to the Corporation for approval is to this effect, and there is no objection to its being approved. However, the word "mixture" should be eliminated from the Bill, substituting the word tallow, as such a change will prevent from being perpetrated any of the numerous frauds that could be committed, and will lessen the trouble of the subordinates of the Corporation to prove in a criminal court that the particular mixture was detrimental to human health. It is to be hoped that the Corporation will convey its approval of the abovementioned draft Bill.

Present state of affairs at Sátára and expression of a desire to have Mr. W. W. Loch as Collector.

11. The *Bodh Sudhákar* (8) of the 29th August, in its English columns, writes:—We hear that, in all probability, we will have Mr. W. W. Loch as our next Collector for some time at least. If this rumour turns out true, it is quite superfluous to say that the people of the Sátára District will be extremely glad to welcome him as the head of the executive officers there. For various reasons, the people of the district are dissatisfied with the manner in which the provisions of the forest laws and rules have been enforced by the energetic officers of the Forest Department, probably with the tacit approval of the revenue authorities here, solely for the augmentation of the forest revenues, without paying adequate attention to the vested rights, claims, interests and conveniences of the people. Implicit obedience to the mere letter of the law and the rules, with astonishing disregard to their saving spirit, is the order of the day here. The rights of Inámdárs in forest matters receive no adequate consideration which their very importance demands, and the bare-faced plea of protection of the forest interests of Government is allowed to ride roughshod everywhere. "Forest, forest, forest," is the official cry everywhere, followed by loud shouts of "A fig for the requirements and conveniences of the people." The increase in the land revenue assessment under cover of revision survey has nearly broken the back of the agricultural camel in this district. The complicated innovations of "position rates" and "pátasthal rates"—too subtle for the ordinary intellect of the plodding cultivators, are paraded through official blue-books with unblushing ostentation, while the petitions of objections based upon stern facts and rough realities are treated with scant consideration and summarily dismissed to the limbo of oblivion! The action of the police has also contributed to embitter the public feelings. Their rampant conduct in enforcing indiscriminately the arbitrary provisions of Chapter VIII of the Criminal Procedure Code has alienated the public feeling and created disgust among the magistracy of the district generally. We therefore request Government to give us an able and considerate Collector like Mr. Loch in order to bring back our frail administrative bark here to a safe haven.

Regret expressed by the *Din Mani* newspaper for the complaint made by it against a certain Government officer in the Broach District.

12. The *Din Mani* (124), in its issue of the 27th August, expresses regret for the appearance of the complaint made by it against a certain Government officer in the Broach District in its issue of the 20th idem (noticed in paragraph 22, page 19, of the Report, No. 34, for the week ending 25th August 1894), and says that the article was inserted in the absence of the editor during his illness, that the complaint is without foundation and that he has taken steps to prevent the recurrence of a similar mistake.

District Sessions Judges and their decisions in murder cases.

13. With reference to the acquittal by the Bombay High Court of all the accused, some of whom had been sentenced to be hanged and others to be transported for life, in the three murder cases from Ahmedabad, Násik and Sholápur, respectively, which recently came before that Court, the *Gujarát Mitra* (105), in its issue of the 26th August, observes:—It is strange that there should be such a difference between the verdicts of the District Sessions Judges and the High Court in these cases. It is a fortunate circumstance that the High Court dispenses strict justice and thus the life of many an innocent person is saved. We have a high opinion of the District Sessions Judges in our presidency and think that a reversal generally takes place in the judgments of those Judges who are young civilians and are rapidly promoted to the Judge's post in consequence of service requirements, and who owing to their inexperience cannot properly appreciate evidence. It behoves Government to consider carefully the capabilities of young civilians before appointing them Sessions Judges.

Remarks on the sentences passed on seven Hindus by Mr. Plunkett, City Magistrate, Poona, for obstructing a public road.

14. Referring to the conviction of seven Hindus by Mr. Plunkett, City Magistrate, Poona, for obstructing a public road in connection with the Nág procession, the *Native Opinion* (16) of the 30th August, in its English columns, observes;—Let us see how far these convictions are warranted by law. It is accepted law that none commits an offence by disobeying a manifestly illegal order. That the order issued by the Police Superintendent was illegal according to the spirit of the Penal Code is clear from the wording of Section 296, which prohibits disturbance only when an assembly is actually engaged in prayers, and from other authorities we cited before. That being the law of the land, the authorities have no power to prohibit music except when congregational prayers are going on, and it is not shown that when the processionists passed the mosque and were ordered by the police to stop music, prayers were going on. The authors of the circular cannot claim the sanction of even the moffusil Police Act IV of 1890, which gives them very wide and arbitrary powers. It is clear from the wording of Section 44 of the Act that (1) it is not intended that a general prohibitory circular should be issued; (2) that it is to be temporary only, *i.e.*, as the circumstances of each case render advisable; (3) that it is to be reasonable; (4) that regard is to be had to the legal right of the parties, which legal right is to the effect that music can be played while passing mosques except when congregational prayers are actually going on; (5) that established practice is to be respected, which there was here, for similar processions have been conducted in former years without any such prohibition to the playing of music; and (7) that every such order is liable to be set aside or varied by competent courts at the instance of parties affected. Section 48 gives the police power to frame rules regarding music, but it hardly gives it power to prohibit it in this manner. Such being the case, were the orders proper? Muhammadans cannot claim such a general homage to their places of worship, for, as Turner, C. J., says in *Muthiallu Chetti and others* vs. *Bupun Saheb* (I. L. R. 2 Madras 140), they might thereby virtually '*close every highway to the processions of a sect to which they are opposed by erecting in the neighbourhood of each highway a place of worship*'; which would certainly not be tolerable. The police, indeed, undertake a heavy risk in interfering in this manner with processions. We may refer here to a case disposed of by Collins, C. J., and Shephard, J., of the Madras High Court last year, and reported in this year's Madras Law Reports (February Number, p. 37). It was under the Police Act there. We may be sure we have not heard the last of the Poona cases. The legality of the convictions is sure to be tested in the highest tribunal.

15. Referring to the same case, the *Dnyán Prakásh* (12), in its issue of the 30th August, says that the people expected that the accused would be convicted and fined though the evidence for the prosecution was weak, and that accordingly the Magistrate has fined the accused fifty rupees each. This punishment, adds the paper, is commonly considered in the town to be undeserved.

16. While writing on the same subject, the *Kesari* (49), in its issue of the 28th August, observes:—The decision was quite expected and need not surprise anybody. It is sufficient to say that ninety-five per cent. of the townspeople are of opinion that the evidence adduced against the accused is not sufficient to prove the charge, and legal steps will be taken to have the decision quashed. We do not wish to say anything further about the case. What we have to say is about the manner in which the officers under the present administration perform their work. All the Government officers of the present day are perfectly heedless as to whether their acts are conducive or otherwise to the happiness of the people and whether they disgrace Government and create discontent among the people, provided they get their own pay from month to month. This state of things is very harmful to Government, who ought to take due note of it. In cases where both the parties to a litigation are private persons the decision of a court does not give rise to a suspicion of partiality on the part of the deciding officer; but where Government is one of the parties, the judge ought to be very careful in dispensing justice, and if any bias is at all shown by him it should be on the side of the private party and against Government. But these mercenary officers do not observe this rule and are always biassed in favour of Government. Mr. Plunkett has long been in Poona and his manner of doing justice is well-known to the people, who had therefore made their own forecast of his decision in the Nágoba procession case. We are of opinion that, however just his decision may be, the impression of the people about it is dangerous to the peace of the town.

The sentence of six weeks' simple imprisonment passed on Driver Fox of the G. I. P. Railway, convicted of endangering the lives of passengers, considered very light and Government requested to appeal against the decision.

17. In reference to the sentence of six weeks' simple imprisonment passed by Mr. Fry, First Assistant Collector, Poona, on engine-driver F. M. Fox, who was convicted of endangering the safety of the public by carelessly driving his train and bringing about a collision with another train near Talegaon on the G. I. P. Railway, the *Bombay Samáchár* (116), in its issue of the 30th August, says:—Considering the gravity of the offence of which Driver Fox has been convicted, the sentence of six weeks' simple imprisonment is very light and is not likely to prove a lesson to careless engine-drivers on railways. Mr. Fry was quite convinced of the guilt of the accused, considering rightly the defence put forward by the accused to be quite worthless. In connection with this case a matter has been brought to light through the *Bombay Guardian* which needs to be carefully enquired into. Several correspondents of that paper complain that the engine-drivers and other employés of the G. I. P. Railway play and bet at cards till late in the night and are consequently very often incapacitated the next day from working on account of want of sufficient rest the previous night. The complaint is serious and ought to be enquired into by the railway company. [The *Jám-e-Jamshed* (134), in its issue of the 31st August, also considers the sentence very light, and requests Government to take the case before the appellate court and get the sentence enhanced.]

Remarks on the sentence passed by Mr. Fawcett, First Class Magistrate, Kolába, on a Hindu for attempting to commit suicide.

18. The *Gujaráti* (104), in its issue of the 26th August, observes:—The sentence of two months' rigorous imprisonment passed by Mr. Fawcett, First Class Magistrate, Kolába, on one Dáhya Dáma for attempt at suicide affords one more instance of the whims of some of the European Magistrates in the mofussil. Had there been a judicious officer in place of Mr. Fawcett he would have taken the painful circumstances under which Dáhya made an attempt to commit the foolish act, and warned him by passing a very light sentence. The sentence passed on Dáhya was not only unreasonable but illegal, as the criminal law directs only simple imprisonment for the offence. It is gratifying that the attention of the local High Court was drawn to this case and the Honourable Mr. Justice Jardine and the Honourable Mr. Justice Ránade have commuted the sentence to one of simple imprisonment. But even this long term of imprisonment is unreasonable.

Murder and dacoity at Sángoli in táluka Sampgaon, Belgaum District.

19. A correspondent, writing from Sampgaon to the *Belgaum Samáchár* (37) of the 27th August, says:—Two persons, Iria Dugani and Basia Upár, of the village of Sángoli, inflicted sword cuts upon a woman named Ambábái and murdered her in broad daylight while she was fetching water

from a river at the village. The two murderers then applied her blood to their own bodies and with swords in their hands went to the house of the woman and forcing its door open set fire to the things they could lay their hands upon. They next went from house to house in the village and extorted from the people by threatening to kill them about Rs. 1,000 in 4 or 5 hours, but no one dared oppose them. If such havoc was made by two armed men in a village inhabited by thousands, one could imagine the state of things if about fifty armed men were to attack a village. People have been reduced to a state of imbecility by not being allowed by the *mábáp* Sirkar to keep arms even to protect themselves from such calamities, and this too at a time when there is peace all over the country. Enquiry is being made into the matter, but the offenders are still at large.

PART II.—*Railways.*

A request to the Bombay Government to compel the G. I. P. and the B. B. & C. I. Railways to use the automatic brake on all their trains.

20. The *Bombay Samáchár* (116), in its issue of the 30th August, writes:—The application of the vacuum or automatic brakes to railway trains is decidedly a great advantage, as it enables the sudden stopping of a running train and prevents the occurrence of many serious accidents which would otherwise be inevitable. Take, for instance, the Talegaon collision case. If the passenger train had not had the automatic brake arrangement, the Pársi driver of the train would not have been able to stop it so suddenly as he did and to save the train from an awful accident; and if the goods train had had a similar arrangement, Driver Fox would have been able more effectually to bring his train to a dead stop earlier. The automatic brake is a highly useful adjunct, and it is to be hoped that the Bombay Government will compel both the G. I. P. and the B. B. & C. I. Railways to use it on all their trains. If the Bombay Government has not sufficient authority to do so, it is to be hoped that it will move the Supreme Government to take the necessary steps at the earliest date.

PART III.—*Intelligence extracted from the Press.*

Alleged capture of Nána Sáheb and the *Morning Post*.

21. The *Native Opinion* (16) of the 26th August, in its English columns, writes:—We are afraid our Allahabad contemporary is doing too much of an affair which must be sent back to the limbo of forgetfulness. This is not the first time that the *Morning Post* has been guilty of a baseless sensation. No such capture of Nána Sáheb as the one alleged has been made in Bombay, and though an Anglo-Indian contemporary has authoritative information to that effect from the local Police Commissioner, the Allahabad oracle will not listen to such a contradiction! We are afraid such sensations, without doing any tangible good, cause unnecessary anxiety and trouble both to the rulers and the ruled. But is Nána Sáheb now living at all? More than thirty years have passed since the mutiny; certainly a man driven into exile and compelled to lead the life of despair can live no longer, and to our own thinking he must be dead long since. It is very easy, however, with a view to gain notoriety, or to curry favour with some of the officials, to catch hold of a Sádhu and to convert him into a counterfeit Nána Sáheb. Again, if there is any person in India at this time who may probably know anything about this affair, it is Rája Sir Dinkar Ráo, who has rendered to the British Government signal services in those dreadful times, and but for whom the State of Gwalior and the Agra Fort and the surrounding country would have been in the hands of the mutineers. But fortunately those dangerous times are passed and there is peace all over the land. Perhaps one may trace a family likeness between the sensational articles of the London *Spectator* and this pretended capture of the supposed Nána Sáheb, the object being to damage the loyalty of the Hindus in the eyes of British people. To such mischief-mongers we wish joy of their misdoings, but let them remember that the British public is too shrewd to be taken in by such political claptrap.

Enquiries made by the police at Rájkot about a person suspected to be Nána Sáheb.

22. A correspondent of the *Rást Goftár* (147), in its issue of the 26th August, observes:—Secret enquiries have been for some time past made by the police at Rájkot in Káthiáwár in connection with the arrest of a person believed to be Nána Sáheb. About a fortnight ago an old man was arrested, about whom nothing was known till the 20th

instant, when a rumour appeared that he was Nána Sáheb. Colonel Hunter, in the absence of Colonel Hancock, who has gone to Bombay, is making enquiries into the matter. Nothing is known as to how far the rumour is true, but it seems that the *Morning Post* has written 'Bombay' for 'Káthiáwár' by mistake.

23. The same correspondent, writing later on on the same subject, observes :—The imaginary Nána Sáheb was arrested at A'nandpar Bhádla, a village near Chotila in the Jhálávád Division in Káthiáwár, in consequence of his saying something under the influence of intoxication. An old European and two Natives who had been brought to Rájkot from Cawnpore to identify him, have returned after satisfying themselves that he was not the Nána Sáheb. Many questions were put to the person arrested, but nothing having been elicited from him he has been released.

The bursting of the Gohana lake and observations thereon.

24. In an article under the heading "Is this Gohana lake a lake of destruction of *Gohantár* (slaughterers of cows)?" the *Rájyabhakta* (146), in its issue of the 28th August, observes :—We think this lake represents the collected sins of those who have slaughtered cows, and being filled up with the blood of the slaughtered cows is now about to burst. It is stated in the Hindu Shástras that whenever the Hindu religion languishes God appears incarnate. As next year six planets will be in the ascendant, as the Kaliyuga will complete its 5,000 years, as great many sins have been committed in the world, as the detestable custom of widow-marriage and others have come into vogue, and as Brahmins, Kshatriyas, Vaishyas and Shudras have become irreligious, it is very likely God will appear incarnate on earth and re-establish the Hindu religion, and it is possible that as a sign of this great event this lake has burst. The lake seems to have caused some anxiety recently, but it is likely to cause greater harm. The regard felt for the protection of the cow, as also the present religious fervour, augur what is in store for the people of this country. Ye A'ryans! the next eight years are to be years of trial and some wicked acts will be perpetrated during this period. Keep up your prestige and be true to your religion, and God will help you.

Memorial alleged to have been addressed by Musalmans of Poona to His Excellency Lord Harris in connection with the Ganpati festival of the local Hindus.

25. The *Mantri* (15) of the 24th August, in its English columns, publishes the following memorial alleged to have been addressed to His Excellency Lord Harris, Governor and President in Council, by the Musalman inhabitants of Poona City :—"That Your Excellency's humble memorialists are constrained to solicit Your Excellency's especial attention to a fresh development of the aggressive attitude of the Brahmins of Poona in connection with the approaching Ganpati festival, whereby intentional offence is sought to be given to the feelings of the Musalmans of Poona by wanton mimicry of the time-honoured usages and rites appertaining to the Muharram. Your Excellency in Council is doubtless aware that extensive preparations are being secretly made to give an offensive and needlessly mischievous aspect to the said Hindu festival, and with that view the local Hindu press has issued and widely circulated a number of inflammatory leaflets and pamphlets wherein the Muharram is ridiculed and the Tábuts are described in such offensive and disparaging language as is calculated to insult and hurt the religious susceptibilities of the peaceful Muhammadan population of Poona and to incite the more inflammable sections of the two communities to breaches of peace and bloodshed. Your Excellency's loyal memorialists have not the least wish that Government should in any way interfere with ancient and lawful customs and rights of the Hindu community, but they venture to hope that all wanton and unjustifiable departures from such recognised customs and usages which are obviously intended to insult and injure the religious susceptibilities of an unoffending and peaceful community which labours under the disadvantage of being vastly outnumbered by the Hindus will be repressed with a firm hand. (2) Your Excellency in Council will find in the publications forwarded herewith, which truly reflect in plain and emphatic language the aims and policy of the Brahmin organs, such inflammatory and seditious matter as has

not the remotest connection with the proper celebration of the Ganpati festival, but which, under a thin film of religious fervour, is obviously intended to set the Maráthas, who are living side by side with the Musalmans of the Deccan in perfect peace and harmony, not only against the Muhammadans, but also against the Government of the country. (3) In proof of what Your Excellency's loyal memorialists have said above, they would humbly solicit Your Excellency's attention to the overt instigation in the said pamphlets and leaflets to prevent by force the slaughter of kine, the disparagement of Muharram festival, the call to arms, the direct incitement to revolt by a treasonable appeal to the Maráthas to rebel as Shiváji did under the instigation of his Brahmin priest Rámdás Swámi, the seditious avowal in explicit language that 'the dagger of subjection to foreign rule penetrates the bosoms of all' and the oblique hint that a religious upheaval should be made the 'first step' towards the overthrow of the 'alien' power. It is not the purpose of Your Excellency's memorialists to venture into the region of high politics, which properly fall within the province of Government, but in self-defence they beg to say that the Brahmins and their press of the Deccan have made no secret of the fact that, besides the cow-protection agitation, potent cause why the Muhammadans are being persecuted and harassed is their unwavering loyalty to the Throne, their abstention from joining the so-called 'National Congress' and the opposition to all seditious agitations which they rightly or wrongly believe to be prejudicial to the best interests of the country. (4) Your humble memorialists hope that Your Excellency's Government has viewed in their true light the tactics of the Brahmin organs which have raised an utterly groundless, misleading and interested cry as to the attitude of Government towards the Muhammadan community, with the two-fold object of coercing the less strong-minded officers of Government into a line of action suiting Hindu interests, and at the same time of debarring the Musalmans from expecting even that measure of bare justice which of late is being often denied to them, chiefly because the monopoly of almost all the important posts in the subordinate services, which is allowed to be held by the Hindus, precludes the Muhammadans, for obvious reasons, from obtaining that ready redress at the hands of the authorities—on whose reports and counsel Government mainly depend, but who unfortunately are being hoodwinked and misled by interested parties and by a rancorous Hindu press—which they might otherwise have received. This, however, is a large and important question which Your Excellency's humble memorialists propose to make the subject of a separate representation. Your humble memorialists' present prayer is (I) that such repressive measures as may commend themselves to Government may at once be adopted for effectually stopping all mimicry by the Hindus of Poona of the rites, usages and observances connected with the Muharram; (II) that no such innovations and departures from the ancient and lawful customs of the Hindus in connection with the Ganpati festival be permitted as are designed under various plausible pretexts to insult and annoy Your Excellency's memorialists; (III) that due precautions may be taken in time, for preventing breaches of the public peace during the Ganpati festival by limiting the celebration thereof strictly to the unbroken and undisputed practice of past years; (IV) that all publications, &c., of an inflammatory character which are calculated to wound the religious susceptibilities of any community be promptly seized and destroyed and their authors and publishers be dealt with according to law. And your loyal memorialists shall, as in duty bound, ever pray for the permanence and stability of that beneficent and powerful Government which Your Excellency so worthily represents."

Remarks on the above memorial.

26. Referring to the above memorial of the Musalmans of Poona, the same newspaper writes:—We learn from a most reliable source that the memorial has been, apparently without the knowledge of Hindus, submitted to His Excellency the Governor of Bombay. The document is a preposterous distortion of realities and hard facts. The partial non-co-operation on the part of Hindus with the Tábut festival, founded in the sense of personal safety, in the desire to avert breaches of the public peace and in the renewed attachment to their own religion, conceived more in the spirit of despair and despondency than

sequent on the aggressive part played by Muhammadans in the recent riots owing to which terrorism reigned supreme for some time at Bombay and many other places and during which the safety of life and property was so seriously endangered, consequent on the attitude of indifference assumed by Government and on their unjust and unwise connivance at riots and their partiality for the good will of the Muhammadans, conceived more in the spirit of calm resignation to the Almighty will, in the circumstances, than in the spirit of retaliation and of paying Muhammadans in their own coin, has been most illiberally and unwarrantably construed in the memorial into "a fresh development of the aggressive attitude of the Brahmins of Poona." It is absurd to argue that because music is played in connection with certain festivals or because there happen to be certain points of similarity between two festivals belonging to two different races, the object of one should be to mock and ridicule the other. The allegation that the local Hindu press has issued and widely circulated a number of inflammatory leaflets and pamphlets, ridiculing the Muharram festival, is utterly unfounded and purely imaginary. The allegation seems to us to be the exhibition of an unwise attempt on the part of some of the Poona Muhammadans to prevent the proper celebration of the coming Ganpati festival by representing matters in untrue colours. It will be easily seen from the memorial that the writer is one of those with whom, as observed by Mr. Caine while here, in a speech, anything said or written against or inconsistent with the policy of Government passes for sedition. The so-called overt instigation to which the memorial invites His Excellency's attention is nothing more than an embodiment of some of the established and fundamental commandments of Hinduism, exhorting people to adhere to their own faith and not to forget Rámdás, the representative of Sádhus, and Shiváji, who did so much towards the restoration of Hinduism, and not to forsake the religion of their fathers. If the aspersions so heedlessly and maliciously thrown on the Poona Brahmins in regard to their so-called seditious agitation and the National Congress movement indicate anything, they are a sure index of the feelings of envy and pusillanimity with which some of the unenlightened Muhammadans regard the intellectual advancement and the intelligence of Brahmins and others, as also the loyal interest which they take in the stability and safety of the empire and in cementing the ties of union between the rulers and the ruled by attempting to ensure the fusion of different Indian races and by exposing to healthy public criticism the shortcomings, merits and demerits of the Government, thereby honestly endeavouring to place the British Government on a firmer and more real basis of the contentment of the people, as rightly observed by Lord Roberts recently in the Upper House, than on the strength of the sword. The allegations and insinuations against Brahmins are a downright falsehood and deserve to be treated with silent contempt. The application is unscrupulously made a medium of attack on the Hindu press, which is held out as rancorous, and at the same time a means to secure and retain the favour of Government. The memorialists freely indulge in political vagaries and take the undue credit of great political wisdom and political foresight. We have no doubt that the memorial has been already submitted to the Governor or will be presented in a day or two if not submitted until to-day. We shall be glad to know the grounds, if there be any, on which the memorial is based or to know that it never reached its destination. The document, as we have already observed, is a bundle of incorrect statements and gross misrepresentations. For want of space we are constrained to leave the determination of the value of the precious memorial to the discretion and judgment of our readers, particularly to the wise discretion and mature judgment of His Excellency Lord Harris.

27. The *Dnyán Prakásh* (12) of the 27th August, in its English columns, writes:—This surprising memorial of the Muhammadans first appeared in the latest issue of our contemporary of the *Mahratta*. It purports to be a memorial from the Muhammadan inhabitants of Poona to His Excellency Lord Harris; but where, by whom and when it was drafted, signed and sent to its destination, is not yet known. We in Poona were perfectly unaware of any such movement on the part of the Muhammadans to memorialise the Government of Bombay. However, the document has every appearance of being genuine, and until it is

proved to be otherwise, we have no other alternative but to look upon it as having certainly emanated from our Muhammadan brethren in Poona and shall try our best to refute the rabid, malicious and mischievous accusations against the Brahmins in the city contained in that document. A tissue of vile abuses, malicious accusations, utterly false and worthless statements, the document never deserved to see the light, much less a reasonable refutation at our hands. But now that it has been published, and perhaps has already reached its destination, we feel we must refute the charges. Whoever remembers the conduct of the Muhammadans of the city at the time of the Dulya Máruti's Pálkhi and the grand Pandharpur Pálkhi knows very well who adopted "the aggressive attitude." Our Musalman brethren wanted to imitate some of their caste-fellows in other towns and they tried to obstruct processions which they or their forefathers never even thought of doing until this year; and if such conduct is not to be called "aggressive," we certainly fail to see what it should be called. As a retaliation of that, what did the Hindus do? Did they obstruct any procession of the Muhammadans? Did they do anything actively to prevent them from celebrating their Muharram festival quite successfully? What they did was only to show a cold shoulder to the Muhammadans. They did not join them; they did not even go to witness their enjoyment and their Tábuts. They remained indifferent. Can such conduct be described as "aggressive attitude"? If the Muhammadans did not wish to let processions of the Hindus pass unobstructed, was there any possibility of their joining the Muhammadans in the Tábuts? Where was the wonder if the Hindus followed the wise policy of not mixing with those who disliked their company, who obstructed their processions? The Muharram days, it must be remembered, served like a carnival to the Hindus; this year they could not enjoy them. They could not join the Muhammadans. Naturally they wanted something instead. Man is by nature very fond of carnivals and gala days. The Ganesh Chaturthi was near, and the leaders of the people thought it quite practicable to substitute that day for the enjoyment which people were unable to have during the Muharram. For a long time real orthodox Hindus have disliked the idea of the labouring classes joining with the Muhammadans in celebrating a purely Musalman festival, and, as good comes of evil, so they thought that the obstruction to the Hindu processions and the recent unfriendly conduct of the Muhammadans should be turned to advantage to induce the labouring classes to turn back to their own gods and, have nothing to do with the Muhammadan Paigambars. No sane man, we are sure, would take objection to such efforts to make our lower classes remain aloof from Muhammadan religious ceremonies. What the Bombay Police tried to do by special rules and regulations, we almost succeeded in doing without any such rules. The leaders of the masses who tried to induce them to remain aloof from the Muharram were bound to provide them with some equally good holidays from some of the Hindu ones; and those who know what we do on the Ganesh Chaturthi and the three or four following days will easily see why they found that those days were most suitable for the purpose they had in mind. For the songs which the Melas sung during the Muharram, some new songs describing some mythological or historical stories were substituted. All this was done simply with the view that the masses should not miss the delight that they got during the Muharram. This is, so far as we are aware, the history of the movement for the celebration of the Ganesh holidays, and everybody will see how thoroughly innocent it is. Yet the memorialists have distorted the whole affair. They have accused the Brahmins of Poona of having set up this Ganesh Chaturthi movement to mock the Muhammadans and give offence to their religious susceptibilities. The Hindus intend to celebrate one of their holidays on a larger scale this year for reasons which we have fully explained above, and we certainly fail to understand what offence is intended thereby to the religious feelings of the Muhammadans. The Hindus do not want to obstruct any of the processions of their Muhammadan brethren, nor do they want, if our information be correct, to take their Ganpati procession through streets in which any Masjid is located. And yet our Muhammadan brethren, evidently inspired by some foolishly mischievous wire-pullers, charge the Brahmins of Poona with the intention of setting the Maráthas against the Muhammadans. The above explanation of the whole affair refutes that foolish and mischievous charge completely, and when that is refuted all the other charges fall to the ground like a house of cards. They are nothing if not nonsense, and we feel that they should be passed by without any comment. In fact, they are beneath even our serious contempt. We only hope Government will not take this memorial into their consideration. We hope they will not waste their valuable time in thinking about it, if it has gone to them at all. Moreover, we think that the signatories of this memorial, if the memorial is at all signed and sent to its destination, are the only persons who hold the views expressed in the memorial. We cannot be so ungenerous as to suppose that all the Muhammadan inhabitants of Poona share these views with the signatories or with those who prepared that draft.

28. The *Mahrátta* (4), in its issue of the 26th August, writes :—Our local contemporary of the *Mantri* publishes the text of a memorial said to have been forwarded, or about to be forwarded, to His Excellency the Governor by a few Muhammadan fanatics of Poona in the name of their community—"the unoffending and peaceful community which labours under the disadvantage of being vastly outnumbered by the Hindus." The memorialists are evidently encouraged to take this aggressive attitude by the conduct of Government officials in the matter of the Dulya Máruti and Alandi Pálkhis and the Nág procession, and the consequent withholding of the Hindus from taking part in the Tábut procession. In other words, the memorial is but the fruit of the policy the Government officers have been long following in this behalf, and they will have to thank themselves for the same. The communities in Poona lived in peace and harmony for a long time and the Brahmins of Poona, who have been described in the memorial as the chief source of creating race animosities and discontent for the established Government, have not come to dwell here only during the last few years. What then can be the cause of the bad feeling exhibited by the memorialists? Not the Brahmins of Poona, nor the Muhammadans, for they are no new comers in the city; nor again the Hindu and the Muhammadan processions, which are as old as, if not older than, the English rule. The spirit which the memorialists now exhibit must, therefore, be traced to a foreign source, and we have indicated above what this source can be. The attitude of the Government officers towards the Muhammadans has compelled the Hindus to dissociate with their Musalman brethren, and Government would be extremely ill-advised if it does not show its strong displeasure of the attitude now taken by the memorialists. We know that there are officers of Government who, if they do not wish for, do not at least disapprove of such exhibitions of race animosities; but we believe that Government would not be led away by the opinion of such officers. It has already erred too much and it cannot afford to err further. The Hindus, it is true, are making preparations for celebrating the Ganpati festivals on a larger scale than usual, but it is due to the reaction caused by the folly of the Muhammadans in obstructing the old and national processions in honour of the great Maratha Sádhus as they passed an insignificant Darga. The Hindus are not going to obstruct anybody in the enjoyment of his just rights, either by way of retaliation or by way of aggression. They have festivals of their own on which they can spend their money rather than spend it on the festivals of the community that is determined not to show equal toleration. There is good deal in the memorial which is pure nonsense, if not worse; and it is a waste of time to attempt its refutation. These Muhammadans now pretend that their religious susceptibilities are likely to be offended, but they never cared for the religious susceptibilities of their Hindu brethren in obstructing the Pálkhi processions. We should not have ordinarily given publication to such a malicious, false and foolish document; but we do so as it is a good instance of what effect the policy of Government has produced, at least on some of the Muhammadans, for we know that the document does not represent the feeling of the majority of the Musalman inhabitants of the city; and we hope that it will open the eyes of Government to the dangers ahead.

29. The *Sudhárak* (22) of the 27th August, in its English columns, writes :—A spirit of mischief-monging seems to have been abroad. It appears that somebody is either pained at the extensive preparations for the ensuing Ganpati processions, or wants to make fun out of it. An Anglo-Maráthi weekly of Poona, the *Mantri*, in its last issue, publishes the text of what it says is a memorial submitted by certain Muhammadans of Poona to His Excellency the Governor in

Council. Now we cannot say that the memorial is a fact or fiction. If it is a fact, we must at once say that it is a curious piece of misrepresentation, misinterpretation and mischief. We know, as anybody may see, that the forthcoming Ganpati processions will be held on an unusually extended scale. They will particularly have a novel feature in the singing *melas*; they will have a large following; there will be something like organization in the whole thing. But that does not mean that it is all intended for mimicking the Muhammadans, nay, it is an utter perversion of the truth to say that it is so. We have seen a number of leaflets and pamphlets complained of, but have not come across anything in them which may be said to be provoking, wounding or seditious. The writer, if a Muhammadan, ought to have considered what solicitude his co-religionists showed for the Hindus when they wantonly obstructed their Pálkhi. Why should he and they then grumble if the Hindus deserted them in the Muharram celebrations and have taken to adding their unspent zeal and fervour to the worship of their own gods and their celebration? As for the allegation of sedition, it is put in to ensure official sympathy and a speedy hearing. We, however, doubt that it is the representation of any appreciable number of Muhammadan inhabitants of Poona. If it is, they must be a minority of the unintelligent and uneducated among them. If it is not, then it must be the outcome of the mischievous activity of the brains of some one, bent on setting one class against another, or chuckling over the stupid fun that he has set agoing. We wish it is all fiction; for certainly no Muhammadan can gain any good by maliciously slandering the whole Brahmin community in the mischievous way attempted in the memorial.

Notice issued by the Superintendent of Police, Poona, in connection with Ganpati processions.

30. The *Dnyán Prakásh* (12) of the 30th August publishes a notice issued to the Hindus of Poona by Major Macpherson, District Superintendent of Police, Poona, to the following effect:—Whereas information has been received that the Hindus of Poona City propose carrying "Ganpatis" in public procession on or after the festival of Ganesh Chaturthi, and whereas such procession is not in accordance with previous custom: the public are hereby warned that no such procession will be permitted without special sanction, for which application must be made to the District Superintendent of Police on or before the 31st instant. The persons presenting any such application will be required to give the names of the managers of their procession and full information as to the route it is to follow and the manner in which it is to be conducted.

Remarks on the above notice.

31. The same newspaper, in its English columns, writes:—The notice issued by the District Superintendent of Police, Poona, in connection with the forthcoming Ganpati processions is but another instance of the high-handed policy of our police officers. In our last issue we sufficiently explained why the Hindus have thought of having a grand procession of Ganpatis this year. The Police Superintendent thinks, however, that such a procession is not in accordance with previous custom. We differ from him thoroughly. Every family or small groups of families take their Ganpatis in small processions to the river every year. The only new feature that is thought to be added to the annual processions is that they should go to the river collectively and not singly. This new feature need not be looked upon as anything like the introduction of a new custom. As to the warning to the public about applying for a sanction to the police authorities, we have only to state that the managers and leaders of the procession who recently held a meeting have already resolved upon sending such an application and mentioning the proposed route therein. We know that the route they have chosen is the safest and has no Masjids or Dargas on it. We hope therefore that the Police Superintendent will not bring in unnecessary obstacles in the way of the processionists. We expect help from him and from all Hindus.

32. Writing about the same notice, the same paper, in another place, says:—There are two reasons why the Hindus of Poona propose to have a grand Ganpati procession this year, the first being that they wish to take advantage of the Ganpati festival to give the backward classes among their community

an opportunity of enjoying a gala day as they could not take part in the Muharram festivities of this year, and the second being that they wish to remove all chances of solitary or small Ganpati processions passing through Muhammadan quarters being obstructed or assaulted by the Musalmans, who have of late assumed a hostile attitude towards the Hindus.

Fracas between Hindus and Musalmans at Ahmednagar.

33. The *Nyáya Sindhu* (62), in its issue of the 27th August, states that a Hindu Pálkhi procession was obstructed and assaulted by some Musalmans at Ahmednagar on the last Janma-Ashtami day (23rd August) when the procession was in front of the Masjid situated near a Christian missionary's house adjoining the post office. The cause of the assault, says the paper, was that though the processionists had stopped the tom-toms they would not stop sounding the *tál* or gong as required by the opposite party. This assault, however, was not approved by all the Musalmans of the place, the elderly and respectable persons disapproving it entirely. The police, as soon as they got information of the assault, appeared on the scene and stopped the affray, and the miscreants ran away and took shelter in the Masjid.

34. The *Nagar Samáchár* (59), writing in its issue of the 25th August on the same subject, states that the Hindu processionists did not raise their hands against their assailants, though the former were more numerous than the latter and could have called them seriously to account for their aggression. Though the police have taken down the names of the Musalman assailants they will not very likely make any complaints against them, but this would be unfair.—A correspondent, writing on the same subject to the *Kesari* (49) of the 28th August, states that the Hindu processionists were only twenty in number and could have been easily overpowered by the large number of Musalmans if some elderly persons of the latter community had not interceded and checked their infatuated co-religionists in their attack. The police, adds the correspondent, have made no arrests and nothing is known about their intention of instituting criminal prosecutions. It must, however, be said that the police management was good and efficient and saved the procession from further assault or obstruction.

Hindu-Muhammadan disturbance at Ahmednagar and the question of street music.

35. The *Native Opinion* (16) of the 30th August, in its English columns, writes:—Ahmednagar, a centre of Christian activity, has had its quietude recently disturbed by Muhammadan rashness. As to the question of music playing in the vicinity of a mosque, Government do not seem to have made up their mind or chalked out a line for themselves consistent with prevailing custom. A joint commission of enquiry into this subject would have pointed out the direction in which the whole weight of the evidence turned; but that, to all appearance, not being done, the authorities flounder about to find the mean and at once fix upon the extreme step of prevention as a remedy. Indeed, one sad result of this indecision is that people often have an exaggerated idea of their rights, and the weakness of the authorities often encourages them to insist upon their claims with greater vigour. Be that as it may, according to the *Kesari*, those Muhammadans who beat the Hindus during the last Pálkhi procession are said to be still at large. If this be true, then this is some stretch of power or neglect of duty requiring an explanation. But the general characteristic feature of these disturbances is that, though the Hindus are most docile and law-abiding, they do not get from the police that protection which they really deserve; but when there is a *melée*, either they are conspicuous by their absence, or the Hindus are laid hands on very freely. The best solution of these difficulties is that neither Muhammadans nor Hindus may be allowed to play music within a certain distance from every mosque or temple. This way the Berár authorities are rid of their difficulties, and one fails to know why the Bombay Government should decline to follow so wholesome a rule.

Alleged attempt at pollution of some Hindu temples at Chiplun in the Ratnágiri District.

36. The *Satyá Shodhak* (79), in its issue of the 26th August, states from information received by it that attempts were made by some persons at Chiplun in the Ratnágiri District to pollute some Hindu temples by throwing flesh and soup into them on the day previous to the last Janma-Ashtami

festival (23rd August) and thinks that this must probably be an outcome of the ill-feeling which has existed between the Hindus and Musalmans of the place since the Janma-Ashtami day of the previous year.

Comments on the rules drafted by the Superintendent of Police, Poona, for the regulation of street music.

37. The *Mahrátta* (4), in its issue of the 26th August, quotes and criticises the rules proposed by Major Macpherson, District Superintendent of Police, Poona, for the regulation of street music in that town, and observes :—If the police is to be made the sole arbitrator of where music should cease, then all the evils apprehended by Ráo Bahádur Ránade would be instantly realised. We therefore earnestly appeal to Government to restrain the police from usurping to itself the power of harassing people by interfering with their religious customs, whenever and wherever it pleases to do so. The new Police Act was intended to give additional guarantees against the arbitrary proceedings of the police officers. It was Lord Reay himself who assured us in that way, and if the assurance so publicly given is to be utterly disregarded or allowed to be violated by the police, within four years of its announcement, by the Government of His Lordship's immediate successor, people will lose all faith, not only in the assurances of officers, but also in Government legislation. The police officers are here trying to do what the Government itself hesitates to perform; and in the cause of law and order in this presidency all such official vagaries must be put down with a stern hand. Government has not yet decided what line to follow as regards music in processions, but the District Police Superintendent seems to be more confident in his ignorance than the members of Government. He has decided in his mind that music must stop in front of mosques at all times, and would not apparently care to see what the custom of the place is. That a District Police Superintendent in a city like Poona should think of using his powers in this way is, we submit, not at all creditable to the British system of administration. It shows how subordinate officers are encouraged to take the law into their own hands.

Remarks in connection with a gathering of Muhammadans at Multan.

38. A correspondent, writing from Multan to the *Phœnix* (5) of the 25th August, says :—There was a large gathering of Muhammadans in the cantonment last Saturday night, attended mostly by Shias, with a sprinkling of Sunnis. A Multani Moulvi gave a touching account of how the Husenians fell martyrs to the cruelty of their enemies. The description being very pathetic, nearly the whole of the audience became frantic with their loud moanings and sobs. It is feared that these meetings may some day lead to a serious riot between the rival factions, and thereby endanger public peace.

G. M. SATHE,

Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 5th September 1894.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R FOR THE WEEK ENDING 1st SEPTEMBER 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)...	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)...	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

A *pánsupári* entertainment to Colonel Mackenzie by the Berár Sárvajanik Sabha.

1. The *Pramod Sindhu* (1) of the 24th August, in its English columns, writes:—The Berár Sárvajanik Sabha entertained our popular Commissioner and Resident-elect, Colonel Mackenzie, with a *pánsupári* party on Thursday the 23rd instant in the hall of the Municipal office here. Members came for the occasion from such distant places as Deolgaon Rája, Khámgaon, Akola, Daryápur, Karanja and other important towns in the province. The people began to assemble long before the appointed hour, and the band that discoursed sweet music attracted a very large crowd of spectators. The preparations were all on a grand scale. When every one had resumed his seat, Mr. Pándurang Govind made an eloquent speech in Urdu, briefly indicating the valuable services rendered by Colonel Mackenzie to the province, and saying how happy every one felt in honouring him, and how, in this particular instance, popular choice and Government selection had fallen on one and the same gentleman. He then read a few Persian verses composed by himself for the occasion. When he finished there was a loud applause, and Mr. G. S. Kháparde rose to address the assembly in English, with his usual fluency and elocution. He began by remarking that the Chairman, Mr. Pándurang Govind, well might burst into poetry, for the occasion was really so great. People in Berár regarded Colonel Mackenzie with the same affection and pride that the soldiers have towards the general who leads them to victory. Every one has wished that the gentleman at the head of affairs should be one who fully knew all about the province. This feeling is common all over India, and in Berár it has been specially powerful. In the list of the past Residents at Hyderabad there have been only three who went to the office with previous knowledge of the province. Mr. Cordery was the first. After him came Mr. Jones, and the present Resident, Mr. Plowden, is the third. The case of Colonel Mackenzie stands much higher than any of theirs. It may be truly said that he began his official career in this province, rose by his high abilities, made a name for administrative capacity, won golden opinions in Rajputaná and is now going to Hyderabad to acquire still greater fame and have a more brilliant career. Though he is an Englishman, people do, and very properly, claim him to be a *Pucca* Berári, and every one heartily congratulates him as such. It is sincerely believed and hoped that he will remain at Hyderabad much longer than three months, and it would meet the hearty wishes of all if it turned out so. The rule of retiring officers at the age of fifty-five, the speaker disliked personally, because it took away an officer just when his ripe experience was of

the greatest use both to the rulers and the ruled. Fortunately this rule has no application in political appointments and Colonel Mackenzie could remain longer with the people among whom he has spent the best portion of his life. Mr. Khâparde then proceeded to thank the principal guest for accepting the invitation of the Sabha, and made the Sabha's acknowledgments to all the other gentlemen who came to grace the occasion. He then resumed his seat and a loud applause indicated the popular feeling. Colonel Mackenzie then rose to reply and appeared to be much impressed with the scene around him. He sat down amidst a very loud applause.

Necessity for improving the condition of agriculturists in Berár.

2. The *Varhád* (*Berár*) *Samáchár* (3) of the 27th August, in its English columns, writes:—Two paragraphs from the recent Judicial Commissioner's report on civil justice in Berár will serve to point out that the present money transactions between money-lenders and the borrowing Kunbis are a bad sign of the ruinous tendencies of the present times. If no helping hand is stretched forth to support the sinking rayats, the disaster will ere long assume such dimensions as will make it a matter impracticable and beyond the possibility of improvement. Let the danger be seen all through. What is then the remedy and will Government condescend to think over the matter for awhile? The relief should be three-fold. Agricultural banks is the first and present need of the province to keep down the high rates of interest. Dry remissions and partial reductions in revenue demands should lighten the burden of the agriculturist; and the last, but not the least, salvation of agrarian discontent should be in the direction of an Act like the Deccan Agriculturists' Relief Act. Let us hope for the best and let Government rise to the occasion.

Remarks in connection with the appointment to be made to the Principalship of the Training College in Berár.

3. The same newspaper, in its English columns, writes:—We have strong reasons to hope that some graduate will be appointed to the Principalship of the Training College, shortly to be vacated by Mr. V. R. Joshi. Though we might heartily congratulate the person whom rumour grants this post, we might not forget that if he succeeds to this post simply because he is an undergraduate with a higher University qualification, there are others junior to him with still higher qualifications. Why then should they not supersede him on the strength of their qualifications if he supersedes others on that of his? If power be not the only explanation, the report we hear of is unfounded and really reflects on Ráo Sáheb Patwardhan's avowed policy. That in filling up the Amráoti High School First Assistant Mastership Mr. Patwardhan respects the judgment of his predecessor, while in filling up the Principalship, a graded appointment in the controlling agency of the department, he sets it at defiance, is certainly incredible. To starve the department of able men when available is like starving the Commissariat of an army.

The age restriction circular and its results.

4. The *Vaidarbha* (2) of the 25th August, in its English columns, writes:—If education is a good thing, then every one, young and old, should be permitted to obtain it. Impediment ought not to be placed in the way of any. Before the age restriction circular was issued it should have been seen what would be the number of persons who would be affected by it. We cannot bring ourselves to think that if the Resident had known that there was any considerable body whom this circular would exclude, he would have given his sanction to it. Of the admissions to the High Schools nearly two-fifths, or 40 per cent., consist, we learn from enquiry, of boys above 15. Of these some are Muhammadans and lower caste Hindus for whom the age limit is 17. But certainly 20, or, at any rate, 15 per cent. would be Brahmins and other high-caste Hindus, against whom the exclusion would operate. The distinction between the Brahmins and the lower classes is thoroughly indefensible. Brahmins and other high class Hindus do take more kindly to education than the Muhammadans or low-caste Hindus. They have also, it is true, come inherited an intellect which has been highly developed for hundreds and thousands of years. But all Brahmins and Parbhus are not intelligent. There are some of slow intelligence among them. Why are these men to be excluded? Then there are the Pársis with brains

of as high an order as the Brahmins. How are they to be treated under the circular? They are not Brahmins and they may well say they do not therefore come under the 15 years' rule. And what about Eurasians and Native Christians? It would appear that a Brahmin convert to Christianity is better placed than a Brahmin who stuck to his ancient faith. If the ideas of Hindus are to be applied, then the Brahmin convert would be even below the low-caste Hindu. He could thus claim that his son should come under the more favourable rule. The restriction rule, mischievous and indefensible in itself, looks most absurd from the class distinction which it emphasizes and seeks to perpetuate. Till now it mattered little to a boy whether his age was correctly entered or not. But now it has become a matter of very great importance, and applications are coming in for correction of age. What an opportunity this gives for those who are afraid that they may be excluded by the new circular! Should anything be done which is likely to tempt boys into falsehoods? Then how are the applications of the boys to be disposed of? Are they to be summarily rejected? That would not be showing the boys a high example in justice—that most practical of all virtues. Then are the school-masters or the Inspectors to hold judicial enquiries, the boys as plaintiffs and the school registers as defendants? Or are the boys to be told to get their ages established in a Civil Court? Surely these and a hundred and one more difficulties there are in the way of this great circular, which should have been maturely considered before it was issued.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 5th September 1894.

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G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
[illegible] Bombay, [illegible] September 18[illegible].

[CONFIDENTIAL.] No. 36 of 1894.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 8th September 1894.

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List of Newspapers and Periodicals.

(For the week ending 8th September 1894.)

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	English.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator...	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily ...	500
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly ...	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	Anglo-Maráthi.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	1,000
11	„ Dnyánodayá	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly ...	425
13	„ Hitopadeshak	Bombay	Weekly	1,000
14	„ Indu Prakásh	Do.	Do.	900
15	„ Mantri	Poona...	Do.	...
16	„ Native Opinion	Bombay	Bi-Weekly ...	600
17	„ Prabhákar	Do.	Daily	350
18	„ Rámdás	Bijápur	Weekly	600
19	„ Shetkaryáncha Kaivári	Bombay	Do.	500
20	„ Subodh Patrika	Do.	Do.	950
21	„ Subodh Prakásh	Do.	Do.	...
22	„ Sudhárak	Poona	Do.	3,009
23	„ Vártáhar	Bombay	Do.	1,500
	Maráthi.			
24	The Arunodayá	Thána	Weekly	625
25	„ A'ryávart	Dhulia...	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak...	Belgaum	Do.	409
32	„ Chitragupta	Karád	Do.	209
33	„ Daivadnya Mitrá	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	156
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	325
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore...	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	650
46	„ Kalpataru...	Sholápur	Do.	250
47	„ Karmanuk	Poona...	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly... ...	1,500
49	„ Kesari	Poona...	Weekly	5,000
50	„ Khándesh Chitragupta	Dhulia	Do.	230
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khara Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	200
54	„ Maháráshtra Kokil	Sátára...	Monthly ...	2,000
55	„ Maháráshtra Mitra	Do.	Weekly	250
56	„ Maháráshtra Vritt	Do.	Do.	161
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár...	Ahmednagar	Weekly	110
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni...	Do.	175
62	„ Nyáyá Sindhu	Ahmednagar	Do.	175
63	„ Panchánan	Karád	Do.	...
64	„ Pandhari Mitrá	Pandharpur	Do.	250
65	„ Pen Samáchár	Pen	Do.	...
66	„ Poona Vaibhav	Poona	Do.	3,200
67	„ Prabodh Chandrika	Jalgaon	Do.	100
68	„ Prabodh Ratná	Bársi	Do.	225
69	„ Prántik Samáchár	Poona	Do.	...
70	„ Pratod	Islámpur	Do.	300
71	„ Rághav Bhushan	Yeola	Do.	275
72	„ Ratnákar	Kaládgi	Do.	90
73	„ Saddharmadip	Alibág...	Monthly	1,000
74	„ Sanmitra	Bombay	Do.	...

No	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	Mara'thi—*continued.*			
75	The Sarvadaman	Poona	Monthly	...
76	„ Satya Nirnayă	Bárámati	Weekly	...
77	„ Satyă Prakásh	Poona	Do.	...
78	„ Satyă Sadan	Alibág	Do.	200
79	„ Satyă Shodhak	Ratnagiri	Do.	400
80	„ Shikshak	Chikodi	Do.	...
81	„ Sholápur Samáchár	Sholápur	Do.	260
82	„ Shri Shiváji	Poona	Do.	300
83	„ Shubh Suchak	Sátára	Do.	260
84	„ Sudhákar	Pen	Do.	300
85	„ Sumant and Satyă Sudha	Kárwár	Do.	300
86	„ Tukárám	Ahmednagar	Do.	250
87	„ Udyogavriddhi	Poona	Do.	...
88	„ Vanapriya	Chikodi	Fortnightly	100
89	„ Vártáhar	Bombay	Tri-weekly	700
90	„ Vengurla Vritt	Vengurla	Weekly	175
91	„ Vichár	Dhárwár	Monthly	500
92	„ Vichár Ságar	Baroda	Weekly	650
93	„ Vidushak	Karád	Do.	300
94	„ Vidya Vilás	Kolhápur	Do.	275
95	„ Vijay	Sháhápur	Do.	250
96	„ Vikshipta	Bombay	Do.	600
97	„ Vita Vritt	Vita	Do.	...
98	„ Vividh Dnyán Vistár	Bombay	Monthly	500
99	„ Vrittadhára	Dhár	Weekly	150
100	„ Vrittasár	Wái	Do.	285
101	„ Vritt Sudha	Sátára	Do.	200
102	„ Vyápári	Poona	Do.	...
	Anglo-Gujara'ti.			
103	The Deshi Mitră	Surat	Weekly	1,250
104	„ Gujaráti	Bombay	Do.	2,450
105	„ Gujarát Mitră	Surat	Do.	800
106	„ Kaiser-e-Hind	Bombay	Do.	2,500
107	„ Káthiáwár News	Rájkot	Bi-weekly	600
108	„ Suryă Prakásh	Surat	Weekly	375
109	„ Vidyut	Ahmedabad	Fortnightly	...
	Gujara'ti.			
110	The Ahmedabad Times	Ahmedabad	Weekly	250
111	„ Ajab	Surat	Monthly	700
112	„ Akhbáre Sodágar	Bombay	Daily	800
113	„ Arajadár	Baroda	Weekly	...
114	„ A'ryă Dharm Prakásh	Bombay	Monthly	400
115	„ Bhim Sen	Do.	Weekly	...
116	„ Bombay Samáchár	Do.	Daily	2,600
117	„ Broach Mitră	Broach	Weekly	350
118	„ Broach Samáchár	Do.	Do.	700
119	„ Buddhi Prakásh	Ahmedabad	Monthly	580
120	„ Cambay Gazette	Cambay	Fortnightly	124
121	„ Chának	Surat	Monthly	500
122	„ Chandra	Do.	Do.	300
123	„ Darbár Patrika	Ahmedabad	Weekly	...
124	„ Din Mani	Broach	Do.	...
125	„ Dnyán Sudha	Ahmedabad	Monthly	250
126	„ Dnyán Vardhak	Bombay	Do.	600
127	„ Fursad	Do.	Do.	400
128	„ Gap Sap	Do.	Fortnightly	300
129	„ Gul Afshán	Do.	Monthly	1,200
130	„ Hindi Punch	Do.	Weekly	450
131	„ Hindusthán	Ahmedabad	Do.	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly	500
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	400
136	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Fortnightly	1,200
139	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
140	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	„ Kelavni	Baroda	Monthly	500
142	„ Nure Elam	Bombay	Do.	320
143	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
144	„ Praja Mitra	Karáchi	Weekly	200
145	„ Praja Pokár	Surat	Do.	800
146	„ Rájyabhaktă	Bombay	Do.	1,200
147	„ Rást Goftár	Do.	Do.	1 097
148	„ Samsher Báhádur	Ahmedabad	Do.	300
149	„ Satyă Mitră	Bombay	Do.	500
150	„ Satyă Sodhak	Surat	Fortnightly	500
151	„ Satyodaya	Dohad	Weekly	98
152	„ Sneha Sindhu	Kaira	Do.	275
153	„ Stri Bodh	Bombay	Monthly	500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
154	The Stri Mitră	Bombay	Monthly	697
155	„ Surat Akhbár	Surat	Weekly	600
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
159	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patră	Hubli	Weekly	475
161	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayă	Dhárwár	Weekly	200
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Lokă Bandhu	Do.	Do.	190
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárată Bhráta	Rewáh	Fortnightly	375
173	„ Bhásha Bhushan	Bombay	Monthly	400
174	„ Bombay Baipar Sindhu	Do.	Weekly	250
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
178	„ Charkhári Akhbár	Rewáh	Fortnightly	23
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Khair Khah	Do.	Daily	...
184	„ Kushful Akhbár	Do.	Weekly	150
185	„ Muin-ul-Mulk	Do.	Daily	...
186	„ Muslim Herald	Do.	Do.	300
187	„ Vakil Islam	Do.	Do.	...
188	„ Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
196	„ Muin-ul-Islám	Do.	Do.	300
197	„ Prabhát	Hyderabad (Sind)	Do.	400
198	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or á) is the last letter of a word, the accent is left out, and the short *a* (अ = u in gun) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Contrast between Indian and Australian Governments.

1. The *Dnyân Prakâsh* (12), in its issue of the 6th September, contrasts British Indian Government with the Government of the Australian colonies in the matter of retrenchment of expenditure to meet a financial deficit, saying that the latter reduces expenditure by applying scissors to the salaries of the Government officials commencing with the highest functionary in the land, viz., the Governor, while the former curtails expenditure by doing such things as the closing of schools, discontinuance of educational grants, abolishing departments supplying means of subsistence to poor Natives, &c., but never touches the salaries of European officials, and, on the contrary, gives them additional allowances. The cause of this difference between the two Governments is, says the paper, that the Australian Government is almost independent and can take care of its subjects, while India is completely dependent and her grievances are ridiculed and disregarded by the governing class.

Government censured for burdening the rayats with heavy taxation.

2. The *Vikshipta* (96), in its issue of the 1st September, in a serial article, says that notwithstanding frequent assurances that the British Government of India is entirely for the benefit of the natives of the country, the conduct of Government towards its subjects in loading them with a heavy burden of taxation is not a whit better than that of the butcher towards the animals slaughtered by him, and that it is discreditable to Government that it should be quite heedless to the repeated outcries of the rayats and representations of public associations, commissions, &c., on the subject of the heavy charges for maintaining a European army in the country and on the desirability of curtailing these charges by replacing the European army by a Native one.

Deficit in the Indian treasury and a suggestion to meet it.

3. The *Hindu Panch* (41) of the 6th September thinks that, as the Amir of Kabul entreated his troops to forego one month's salary for the purpose of replenishing the deficit in the State Treasury and they readily consented, so the British Government should take one month's pay from every civil and military officer paid over Rs. 100 per mensem with a view to compensate its present financial deficit.

Charges of collection of land revenue in Madras compared with those in Bombay.

4. In comparing Bombay with Madras in respect of the charges of collection of land revenue by quoting figures and tables, the *Kaiser-e-Hind* (106) of the 2nd September, in its English columns, observes:—Though Bombay's population is just half that of Madras, the land revenue of the former presidency almost equals that of the latter. Bombay's land revenue in 1892-93 was 4·65 krors, while that of Madras was 4·56 krors. Thus Bombay has a revenue of Rs. 2,420 per 10,000 of its population, contrasted with Rs. 1,805 of Madras. In fact, in all branches of revenue Bombay stands higher than Madras or any other province of India save Burmah. It seems, however, that because Bombay is the richest province of the Empire, it is allowed to spend like the prodigal, which is certainly much to be deprecated. Having regard to the chronic cry of the Executive Government that it has not money enough to spend on all sorts of works of public utility, education, and so forth, it is rather surprising that our non-official legislators have missed analysing its expenditure and comparing it with Madras. For, if they do, they will soon find that Bombay spends on the charges of collection of land revenue a higher sum per every ten thousand of the population than what Madras spends. Here the paper gives a table and continues, saying:—It will be seen from the details contained in the above table that there is not a single head on which the charges in Bombay do not exceed those in Madras. Take office establishment. Here the charges are more than double, namely, Rs. 29 against Rs. 13-2-0. Surely, there must be a screw loose somewhere when Bombay, with a much smaller area in square miles, can manage to spend in establishments over 100 per cent. more than Madras. Is there no room for economy under this head? Similar excess is to be seen in the district establishments. Here, too, Bombay spends Rs. 46-4-0 against Rs. 27-7-0 which Madras spends. Why so? Travelling

allowances again are double, and so are contingencies! Even in the smaller matters of postage and telegrams Bombay's prodigality shows no diminution. Thus, on the one hand, while the arbitrary revenue assessments enrich the provincial treasury, there appears, on the other, to be no check or serious control over the charges of collection under the various heads indicated in the preceding table. We again ask whether this is not a proper subject for enquiry by some inquisitive non-official legislator. It is to be hoped the Honourable Mr. Javerilál at least will take up our suggestion. We are sure that if he pursues the subject in the right direction he would receive the grateful thanks of the tax-payers for the economy he may be instrumental in bringing about in this one important spending branch.

Creation of the post of Police Attaché to the Secretary to the Government of Bombay in the Political Department disapproved of, and reduction in the present establishments of the Secretariat Departments, particularly of the Revenue, Financial and General, recommended.

5. In writing about the last meeting of the Bombay Legislative Council, the *Vártáhar* (89) of the 7th September, in its English columns, says:—The Honourable Mr. Trevor introduced the Financial Statement, which elicited some criticism, to some extent uncalled for, from the Honourable Mr. Yájnik. He dwelt on the injustice of the exchange compensation allowance, and the sweeping away of a large portion of the provincial balance by the Government of India. Mr. Yájnik then alluded to the new charge of Rs. 10,200 which the genius of Mr. Lee-Warner has brought into play on account of a Police Attaché. We have a Secretary in charge of the Political and Educational Departments on Rs. 3,300 a month, and when appeals from the mofussil accumulate, a junior Civil Servant is generally appointed on special duty to clear them off. Then there is an Under Secretary to look after Judicial and Legislative work. Why then is a Police Attaché needed? He is generally a mofussil Superintendent of Police. His duty is to gather news through detectives and submit it to Government; for instance, what Chiefs or gentlemen come to Bombay, who go to them, what they do, and so on. In other words, he is a Government spy. In employing such an individual for nothing, Government loses its independence; it looks through *police* eyes and is thus humiliated, for the police, in order to gain their end, would represent matters in their own way and Government would blindly say *ditto* thereto. On the contrary, Government ought not to rely on such an agency as this. It is not required; it is a burden on the tax-payer, and is a source of much annoyance to respectable people, for their honour is at the mercy of the police. It was some time ago stated that by the extinction of the Military Department some saving was expected, but instead of that, an increase, we hear, of Rs. 10,000 is proposed in the Revenue Department, although *three* new branches costing, say, Rs. 1,200 monthly have been added, with the result that cases are left in arrears for 8 and 10 months! Fancy this way of doing business. And the plea is put forth of pressure of work by people who deliberately show work which is capable of being disposed of in a jiffy. If a move is made in the Financial Department itself, there will be a saving of Rs. 12,000 to Rs. 15,000 annually. Why require an Assistant Secretary on Rs. 700, a Chief Superintendent on Rs. 400 and six Superintendents on Rs. 400, and Assistants? The salaries may well be curtailed, for the Assistant Secretary and Chief Superintendent are high-sounding names, but their work is simply to open the post and place cases in the boxes of the Chief or Under Secretary, as the case may be. Three Superintendents' places can very well be done away with, if proper scrutiny is made of the work and every *trash* eliminated from off the registers. The numbers, outward and inward, are no criterion whatever of increase of work. Every conceivable matter is given importance and the plea of "pressure and heaviness of work" is pleaded as an excuse for augmentation, and to provide for one's favourites. The Secretaries hardly see to this. They believe in the Assistant Secretaries' figures as *ipse dixit*. The same may be said of the Political, Military, Irrigation and Public Works Departments. One must look to the daily work turned out by each branch, and not the numbers of letters received and sent; that is the fallacious theory which is always availed of by people who simply wish to make a show and nothing else, and as the seats of Government are for the greater portion of the year in Poona and Mahábaleshvar, the exact

and real state of things does not become apparent, unless one goes minutely into the figures and the subjects which come before Government for disposal every day. Under the Government of India there are Registrars who do the same work as the Assistant Secretaries, but that is for the whole of India and not a part of it.

Comments on the replies given by Government to some of the interpellations at the last meeting of the Bombay Legislative Council.

6. The *Kaiser-e-Hind* (106) of the 2nd September, in its English columns, writes:—We observed the other day that the whole tendency of the Executive on the occasion of answering the interpellations of non-official members at the recent sitting of the local Legislative Council was characterized by a spirit of deliberate equivocation. Many of the questions were, indeed, powerful posers in their way, which only a Government, conscious of absolute truth and justice on its side, could solve to the satisfaction of the public. It is not surprising, therefore, that the Government of Lord Harris resorted to equivocation in answering most of the posers. It was, perhaps, the only recourse left to it in the absence of any intention to sincerely deal with the several interpellations. We ask those who are fully conversant with the mischievous policy of land revenue and survey settlement in this presidency since the operation of that harsh and arbitrary statute, known as the Land Revenue Code, whether the Executive candidly endeavoured to reply to the many questions of Messrs. Javerilál and Nátu on the land revenue assessments. And we, again, ask those who have closely watched the abkári policy of Government to say whether anything like a full and fair reply was made to the query regarding the extravagant bonus of a lakh and a half of rupees paid to a thriving liquor farmer, and how far *official statistics* would bear out Mr. Trevor's evasive reply? We boldly ask whether the Revenue Member of the Government is in a position to controvert the facts and figures of Mr. Dántra in reference to the matter? Our own view of the affair is that it would be impossible for him to do so. Official statements made in open Council or in the annual administration reports have a growing tendency to suppress facts, if not to suggest their opposite. What is, therefore, wanted on the part of non-official members of the Legislative Council is to take up the thread of their interpellations where the Executive's replies are unsatisfactory, and drag them to a higher tribunal for the purpose of eliciting the truth. Let them *re-frame* their questions by the light of the answers given and pass them on to the British Committee of the Congress, who will then heckle the Under Secretary of State. Of course, the India Office will endeavour to equivocate. Its responses would sometimes beat hollow those of the ancient oracles. But the fuller manner in which questions might be framed would give the India Office the least opportunity for a play of this character. At the same time, the questions will, in a manner, serve to give a contradiction to the official replies by the local authorities. Such a procedure would be immensely productive of good. Local Governments will be compelled to be less equivocal and oracular in their statements—a consummation which every citizen, anxious to learn the truth about an administrative error, would devoutly wish for. An excellent opportunity of thus flinging in the face of the Executive a contradiction may be found in the crushing reply which the irrepressible Dr. K. N. Bahadurji made the other day to the questions put by Mr. Nátu on the circumstances connected with that physician's involuntary removal from the Bacteriological chair. His Excellency the President's reply insinuated that it was no fault of Government if Dr. Bahadúrji, after being provided with all the necessary appliances he required to prosecute his researches, failed to do his duty! Now this official statement might have passed for gospel, had it not been that the young doctor gave an immediate and effective rejoinder to it. The contradiction clearly shows that the statement of the President in Council was not on all fours. It passes comprehension how he came to make the statement he did in teeth of the facts as now related by Dr. Bahadurji. Either the version given by the latter in the columns of our daily contemporaries on the 25th ultimo is correct or that of the President in Council. Who is to decide between them? The presumption is certainly in favour of the former, for as yet we have not seen any contradiction being given to it. The matter in itself is small, but the principle involved is one of administrative ethics, and for the ethical reputation of the Bombay Government it is much to be wished that a contradiction would be forthcoming.

Alleged inconsistency on the part of Government in replying to interpellations in the Bombay Legislative Council.

7. The *Gujaráti* (104) of the 2nd September, in its English columns, writes:—The attitude of the Bombay Government in replying to interpellations put at meetings of the Legislative Council is at times strangely inconsistent. The Honourable Mr. Chimanlál's question at the recent meeting bearing on Mr. James's article in the *National Magazine*, in which he passed very severe strictures on some of the highest judicial officers in the presidency, was disallowed on the ground that it was somewhat personal. But were there not other questions even of a more markedly personal character that were allowed? If the question is needlessly offensive or contains defamatory matter, then according to rules it cannot be allowed. Lord Lansdowne explained in very clear terms that unless questions related to matters which in the interests of the public could not be disclosed, they would not be disallowed. If high judicial officers are openly assailed in magazines, it is but fair that the writers should be as publicly censured, and we therefore cannot see how the President of the Council was right in disallowing Mr. Chimanlál's question. Here again His Excellency Lord Harris distinctly overstepped the bounds of the power vested in him to allow or disallow questions. The precedent is altogether a bad one, and we are sorry it has not received any notice at the hands of our contemporaries owing to want of information. Last year Mr. Chimanlál put a question to Government regarding Mr. Bhánushankar's degradation on the strength of an article which appeared in the vernacular columns of this paper. Government were so tenderly careful of their majestic dignity that they intimated in their reply that they were not bound to take any notice of the contributions of anonymous writers. At the last sessions Mr. Macdonell put a question with regard to a statement which appeared in the *Bombay Guardian* regarding the action of the then acting Chief Presidency Magistrate with reference to the Bombay Opium Farmer Defamation case. We shall be charitable enough to assume that the question was not an inspired one. Government, however, forgot their own principle and His Excellency himself condescended to give a full reply and the contradiction was as unequivocal in its character as it could be. Why did the Bombay Government feel themselves called upon to take note of the reckless statement? Few persons knew anything about the allegation, and even if it had got wider publicity it could not have affected the reputation of the Magistrate or the members of Government. Our contemporary of the *Indian Spectator* very properly says:—"Lastly, we will refer to the Honourable Mr. Macdonell's question, asking if there was any truth in the statement of a local religious paper that the Magistrate consulted Lord Harris before giving judgment in the Bombay Opium Farmer Defamation case. This question, in its lightness, beats every other. No one ever took the statement seriously, and it could not in any way have done any damage to the reputation either of the Magistrate or of His Excellency and his Councillors. The question and the elaborate answer given to it only show that even in high quarters trivial matters may at times be unnecessarily given an undue importance."

Observations on revenue enhancements in Alibág, Panvel, Karjat, &c.

8. The *Vártáhar* (89) of the 7th September, in its English columns, makes the following observations on revenue enhancements in the Bombay Presidency:—The Honourable Mr. Yájnik touched, at the recent meeting of the local Legislative Council, on the revenue survey settlement policy of Government, stating that there had been a departure therefrom in the cases of Alibág, Panvel, Karjat, &c. It is doubtless true that the wholesome provisions of the resolution of October 1874, as laid down by Sir Philip Wodehouse, have been of late years set at naught, and revenue enhancements of recent years have been made without any fixed principle. They were initiated by Survey officers, seconded by the Revenue officers, and Government quietly sanctioned the proposals. What is control? What is equity, and how does Government weigh the two sides—impartially or how? The present tendency of the Government is merely to support their officers, howsoever wrong they may be. In former times the Revenue and Police officers were reckoned as the *servants* of Government like other officials; now they are patted and treated as confidential and fast friends, which is a serious mistake, requiring immediate

remedy. The fact is, the Government is very weak. How were the times of Sir Bartle Frere, of the Honourable Mr. Tucker, the Honourable Mr. Rogers, the Honourable Mr. Gibbs, the Honourable Mr. Ravenscroft, Lord Reay, Sir W. Wedderburn, the Honourable Mr. Gonne, and the Honourable Mr. Melvill? Very different, indeed! Every one then obtained proper and prompt justice.

Mr. Gharat on the way in which the Survey Department has done its work in the Kolába District.

9. The *Sudhárak* (22) of the 3rd September, in its English columns, writes:—Mr. Gharat has been doing yeoman's service to the agriculturists of the Kolába District by exposing the arbitrary policy of the Survey Department in classing and assessing the lands in that district. A perusal of his letters shows how vexatious and harassing have been the results of the revision survey operations in Alibág, Panvel and other tálukas. The authorities have all along exhibited a marked indifference towards the complaints of the rayats and their representations in the matter. The questions in the Legislative Council on the subject have been dealt with in a very slip-shod fashion, and the Honourable Mr. Javerilál, who intended to personally call the attention of the members to the representations of the rayat during the discussion of the Financial Budget, was, as is now well-known, ruled out of order by His Excellency the President. Thus then it appears that, however strong the case of the rayat, however glaring the mistakes of the Survey officers, however heavy the burdens imposed afresh on the agriculturists, Government manages to silently and calmly ignore all these, leaving the aggrieved to pine and fret by themselves and swallow the bitter pill of exaction with all unavailing protests. How to awake the authorities to a just consideration of the matter is the question, and we think that much might be gained if the subject were studied and the results published, as has been done by Mr. Gharat, with a view to rebut the arguments of the Survey Superintendent and expose the doings of the department. In short, what we would like to see is a thorough exposure of the policy of Government in enhancing the land revenue demands in an unjustifiable and arbitrary manner. The Survey Department would thus be unmasked, and with the help of the British Committee, the local Governments may be brought round through a mandate of the Imperial Parliament. The work would be hard, but if a few enthusiasts could be found to do it, the result would certainly be very promising.

Sir Dennis Fitzpatric and Lord Wenlock praised for their recognition of the alleged superior claims of the Natives to public service in India.

10. The *Phœnix* (5), in its issue of the 5th September, writes:—In the Panjáb, Englishmen, it seems, are no longer to have a monopoly of the loaves and fishes of the Government service. Under the beneficent administration of Sir Dennis Fitzpatric, the Native, who has always been left in the cold, will be treated on the same footing with others, nay, his claims will be given preference to others, in filling up vacancies. Sir Dennis is said to have ruled that whenever there is a vacancy under Government, other conditions being equal among candidates, preference shall invariably be given to a "Native" candidate. Madras, so long the benighted province, has shamed her sister presidencies by her just and liberal treatment of the natives of the soil. The despatch of the Madras Government on the simultaneous examination question was marked with characteristic good sense and sound judgment, and a readiness to help and raise the fallen and the weak. In the matter of recruiting men for the Government service, Lord Wenlock has ordered that preference for all appointments should, under every circumstance, be given to "Natives." This is worthy of the nobleman who is at the helm of Government at Madras. Such kind treatment of the dumb millions of India, who are content even with the crumbs of favour they receive from their rulers, endears the governors to the governed, and brings about a feeling of amity between the "whites" and the "blacks," both of whom are subjects of Her Majesty, which contributes to the stability and permanency of British rule in India. The principle of *divide et impera*, or making distinction according to the crime of colour, to which many Indian administrators have unhappily resorted, has been sapping the foundations of the British Government in India. If we have half-a-dozen men after the model of Lord Wenlock and Sir Dennis, India can do without her vast array of armies.

Claims of the Northern Division to send a representative to the Bombay Legislative Council advocated, and the direction in which the rules made by the Bombay Government under the Indian Councils Act require to be amended pointed out.

11. The *Deshi Mitră* (108) of the 6th September, in its English columns, writes :—The right of recommending a person for a seat in the Bombay Legislative Council that we, of the Northern Division, enjoy was bestowed on us after full and mature deliberation, and we are loath to believe that what has been deliberately granted will be hastily withdrawn. It will be incumbent on Government to refute the arguments which guided their considerations when they determined to bestow that right on the electorate of the Northern Division in preference to the inhabitants of the Central Division. It cannot be that Government are ready to give up the grounds by which they entrenched themselves against the claims of the division that was left out; it is still more impossible that those reasons should have lost their weight by mere lapse of time. It is more natural to suppose that some intended alterations in the rules that govern the right of electing a representative for the Legislative Council have given rise to the rumour above referred to. For it is settled beyond dispute that those rules must be modified a good deal before their utility can be more properly manifested, or before they can help to secure the object of effective and proper representation. If, then, it is in contemplation to recast the rules, we humbly suggest that the municipalities should be first invited to offer their suggestions thereon and should be permitted to point out in what way the right of election should be exercised. Passing from this to the rules as they are, we must say that these are defective in so many essentials that they afford the greatest facilities for evading their spirit, and in no way stand in the way of employment of dodges through which youthful ambition is able to score against sterling merit through family connections. To proceed by detail, the distribution of delegates which each municipality might send is in itself highly unsatisfactory. The rules, as they are, will always so act as if a single district had the monopoly of the right and as if the others were merely ciphers. The best plan, we think, to avoid such an undesirable result would be to divide the whole electorate into groups, and each group should have the power to elect its representative. We would suggest that the Northern Division be partitioned off into three groups—(1) Ahmedabad, (2) Kaira and Panch Mahâls, (3) Surat and Broach. The district of Thána from its natural position and by the community of language and manners belongs more properly to the Deccan and must be annexed either to the Central or the Southern Division. Such division would almost equalize the votes in each group. Government should then choose from among these representatives. Thus every municipal division will have a chance of sending one of their men into the Council, provided they are happy in their choice; and Government will have the inestimable advantage of choosing the best man from among men of various talents and experiences. The crying evil of a particular district excluding others by mere numbers from the proper exercise of their right will be thus removed at a stroke. Passing to the second point, we beg to point out that Government should insist that no one is sent up who is not an ordinary resident of the division in the common and the strictest sense of the word. The discreditable contrivances by which a person can conform to the letter of the law by engaging at the eleventh hour a small house on a mere monthly tenancy should be put a stop to. For, if once the rule on this point is allowed to relax, the very reasons which support the granting of the privilege to the Northern Division will lose their force. The one consideration which, of all, overpowered all others in the selection of the Northern Division was that that part of the country was essentially an agricultural country; and because it was essential that the agricultural class should, above all, be represented, that the division got the preference. It is unnecessary to say that men who can represent agricultural interests should be men who have been in touch with the classes throughout their lives, and who are perfectly conversant with the needs of those whom they mean to represent. But, as it is, there is nothing to prevent any outsider who never was within a mile of a farm, and whose knowledge in these matters, as Dr. Johnson said of Goldsmith, extends to distinguishing a cow from a horse, from getting into the Council by conforming to the letter of the rules. If then Government can see their way to enforce a rule which shall require that a candidate should be a dweller of that

division in the strict sense of the term, we shall be spared the spectacle of men pretending to be residents of a particular spot, while pursuing their avocations and representing the rate-payers in another town. There is one thing more which we would beg Government to insist upon. Delegates are morally and legally bound in duty to their constituents to give their votes in public, and a wise discretion was not exercised last year when the system of taking votes by ballot was allowed to supersede the more straightforward and honest system of public voting. The system of secret voting, besides opening the door to the wielding of underhand influences, does not enable those who have chosen the delegates to see how their representatives have discharged their trust. We have endeavoured to point out some of the defects which, as they struck us, diminished the utility of the right which they regulate. When those rules were first published Government were the first to declare that the measure was of a tentative character. Considering how the rules have operated during the first experiment, it is highly necessary that the task of recasting the same should be at once taken in hand.

A request to Government to introduce throughout the presidency the Ghee Bill immediately on its enactment.

12. With reference to the statement made in the Ghee Bill draft submitted for the approval of the Bombay Municipal Corporation by the Bombay Government, that after the Bill is passed into a law it would be at once introduced into the city of Bombay, while its introduction in the rest of the presidency would be gradual, the *Bombay Samáchár* (116), in its issue of the 3rd September, says:—It is not considered right to put into immediate force any law or legal measure affecting the prices of any articles of merchandize. In such a case previous intimation is conveyed to merchants in order to enable them to dispose of their goods before the legal measure comes into force. When for some particular reasons a legal enactment of the above nature has been immediately put into force, the merchants who have been put to loss receive recompense for their losses. In the case of ghee, the public has been much disgusted at being compelled to use fraudulent ghee mixtures, and it is but just to afford it due relief at the earliest day. Again, those merchants will be put to loss by the immediate introduction of the Ghee Act who have been in the habit of selling fraudulent mixtures of ghee, and in their case so much loss would, in the opinion of discreet persons, be an appropriate punishment. Moreover, the complaint about the fraudulent ghee mixtures is very common in the presidency, and it is feared that when these fraudulent mixtures could not be sold in Bombay they would be sent to the mofussil for disposal. It is therefore to be hoped that on the enactment of the Ghee Bill, the measure will be introduced at once throughout the presidency.

Adulteration of ghee with the oil of mowra seed.

13. Mr. P. B. Dántra has addressed a communication to the same newspaper of the 7th September on the subject of adulteration of ghee, in which he says:—Large quantities of ghee with a yellow tinge about it are to be had in the bazar, and this article is largely consumed by the public under the impression that this ghee has been manufactured from butter extracted from the milk of cows. This article is, however, a fraudulent preparation. Pure butter is mixed with the oil of mowra seeds to give it a yellow tinge. Oil is expressed from mowra seeds to a limited quantity in the Bulsár Táluka, but in large quantities in Berár and the Jabalpur district. The more oil of these seeds is mixed with butter the more yellow the latter turns, making it cheaper than pure butter. The oil possesses heating qualities. Some poor people use it in their food, but it is mostly used in the manufacture of soap. The oil-cakes of the mowra seed are very hot and no cattle are fed on them. If this oil-cake is used as a manure to trees, the latter soon die, and hence it is used by oilmen as fuel which produces much heat. Large quantities of mowra seed are exported to Europe.

A Hindu Pandit's doubts on cow sacrifice by the Muhammadans.

14. The same newspaper of the 3rd September contains a communication from Pandit Jagat Náráyan of Benares to the following effect:—There appeared in the *Bombay Samáchár* of 24th August last a communication from Maulvi Abdul Khálak Lakhnavi, in which he stated that the

slaughter of cows for a sacrifice was permitted by the Muhammadan religion, but I have the following doubts on the subject. (1) The Maulvi states that Bibi Hajrat Ayesha sacrificed a cow. Is this cow of the same species as the cow worshipped by the Hindus? What is the Arabic name for a cow? If *bakra* in Arabic means a cow, what is the term for an ox? In his commentary on the Kuran, Maulvi Abdul Kádar of Delhi states in one place that *bakra* means a cow, and in another place the same word is stated to mean an ox. Which is the correct meaning of the two? If it be asserted that the same word *bakra* is used in Arabic for a cow as well as an ox, it would create confusion. In all the principal languages of the world the same word is not used for male and female animals which are of frequent use to men. One word is often applied to male and female wild animals, and perhaps *bakra* means a wild cow, as the Nilagáya (a kind of deer partially resembling a cow). (2) When Hajrat Ibráhim was prepared to sacrifice his son Ishmael, God sent a *dumba* (a kind of sheep with a thick tail) to serve in his place. In Hadi's Mishkat the Prophet Muhammad states that the sacrifice of a *dumba* is the best offering. (3) What is the cause of the discontinuance of the sacrifice of a horse that was formerly made? (4) In every Hindu religious book it is stated that the cow is to be protected even at the sacrifice of human life, and that by protecting the cow one goes to heaven. Does the Muhammadan religious book teach that a cow should be sacrificed even at the cost of human life, and by the sacrifice of a cow heaven can be attained? If a Hindu does not protect a cow he loses his Hinduism and will have to go to hell. Can it be shown in the Muhammadan religious books that if a Muhammadan does not sacrifice a cow he will lose his Muhammadanism? (5) There are many instances of the Prophet Muhammad having shown great mercy to animals in Bukhari, Maslam, Mishka and other Hadises; however, I will quote here one of these instances. As stated by Abdul bin Umar and the son of Asaraj, Prophet Muhammad said that a person, who kills a hen-sparrow or any larger animal than that, will have to answer before God, meaning that if a person kills even a small animal he will have to answer for the same before God on the judgment day. When so merciful is the teaching of Prophet Muhammad, can it not be said that those Muhammadans who slaughter the innocent and beneficial cows transgress the precepts of the Prophet and that God will question them? (6) When numerous sacrifices were made and the walls of Mecca were spoilt with the blood of animals, God communicated through Hajrat Sáheb that flesh and blood will not reach Him; to Him will reach the purity and piety of the minds of the Muhammadans. *Vide* Ayat 36, Sura Haj, the Kuran.

Reply to the above.

15. The same newspaper, in its issue of the 8th instant, contains a communication from Káji Ismael Káji Mohamadmiyán Porbandari, of Bombay, being a reply to the above letter. Mr. Porbandari says:—(1) No mention is made in the Shará, or law or precepts of Muhammadanism, about the particular kind of cow mentioned by the Pandit. The word *bakra* means the whole species of the cow, male and female. The cow sacrifice has been in vogue since the days of Prophet Muhammad, and the practice of sacrifice has been in existence since the time of Prophet Ibráhim. None of the Muhammadan learned men or Emperors have ever stated in regard to the practice of cow sacrifice prevailing in India that a particular kind of cow should be sacrificed. This shows that the practice of cow sacrifice hitherto followed is right, that there is no need of specifically applying the term to male or female, that in the Muhammadan religion much attention is paid to *haldl* (lawful or allowed) and *hardm* (unlawful or forbidden), and that a cow of whatever kind it be, being *haldl* according to the Shára, it is quite right for the Muhammadans to perform the cow sacrifice. In the Kuran *bakra* means a kind of animal, including male and female, in the same way as the mandates issued in many places in the Kuran, "Aya vo logo," (ah, ye men); what construction will the Pandit put on these words? Do they not mean both men and women? Moreover, in the Kuran the word *ganam* is used for goats, sheep and *dumba* or a kind of sheep with thick tail, and it includes both males and females, though no distinction as regards male and female is made. A similar version may be put on the word *bakra*. For a sacrifice a cow as well as an ox

is lawful; but it is left to the decision of the Muhammadans to sacrifice either a cow or an ox. In Arabic the word *sor* is also used for an ox. (2) It is true that the sacrifice of a *dumba* is the best offering, but a single person can sacrifice a *dumba*, while seven persons together can sacrifice a cow, and this has made the cow sacrifice so convenient to the poor people. Rich persons generally offer sacrifice of a *dumba* or a goat, while seven poor people together purchase and sacrifice a cow, and to the latter sacrifice a great deal of merit is attached. Similarly, a single Muhammadan can say his prayers by himself, but there is more merit in saying prayers at a congregational meeting. Thus there is more merit in several persons together sacrificing a cow or a camel at less cost to them. Much description of a sacrifice of the cow is to be found in Mishkát Sharif. (3) The third paragraph of the Pandit's letter is a thoughtless production. In India horses are not plentiful and are very dear, and it is not the custom to sacrifice them. Why should the people sacrifice a horse worth some three or four hundred rupees when they can sacrifice a *dumba* worth about Rs. 5 or a cow worth about Rs. 12? A nobleman may perhaps sacrifice a horse, but poor people or persons of ordinary means cannot afford to perform it. Every Muhammadan who has means is required to make a sacrifice. (4) The Muhammadans have nothing to do with whatever may be prescribed in the Hindu Sháastras about protecting a cow; however they expect to go to heaven for having performed the sacrifices which they are commanded to perform. A Muhammadan does not lose his religion for having failed to perform cow or any other sacrifice. But if a Muhammadan who has sufficient means fails to perform a sacrifice he becomes guilty of a great crime. As Hindus lose their Hinduism or are considered fit for being sent to hell for failing to protect a cow, so a Muhammadan becomes equally guilty for not performing a sacrifice. (5) The Pandit has put a wrong construction on the instance he has quoted in his fifth paragraph from Sahebukhári, Muslim and Muskát Sharif. It is true that the Prophet has commanded not to do injury to any creature; God will truly call a person to account for having causelessly done injury to man or any other creature, whether it be a hen-sparrow or an ant. Will the Pandit show from any Muhammadan book that there is any sin in slaughtering according to Shara and eating any of the animals which God and his Prophet have declared as lawful or allowed for being sacrificed to them and for being eaten? The Prophet himself slaughtered many animals which have been declared fit for the purpose. It is surprising that the Pandit should, in the second paragraph of his communication, say on the authority of Mishkat Sharif that the sacrifice of a *dumba* is the best offering and should in his fifth paragraph put forward the subject of the hen-sparrow and invoke the wrath of God on the heads of the Muhammadans for performing cow sacrifices! (6) The Pandit has put a wrong construction in his last paragraph. The fact is that before the advent of the Prophet the Arabs applied the blood of the animals they sacrificed to the walls of the "Kaba" with the object that their sacrifices should be accepted. The Musalmans continued the same practice in the time of the Prophet, and then God sent the commandment mentioned by the Pandit in his last paragraph, the plain meaning of which is as follows:—It is commanded in the 17th chapter (Iktarbá), and 22nd chapter (Haj), paragraph 36, "God will accept neither the flesh nor the blood of a sacrifice made by you, but will accept your piety, your respect of God's commandment, and your sacrifice of a lawful animal for approaching me (Tafsire Raufi)." The clear translation given above conveys the following moral:—The sacrifices you make will not be made acceptable by your applying the blood to the walls of the Kaba. What is acceptable to me is that you should, with a pure heart, make a sacrifice of a proper animal, honour my commandments and thus approach me. This is agreeable to me. The Pandit will see from this commandment that the practice of making sacrifices has received sanction from God. [The *Kásid-e-Mumbai* (139) of the 7th September expresses the same views. Táher M. S. Mahamad Ali of Surat has also addressed a letter to the *Bombay Samáchár* which is in substance the same as the above, and concludes with the advice that, instead of commenting on the question of offering sacrifices, the leaders of Hindu society would do well to make due exertions in connection with the cattle daily slaughtered for European soldiers and others.]

Remarks on the conviction of, and sentence passed on, seven Hindus by Mr. Plunkett, City Magistrate, Poona, in connection with the Nág procession.

16. The *Mahrátta* (4), in its issue of the 2nd September, writes:—Mr. Plunkett, the superannuated Magistrate of Poona, convicted on Monday last seven persons forming part of the recent Nág procession for disobeying the orders of the local police in not taking back the Nág when asked by the latter to do so, and sentenced them to a fine of Rs. 50 each or to one month's simple imprisonment in default. We have been unable to understand either the law or the logic of Mr. Plunkett's decision. He was evidently prejudiced against the accused, having had, as City Magistrate, several consultations with Mr. Smith for keeping order in the Nág procession. Such a Magistrate must naturally feel inclined to support the authority of his comrades, or rather accomplices, in what we must call the offence of breaking the public peace under the pretext of preserving it. If the processionists had passed the mosque with music they could not have received a higher punishment; and if they are to be punished in either case, that is, for taking out a procession with a music past a mosque as well as for stopping it when desired, next time they will rather break the order of the police by playing music in front of the mosque. The poor old Magistrate seems to have lost sight of this point altogether. But this is not the only mistake of law that he has committed, and, as a copy of his judgment was received too late for review this time, a detailed criticism of it must be deferred for future consideration. [The *Jagadhitechchhu* (44) of the 1st September says that it would be suitable if one said that Mr. Plunkett was actuated by vindictiveness and partiality in passing the decision.]

A request to Government to make the toddy liquor accessible to the rayats of the Thána District.

17. The *Bombay Samáchár* (116), in its issue of the 3rd September, says:—With reference to the complaint made by Mr. J. D. Almeida in the local English papers that the rayats of the Thána District cannot get toddy spirits and are compelled to use inferior mowra liquor, and that the use of the latter has injured the health of the consumers, it may be stated that we have heard that a provision exists in the agreement made by the liquor contractor for the Sásti District with the Abkári Department that he should sell toddy liquor as well. If in spite of this provision no toddy liquor is to be had, an enquiry ought to be made by Government into the matter in the interest of the health of the rayats. If there be no such provision in the agreement, it is to be hoped that necessary steps will be taken for the rayats being supplied with toddy liquor as well.

Mowra flowers and cattle disease in the Thána District.

18. A correspondent writes to the *Din Bandhu* (9), in its issue of the 2nd September, that Government having, in the Thána District, made it illegal to gather mowra flowers otherwise than for the use of liquor contractors, and the contractors paying only half an anna for a day's labour of gathering them, the people do not employ themselves in this work and the flowers are allowed to accumulate under the trees, the consequence being that cattle eat them and die of a disease generated by this kind of fodder. The correspondent also states that in consequence of this disease so many heads of cattle have recently died that transplanting operations in rice fields have had to be suspended for some time on account of scarcity of animals for ploughing purposes.

Passing of funeral processions by the Queen's Road in Bombay and the local police.

19. The *Subodh Prakásh* (21) of the 5th September, in its English columns, writes:—We are informed that police constables have been authorized to prevent funeral processions from passing by the Queen's Road, in Bombay, during a certain part of the day. A few days back, a party of respectable persons, who were carrying a dead body unaccompanied by any sort of music or noise, were told by the police not to pass by that road, and they had to take a very roundabout way to get into the Hindu cemetery. We are not quitte sure that the policeman who did this acted under the authority of the Police Commissioner. Whether he had the authority or not, there can be no

doubt of the illegality of his act, and we hope the Police Commissioner will see that people are not put to a like inconvenience hereafter. The Queen's Road is broad enough and an orderly funeral procession has as much right to make use of it as the *Bara Sahebs.* Of course, if the procession was accompanied by noisy music, we can well understand the policeman stopping it; but certainly he has no right to stop the procession altogether. The road is pre-eminently a Queen's highway and her humblest subject has every right to pass through it at all times of the day so long as he does not interfere with a like right of others. We are aware of the powers of the Police Commissioner "to regulate public processions, &c," but they were never meant to permit him to interfere with the lawful use by citizens of the public roads made and maintained at their expense.

Part II.—*Legislation.*

A suggestion in connection with the Bill to amend the Indian Companies' Act,

20. With reference to the telegraphic news received from Allahabad on the 5th instant that the Bill to amend the Indian Companies' Act will probably be introduced at the next meeting of the Imperial Legislative Council, the *Jám-e-Jamshed* (134), in its issue of the 5th September, says:—It is to be hoped that this news is unfounded. It is said that various suggestions have been made by Europeans and Natives in connection with the Bill. The present Act has been found from long experience to be a highly defective law, as it cannot duly protect the interests of shareholders, and it is highly desirable that Government should ascertain the opinion of the public on the Bill. The views of the Bombay Mill-owners' Association, the Bombay Chamber of Commerce, the Bengal Chamber of Commerce, the Calcutta Native Merchants' Association and other influential public associations should be ascertained and duly weighed. For the proper improvement of the existing law a committee composed of experienced European and Native gentlemen ought to be appointed by Government. If this cannot be done, the Bill ought to be submitted to the different influential public associations in the country for their opinion and for suggestions, if they have any to make. It is also to be desired that the Bill would be introduced into the Imperial Legislative Council at its Calcutta sittings, so that non-official members of the Council may be present at its discussion and give their valuable help in the perfection of the new law.

Part III.—*Education.*

The present condition of Government schools considered unsatisfactory.

21. The *Hindusthán* (131), in its issue of the 2nd September, complains of the inferiority of the Government schools of the present day and of the scholars turned out by them to those of former days, and attributes this deterioration in quality to the inordinate desire of the Educational authorities to increase the number of schools and scholars without caring to see whether they could secure a sufficient number of competent teachers by offering them adequate salaries and also to insufficient inspection of schools. The paper thinks that the mania for a large number of schools has only swollen the Educational Department and deprived it of its former strength.

Part IV.—*Native States.*

A suggestion to the Native Chiefs of Káthiáwár to present an address to His Excellency Lord Harris.

22. The *Káthiáwár News* (107) of the 5th September, in its English columns, writes:—As His Excellency the Governor is expected here in November next, we are sure the Chiefs of Káthiáwár will not be behindhand in testifying to His Excellency's excellent administration as Governor of the Bombay Presidency by presenting him with a farewell address. There is no need for all the Chiefs gathering together at one place. One of the first class Chiefs appointed by them to present the address, say, at Rájkot, would do quite as well.

The approaching tour of His Excellency Lord Harris in Káthiáwár and advice to the Native Chiefs of the province.

23. The *Deshi Mitrá* (103) of the 6th September, in its usual jocular tone, asks the Native Chiefs of Káthiáwár and their Diwáns to be prepared to receive His Excellency Lord Harris who is shortly to visit the province, and advises them to get their tents, palaces and bungalows repaired and cleaned and to send for European cooks and some pyrotechnists, adding:—There may be some dancing girls in the service of the States, but if you like, send for a few more from Bombay. The Chiefs need not be anxious about the expenditure. The Kárbháris will manage as usual. There are bankers whose money is always ready to assist you on such occasions; make all desirable preparations, for this is the last official tour of His Excellency, and if you leave anything wanting, mind, you will have to repent for it. His Highness Sir Takhtasingji of Bhávnagar is to invite His Excellency first on behalf of all the Chiefs.

Restitution of Berár to His Highness the Nizám recommended and the alleged difference between the policy preached and the one practised by the British Government with regard to Native States, pointed out.

24. The *Kaiser-e-Hind* (106) of the 2nd September, in its English columns, writes:—To those who have cared to go through the pages of Messrs. Tupper's and Lee-Warner's books on Native States, we think we cannot do better than recommend a perusal of the series of articles which the *Statesman* has been inditing of late on the *Restitution of Berár*. The subject will be of perennial interest so long as the iniquity of depriving the Nizám of his legitimate suzerainty over it remains unrepaired. The student of British Indian politics will then be able to judge for himself how vastly asunder as the poles is the *practice* of our rulers in reference to Native States from the *policy* they preach on paper. The book of Mr. Lee-Warner on Protected Native States should be taken with a large dose of salt, for the theory propounded by that extremely clever Civilian is very different from the practice followed by Government. The restitution of Berár is not a new demand. It is as old as forty years, during which more than one conscientious Englishman, conversant with the *true* history of these provinces, and none more than the late Major Evans Bell, has unmasked the unrighteous character of the possession and the manner in which the revenues are being despoiled. The history is, indeed, a blot on the British Indian administration, and we feel humiliated that a nation pre-eminent for its character for generosity and justice should be betrayed by the servants of the Crown in this country into a line of conduct which it would never tolerate. Such is the ugly history of Berár, and the sooner its rendition takes place the sooner will the Government of India free itself from the just reproach in connection with this affair. Kashmere is another case, but not of so flagrant a character, and it is to be hoped that the Mahárája will be allowed full and fair resumption of his sovereignty very soon.

Necessity for strict enforcement in the case of State officials of the rules regarding the transfer of officials from one place to another after certain years' service.

25. The *Káthiawár News* (107) of the 5th September, in its English columns, writes:—In several of the States, officials are allowed to occupy the same post for years together. Such a system, both in the interest of the State as well as the subjects, is not very safe, and to guard against it the British Government enjoin the necessity of transferring from time to time officials from one place to another. So long as an official is allowed to remain at one place for years together, his personal shortcomings and irregularities in his department, if any, do not come to light, and the interests of the State and the people continue to suffer. On public grounds officials should be transferred from one place to another every two or three years. We have been informed that if this rule is put into force immediately in one or two particular States, we might well look forward to more corruption commissions.

Torturing and tutoring of witnesses in the Bápat case at Baroda.

26. The *Vichár Ságar* (92) of the 31st August is much pained to learn that witnesses are being tortured and tutored to make certain admissions in the Bápat case by the authorities of the Baroda State, and says that this is very disgraceful to the Council of Administration and that there is no reason whatever for taking His Highness the Mahárája Gáikwád to task in the matter.

27. A correspondent of the *Gujarát Mitrá* (105), in its issue of the 2nd September, under the heading of "Anarchical and tumultuous proceedings," observes :—Mr. Maconochie being entrusted with the work of preparing cases against Mr. Bápat and his accomplices, at Baroda, he has been collecting evidence by arresting witnesses and taking possession of the account-books of some bankers. He is assisted by the State Police, who, to obtain confessions from witnesses, keep them in their own custody after arrest until they do so. This has made respectable people at Baroda anxious for their safety.

Alleged resignation of Khán Sáheb Rustamji Hormasji Kotwál, Police Náib Subha of the Kadi Division in the Baroda State.

28. Another correspondent of the same newspaper says :—The resignation tendered by Khán Sáheb Rustamji Hormasji Kotwál, the Police Náib Subha of the Kadi Division in the Baroda State, has been accepted by the higher authorities, and Mr. Kotwál is said to have distinctly stated in his resignation that he does not want to serve the State any more as mismanagement and confusion prevail therein.

A complaint against the State Police at Rájkot.

29. A correspondent of the *Rájyabhakta* (146), in its issue of the 4th September, observes :—When the police of the Rájkot State in Káthiáwár was placed under an European officer, it was expected that great reforms would be effected in it, but the police has grown weaker than before and intrigues have increased since. Two persons, Lakhmichand Jetha and Gulábchand Vrajpál, have incurred the displeasure of the police as they complained to the Pránt officer about the corruption prevailing in the State, and have been brought into a scrape by several false charges being brought against them. Besides this there are several other irregularities in this department. The notification at the Police Court prohibiting persons from visiting it without permission is likely to cause great inconvenience to complainants. The Kárbhári of the State ought to look into these matters.

PART V.—*Intelligence extracted from the Press.*

Disapproval of the rules framed by the Superintendent of Police, Poona, to regulate street music.

30. The *Native Opinion* (16) of the 2nd September, in its English columns, writes :—We think it is, indeed, high time Government places on a satisfactory basis the disquieting question of street processions and music. If Lord Harris does this before he leaves these shores a few months hence, he will be conferring a blessing upon the province over whose destinies he has presided these five years. We make this appeal because we are afraid the present state of things is producing much tension. The recent *fracas* at Ahmednagar once more shows that unless some such rules are laid down for the guidance of the authorities entrusted with the duty of securing peace, there may be similar sad occurrences in future. We know that under the Police Act the power of framing such rules has been conferred on the District Magistrate and the police severally, with certain limitations. But, notwithstanding this, it will be well if Government lays down some sound directions for the general guidance of authorities. Indeed, it is clear from the promise given by Sir Raymond West at the time the Bill was passed, that such rules would be framed with a view to prevent any encroachment on popular rights and liberties. But nothing of the kind has, till now, been done, and as a result of it, we have this deplorable state of uncertainty and heart-burning. Acting under the powers conferred on him by Section 48 of the Mofussil Police Act, the District Superintendent of Poona has drafted a few rules on the subject. We do not think these rules will, if passed, remove the causes of complaint. The first rule directs that no music shall be played at any time in the street in front of a Masjid, within 40 paces before or after it; and within a similar distance in front of a temple or any other place of prayer, only when prayer is actually going on. This rule is open to objections. It is illegal, according to the general law of the country, to direct stoppage of music except when congregational prayers are actually going on. So far the restriction in the case of temples is warranted by law. Why should there be no similar restriction in the case of Masjids? If there is to be no such restriction in their case, let there be none in the case of

temples also. Let it be declared that no music shall ever be played while *any* place of worship is passed. That will be impartial at least, although it will be inconvenient. Why should such partiality be shown to Masjids? In the eyes of the authorities Masjids and temples ought to be equal and ought to receive equal treatment. Homage is due, in this respect, not to places of worship, but to assemblies engaged in prayer. When there are no such assemblies, no homage is due and none should be enforced. Congregational prayers, which alone are meant by law, are not certainly offered every hour of the day and night. The second rule lays down that music should be stopped when, in or near a street, anybody is reading a *Purán* or *Kuran*, and while passing any Government office when it is open. This rule is free at least from the imputation of partiality, but it is extremely inconvenient on other grounds. This rule is tantamount to saying that no music shall ever be played in the street. It is absurd on the very face of it. Somebody or other is always reading such a sacred book here and there, and besides this, how is that to be found out? Then, as regards Government offices, there is neither limitation nor specification. Then, there is no definition of the term 'near a street.' The third rule is to the effect that music shall be stopped while carriages or horses are passing through a street, or when and where the police authorities command. This rule, too, cannot fail to be productive of much inconvenience. It, again, is tantamount to saying that no music should be played in streets in a city like Poona, for it will be liable to repeated interruptions on account of continued traffic. Moreover, it gives the police arbitrary powers to stop music where and when they like. There should be limitations on their discretion. These rules were referred by the District Magistrate to the Municipal Corporation of Poona for its opinion, and it is stated to have pronounced itself adversely thereto. We are not surprised at this. Nobody jealous of popular rights and liberties will be so imbecile as to accord his approval to such rules. We trust the protest of the corporation will serve to alter them in a satisfactory manner. We doubt very much whether the District Superintendent can at all frame such rules. The District Superintendent of Police, who is an officer subordinate to the District Magistrate, cannot possess more arbitrary and wider powers than those conferred on the latter. Therefore in framing rules, he must pay due regard to the restrictions under which the District Magistrate will have to work. Government must see that the rules discussed above are not passed, because if they are passed as they stand, they will be oppressive not only at Poona, but also elsewhere, for the reason that they may be copied wholesale. If this danger is not guarded against, the consequences may be deplorable.

31. The *Indian Spectator* (2), in its issue of the 2nd September, writes:—The Poona Police seem to be wholly incapable of bringing about a reconciliation between the Hindu and Muhammadan communities of the place. It is a pity the differences between them are widening, and though we are not inclined to cast all the blame on one party alone, we do not think that the police are showing that thorough determination to deal even-handedly with the rights of the two communities, or that they are doing that with a firm hand, which is sure to bring home to the communities concerned the conviction that their best interests lie in amicably respecting the feelings of each other and in living peaceably together as they did of yore. Over and above everything, the authorities must show that they are determined to uphold time-honoured practices and to suppress with a strong hand all unjust pretensions or aggressive demands. A peace secured at the sacrifice of these principles is no peace. It only causes irritation and secures at best a temporary lull. Nor are high-handed orders, aiming only at securing an immunity from disturbances at any cost, the precise way of restoring friendship or asserting the power and the dignity of the State. The Poona Police made a mess of the Pálkhi procession and did not even succeed in bringing to justice the disturbers of the peace. Then came the Muharram, during which the Hindus boycotted the Muhammadans. Since then, the feelings on both sides have been running high, and yet the police have not been able to lay down principles for guiding the conduct of processions and music, out of which arise all the causes for quarrel. Some days ago there was the Nágoba (Serpent-god) procession, which was ordered to stop music when forty paces near to any mosque. The Hindus were ready to stop it at the time of

prayer and the Muhammadans too are reported to have expressed willingness to be satisfied with so much. This conformed with the practice current from time immemorial. There was no danger of a riot, and yet the police wanted securities for good behaviour from certain selected leaders of both the communities. These were not forthcoming and hence the order referred to above. The Nágoba processionists were legally advised that the order was illegal, and when it was sought to be enforced, they foolishly abandoned the Nágoba in the street and returned home, in order "to have a cause of action" against the police. We are inclined to think that the order was at least unnecessary, if not *ultra vires,* but still the processionists should not have left the Nágoba in the street. But the police certainly did not act wisely in making martyrs of the chief processionists by prosecuting them for obstructing a public street and having them fined Rs. 50 each. It would have been better if they had been left to themselves. The police seem to be arrogating to themselves the power of stopping all music at their sweet will. Major Macpherson has proposed rules stopping all music at all hours at a distance of forty paces on either side of all mosques, and also of all public offices when open. All music should also, he proposes, be stopped near temples whenever there is prayer going on there, as also in streets when any one is reading there the Kuran or a Hindu sacred book. The climax is reached with the proposal to interdict all music in streets when horses or carriages are met, and, lastly, on all occasions when a policeman so directs! How unreasonable these rules are and how unsatisfactory and irritating they will be found by both Muhammadans and Hindus, hardly needs be pointed out at any length. *Prima facie,* music in streets is legal. It can only be interdicted when it disturbs religious congregations assembled in their usual places for prayer. It may also be legitimately stopped, irrespective of right or wrong, whenever there is an immediate danger of its giving rise to a riot and there is no other means of preventing a disturbance of the peace. But an interdiction of this sort can validly be only temporary and must be each time justified by paramount necessity. These principles are plain enough and have been judicially laid down by the Madras and Bombay High Courts. But it would seem that the Poona Police are unable to see them clearly and give effect to them with a firm hand. From their brothers of Bombay they could learn a valuable lesson as to how to manage such affairs.

32. The *Indu Prakásh* (14) of the 3rd September, in its English columns, writes:—We do not know what the intention of the Police Superintendent of Poona is. But we are bound to give warning to the Government of Lord Harris that any attempt on the part of their subordinate officers to hinder the Poona Hindus from celebrating their important festivals of the year in a legal way will only result in creating a deep feeling of dissatisfaction among the Hindus throughout the land. Besides, Government ought to know that they will be simply adding fuel to the fire if the police authorities continue to annoy the Hindus in small matters. We certainly think that a little indulgence and good-humoured action on the part of the police would have long ago healed the present breach and there would have been no Muhammadan petition or a notice about the Ganpati procession. Since writing the above, we learn that the notice of the Police Superintendent has been so modified as to remove the misunderstanding it had caused. [The *Shri Shiváji* (82), in its issue of the 31st August, also warns Government against the evil consequences likely to result from Government officials showing partiality to one community and annoying another without any adequate cause.]

33. The *Rást Goftár* (147), in its issue of the 2nd September, observes:—The Hindus of Poona seem to be more than a match to their Muhammadan opponents. The Hindus have not forgotten the occurrences at the recent riots in India, and it seems that they are not likely to do so soon. The conduct of the seven Hindus at the last Nágpanchami festival, who under legal advice defied the police and willingly paid the fine imposed on them by the City Magistrate, is sufficient to show their spirit. It is said that there is no unity among Natives and they do not unite together or sacrifice their personal interests for the public welfare; but the conduct of the seven Hindus shows that they have combined with a vengeance. We wish they had done so for a better cause. In justice to the Hindus it must, however, be said that they have only followed in the foot-

steps of the Muhammadans, the unity among whom was quite evident at the recent religious disturbances. The conduct of the Poona Hindus is likely to give fresh impetus to the Muhammadans to unite closer. The question of playing music before mosques is likely to be decided by the High Court, and the Hindus have more reason to move against its prohibition, which is of recent origin. Both the Hindus and the Muhammadans used freely to carry their processions past each other's places of worship without stopping the music till recently, and both communities should be allowed to enjoy this privilege. The demand of the Muhammadans, asking to prohibit the Hindus playing music near mosques, is an innovation, and if it is allowed it will be something like encouraging their tendency to create disturbances. If they demanded that music should be stopped at the time of prayers only it would be reasonable. The police is more to be found fault with than either the Hindus or the Muhammadans for giving fresh cause of dispute between them by prohibiting all music near mosques. The Muhammadans are staunch in their religious zeal and are sure to put forth their claim if they see a chance of succeeding in this matter, because it will be a great honour to their religion. On the other hand, the Hindus are justified in protesting against the order issued by the police either for its own convenience or as a favour to the Muhammadans. Both the communities ought to be allowed to enjoy their respective time-honoured privileges.

34. The *Rájyabhakta* (146), in its issue of the 4th September, observes:—The police at Poona issued an improper order in connection with the Nágpanchami holiday, and it is to be seen what view the High Court takes in the case of the Hindus who have been fined by the City Magistrate for defying the police. In the meantime, the Muhammadan inhabitants of Poona have forwarded a memorial to Government against the Ganpati processions. It contains some foolish and inaccurate statements and it is not advisable for Government to pass any *ex-parte* orders on it. We have heard some stupid persons alleging that some Mullas and Moulvis are engaged as spies of the Russians in instigating the Muhammadans, and the foolish advocacy of the Muhammadans by Government officers will spread discontent in the country and will make the way easy for their enemies to achieve their object. Many such rumours were current in 1857 and their currency at present is likely to cause serious mischief. The best way to settle the disputes between Hindus and Muhammadans is to appoint a commission once for all instead of favouring one community at the expense of the other. On the 31st August (1st Bhádarva Sud) the Jains at Bombay were prohibited by the police from carrying their annual procession at 1 P.M. as usual as it was the time of prayers of the Muhammadans on a Juma or Friday. Such prohibition shows that the authorities either side with or are afraid of the Muhammadans, and it could never be defended as a lawful measure. The disputes between Hindus and the Muhammadans is a subject of serious danger, and every well-wisher of India ought to raise his voice of warning.

Anarchy preferred to weak Police or Government.

35. The *Native Opinion* (16), in its issue of the 2nd September, while writing on the Ganpati processions at Poona, remarks that it is very creditable to the Hindus that they should have taken every precaution *anent* the route of the procession, the songs to be sung on the occasion and several other details, in order to avoid giving offence to their Musalman fellow-townsmen and thus transgressing the law, that it was very pusillanimous and partial on the part of the local police to bring by means of prohibitive and restrictive notices as many obstacles as possible in the enjoyment of their festivities by the Hindus, simply because the Musalmans chose to represent that a pompous celebration of the Ganpati festivities by the Hindus was an insult to them and to their religion, and that it is better to have anarchy, pure and simple, than such an imbecile Police or Government. The Hindus are, says the paper, no doubt, a law-abiding and peace-loving people, but will they give up their religion at the requisition of the police made in consequence of the Musalmans disliking the religion? It is difficult to say whether the police behave as they do because they are inefficient or because they are desirous of causing a split between the Hindus and Musalmans, but the consequences of their behaviour are just the same whether

the first or the second be the reason thereof. The present dissensions at Poona are, properly speaking, between the Hindus and the police, and not the Musalmans, and it is to be hoped that Government will afford sufficient protection to the Hindus in the exercise of their legitimate rights.

Interview of the leading citizens of Poona with Mr. Ommanney in connection with the approaching Ganpati processions and its satisfactory result.

36. The *Dnyán Prakásh* (12) of the 3rd September, in its English columns, writes:—In our article commenting upon the mischievous memorial to Government by the Muhammadan inhabitants of the Poona City we explained how the idea of Ganpati procession to be held this year evolved. During the last week, the Superintendent of Police issued a notice to the public, warning them that they would have to apply for permission to the police authorities if they really intended to organize any procession. In consequence of this notice, a meeting of some of the leading citizens of Poona was held and it was resolved to send a deputation to the District Magistrate. The deputation, which consisted of seven gentlemen of position and influence, was cordially received by Mr. Ommanney, the District Magistrate, and the whole history of the intended procession was communicated to him by the deputies. Mr. Ommanney, of course, did not find anything objectionable in the organization of the procession, and taking quite a sensible view of the whole affair removed all misapprehensions. We are glad that matters have ended so satisfactorily for all parties.

37. The *Mahrátta* (4), in its issue of the 2nd September, writes:—The mischievous memorial of the Muhammadans of Poona in connection with the Ganpati festival of the Hindus has successfully created a sensation and a misunderstanding. The Brahmins of the city, against whom it is principally aimed, have taken it very coolly and treated it with the contempt which it deserved. The sensation created by it is amongst their co-religionists and the misunderstanding is amongst the officials. Although the memorial is treated with deserved contempt by the literate class of the city, it has done a service to the Hindu masses by awakening the sympathies of the upper classes towards them. The memorial clearly pointed out that the innocent people who were making their preparations for celebrating the Ganpati festivals would be considerably hampered in their enjoyment and thwarted by the police if no attempt were made to direct and guide them. Their songs were represented to be inflammatory, their demonstrations insulting mimicries, and the proposed Ganpati procession to be a huge army of undisciplined and illiterate masses determined upon breaking the peace of the city. The police authorities, naturally anxious to preserve peace and order, issued a proclamation warning the Hindus that no such procession would be allowed without a special sanction. The proclamation brought unwelcome news, and had it not been for the action of a few leading citizens there would have been great discontent spread in the city. The leading men of the upper classes therefore held a consultative meeting and resolved to protect the helpless masses by undertaking to guide and conduct the procession, and the first thing that was deemed essential was to wait upon the District Magistrate and the District Superintendent of Police in deputation and to try to communicate to them sufficient reliable information as to the objects and reasons of the intended procession and other details concerning it. By appointment a deputation waited upon Mr. Ommanney, and it was pointed out to him that the procession, after all, was a tame affair, intended to satisfy the feelings of the Hindu masses who had great devotion to the god Ganpati, and not a demonstration intended to insult the feelings of anybody. We are glad to say that Mr. Ommanney took a sensible view of the matter and all fear of obstruction by the police is at an end. In this matter the conduct of some of our educated citizens has not, however, been free from blame.

38. The *Native Opinion* (16) of the 6th September, in its English columns, writes:—Great praise is due to Mr. Ommanney for the statesmanlike view he took of this Ganpati affair, which, owing to some misapprehension on the part of the Poona Police Superintendent, was made the occasion of a prohibitory proclamation. Acting on this, a meeting of the leaders of the Hindus was called and it was arranged to send a deputation to the Magistrate to explain to him how the matter stood. Shrewd and experienced as the present Poona District

Magistrate is, the explanation offered had an electrical effect on him, and he at once issued a fresh notification over the signature of Major Macpherson, confining police action exclusively to where a procession would take the shape of a public procession. We pity our Poona Muhammadan friends for the exhibition of jealousy. Since the last Máruti procession they have been more or less aggressive in these matters—a circumstance that ought to tell them that this is not the way to promote mutual respect and friendship. We are, however, thankful to Mr. Ommanney for the judicious view he has taken of the whole situation and passed orders accordingly. [The *Sudhárak* (22) and the *Kesari* (49) of the 3rd and 4th September respectively, also approve of the calmness and impartiality shown by Mr. Ommanney in disposing of the matter of the Ganpati processions, and censure the Superintendent of Police for what they call hasty and inconsiderate action on his part in issuing the first notice *anent* the processions. The *Kesari* adds that all the unfriendliness that has arisen between the Hindus and Musalmans at Poona is rather due to the conduct of the police than to anything else.]

Second notice issued by the Superintendent of Police, Poona, in connection with the Ganpati processions.

39. The *Dnyán Prakásh* (12) of the 3rd September publishes the following notice issued on the 30th August to the Hindus of Poona by Major Macpherson, District Superintendent of Police:—Whereas some misunderstanding exists as to the exact meaning of the notice issued from this office regarding public Ganpati processions, the public are informed that the said notice does not apply to private Ganpati processions conducted in the customary manner. Applications for permission to hold a public Ganpati procession may be submitted to this office at any time not later than three days previous to the day on which it is proposed to hold the procession.

Pálkhi procession from Chinchvad passing through Poona with unusual pomp and alleged dereliction of duty by the Poona police.

40. The annual Pálkhi procession of Moraya of Chinchvad passed through Poona on its way to Morgaum on Friday last. Generally nobody notices when this procession arrives at Poona and when it proceeds thence, but this year the pomp of the procession was unprecedented, it being attended by about 10,000 persons, of whom nearly 3,000 were members of singing bands. The arrangement was, on the whole, excellent. When the procession reached the Daruvala Pul or bridge two stones were thrown at it from under the bridge, one of which hit a boy quite on one of his eyes, which had a narrow escape. The police saw the stones coming, but appear to have made no enquiry as to who threw them. Why is this?—The *Dnyán Prakásh* (12), 3rd September.

Affray at Poona between Hindus and Musalmans.

41. An affray took place on Tuesday last between Hindus and Musalmans in Nána's Peth, Poona, in consequence of obstruction caused by the latter to a procession of the former accompanied by music, and two Hindus and three Musalmans have been arrested and are under trial. Nobody was hurt in the affray.—*Idem*.

Anti-Brahmanic meeting in the Cantonment at Poona.

42. A correspondent named "Thorat" writes to the *Din Bandhu* (9) of the 2nd September that a meeting, under the auspices of the Poona Satya Shodhak Samáj, was held in the Cantonment at Poona on the 5th (ultimo?) under the presidency of Major Átmárám Nalvade, Subhedár, 2nd Grenadiers, at which speeches were made explaining how the Mahrattas, who from the etymology of the word appear to have been once a great community, were degraded in consequence of the rogueries of the Brahmins, the priestly class, showing by reference to certain Vedic texts how the Brahmins were originally co-religious with the Musalmans and the Pársis, and advising that the non-Brahmanic Hindus and Musalmans should behave amicably towards each other without paying any attention to the attempts made by the Brahmins at creating feelings of bitter enmity between the Hindus and the Musalmans.

Affray between Musalmans and Hindu weavers at Poona in connection with the Ganpati.

43. The *Sudhárak* (22), in its issue of the 3rd September, says that an affray is reported to have taken place at the Daruválá's Bridge at Poona between the Musalmans and the Hindu weavers living in Somwár Peth, as the latter were taking home a Ganpati in a *palanquin*.

Offence of criminal trespass and assault by a Musalman Police Náik and five others at a Hindu temple at Sholápur.

44. The *Sholápur Samáchár* (81), in its issue of the 4th September, states that on Friday the 31st August last a Police Náik at the head-quarter named Abdul Hak and his five Musalman friends entered the Vithoba's temple in Begumpura at Sholápur, required the drummers, who were as usual playing music there, to stop it, and the latter having refused to do so assaulted them and broke a drum, one hanging globe and a few glasses in the temple. The Chief Police Officer of the station having received information arrived at the scene, suspended Abdul Hak from office and made criminal cases against the six offenders. The paper hopes that Mr. Winchester, whom the paper considers a guileless and impartial officer, will do due justice in the matter.

Alleged objection to Hindu music in front of a church at Ahmednagar.

45. The *Nagar Samáchár* (59), in its issue of the 1st September, says:—The Muhammadans have commenced to object to music in front of Masjids even when no prayer is going on therein and the beloved children of the heavenly Father are also going to do the same. Day before yesterday being the *Pola* day, a bullock procession was passing, as usual, with music at about 8-30 P.M. by the American Mission Church, when a missionary living in the neighbourhood of the church came out and objected to the music. The Hindus being naturally timid and peace-loving stopped their music. Not a single lamp was then burning in the church and we do not understand the reason of the objection to the music. Was the missionary then suffering from headache or was the objection taken by him through obstinacy? If Government will once for all decide this question of music, there will be no room for the missionaries to behave towards the people in such a high-handed manner.

Breaking of a Hindu idol at Ahmednagar.

46. The *Jagadádarsha* (43) of the 2nd September says:—Last Thursday some Muhammadan men and women had gone to Siddhi's garden for a *picnic*. As a pastime after dinner some Muhammadan struck a stone against the image of Mahádev in the garden and broke its head and some one threw stale or rejected food on it! An enquiry was made into the matter, but it is not known who did the mischief. The Muhammadans of Ahmednagar were supposed to be wise, but they have done many strange things in a very short time. How long are the Government going to connive at such things?

47. The *Nyáyá Sindhu* (62), in its issue of the 3rd September, also refers to the defilement of the temple of Mahádev and breaking of the image therein by some of the Muhammadans who had gone to the Siddhi's garden for a *picnic*, says that their conduct in the above matter as well as on the occasion of the Pálkhi procession of the Hindus on the last Gokul Ashtami day is alike regretted by Hindus and respectable Muhammadans, inasmuch as they have become ungrateful to the Hindus, who, unlike their brethren in other places, freely joined them in their last Muharram festival, advises the local Musalmans to behave in a friendly manner towards the Hindus in their own interests, and in conclusion observes:—The conduct of Government officers in connection with Hindu-Muhammadan disturbances in different places has been such as to lead people to believe that they are partial to Musalmans. The Chief Constable of Ahmednagar is a Muhammadan. He is both able and impartial in discharging his duties. He is now placed in a very delicate position and must take special care to remain free from race bias and not to allow his reputation to be sullied with the stigma of partiality. We take this opportunity to again request Government to settle once for all the question of music and remove the bone of contention.

48. The *Nagar Samáchár* (59), in its issue of the 1st September, says:—Although according to rumour prevalent in the town the act of breaking the idol of Mahádev in the Siddhi's garden is attributed to a Muhammadan, we learn that the thing was done by a burly and rude fellow belonging to a third community. It will be very disgraceful to the police if they fail to trace the offender and remove the suspicion about the Muhammadans.

Comments on the above.

49. With reference to the alleged acts of desecration by Musalmans at Sholápur and Ahmednagar, the *Dnyán Prakásh* (12) of the 6th September observes :—It is not good to let matters go so far. Not to speak of music played in front of Masjids, the matter must be said to have reached the climax if the Musalmans object to it even in temples ! Such riots will not be checked unless the rioters are severely punished and the confidence of the Hindus in Government, which is already shak, will be entirely shaken. Instances of Musalmans trespassing into temples and polluting them or breaking the idols therein are read in history as having occurred in the times of Muhammad of Ghizni and Taimurlaine ; now they are occurring under the just and impartial Government of the English ! This is, indeed, no good sign !

Alleged persecution of the Hindus and the advice given to them.

50. The *Satyă Shodhak* (79), in its issue of the 2nd September, says that the persecution of the Hindus, which has been going on all round in the country in a number of ways, indicates that the plant of tranquillity in India is being eaten up by worms, and that it will sooner or later fall to the ground. The paper therefore advises the Hindus to invoke at such a critical time the help of God to save themselves from their difficulties, as recommended by their mythological works.

Prospect of the example of Poona in the matter of Ganpati processions being copied at other places.

51. The *Vritt Sudha* (101), in its issue of the 4th September, approvingly states that there is a talk about Ganpati processions and bands of singers being likely to parade through the streets of Sátára as at Poona, and it is believed that the example of the Poona people will be copied at several other places.

Alleged affray at Wái in the Sátára District between Hindus and Musalmans and the breaking of an idol of Ganpati.

52. The *Moda Vritta* (57), in its issue of the 6th September, regrets that, at the desire of the Musalman residents of Wái, Mr. Rand, District Magistrate of Sátára, should have issued a proclamation prohibiting Hindu processions which parade in the town from the 1st to the 5th day of the Hindu month of Bhádrapad (31st August to 4th September of this year), from playing music while passing by mosques or Masjids and thereby displeased the Hindu residents, who number about 12,000 against 400 Musalmans. The paper states that Mr. Downe. Police Superintendent of Sátára, paid a visit to Wái, and that on account of some misrepresentations having been made to him by some people about the efforts of the local Hindus to prevent illegal acts being done by anybody, he is said to have an intention of inflicting punitive police on Wái. The paper, without saying definitely when, by whom and what Hindu idols in temples on the bank of the river Krishna were broken, remarks that it is shameful to true Hindus that their gods in the temples situated along the river should have been broken in a town with a Hindu population of 12,000, and advises the people to put a stop to all quarrel by discontinuing to employ Musalman artisans and thus boycotting them. [The *Bodh Sudhákar* (8) of the 5th September hears that there was an affray between Hindus and Musalmans at Wái, that the latter broke the idol of Ganpati, and that Mr. Downe, District Superintendent of Police, has gone there to make an enquiry into the matter. One or two men, says the paper, are reported to have been seriously injured in the alleged affray.]

A reconciliation meeting of Hindus and Muhammadans of Ahmednagar.

53. The *Nyáyă Sindhu* (62), in its issue of the 3rd September, says that a large meeting of the Hindus and Muhammadans of Ahmednagar was held on the 2nd idem under the presidency of Khán Bahádur Nasarvánjishet to bring about a reconciliation between them and that a mixed committee was appointed for the purpose at this meeting.

A meeting of the Hindus of Chiplun in the Ratnágiri District to devise means to bring about a reconciliation between them and the local Muhammadans.

54. The *Chandrodayă* (30), in its issue of the 30th August, says:—A largely attended public meeting of the Hindus of Chiplun and surrounding places was held yesterday in the Swámi's Theatre at Chiplun under the presidency of Mr. Náráyanshet Shetye to consider what steps should be taken to remove the ill-feeling existing between the local Hindus and Muhammadans since the last year and to bring about a reconciliation between them. Mr. Dámuanna Deshmukh, a pleader, first addressed the meeting and explained in persuasive language the object of the meeting and the necessity for, and the advantages from, the two communities living on friendly terms with each other as they have been doing for many years past. After some discussion 15 respectable Hindus were chosen and asked to arrange a meeting with some respectable Muhammadans to discuss the subject and publish the result of their discussion in newspapers.

Fishermen of the villages surrounding Bulsár in the Surat District are stated to have resumed use of country spirits.

55. A correspondent of the *Jám-e-Jamshed* (134) writes as follows in its issue of the 6th September:—The fishermen of the villages surrounding Bulsár, viz., Dipla, Kosamba and others, had publicly resolved to desist from the use of spirituous drinks, but have again taken to drink from the beginning of the Hindu month of Bhádrapad. On enquiry it is found that about a month and a quarter ago cholera broke out in the village of Dipla, and then a saint, in whom the fishermen had faith, told them that if they refrained for a month from the use of spirits, toddy and fish, cholera would disappear. The prescribed month being over the fishermen have resumed to drink spirits. The Dhodiyas in the surrounding villages had learnt that the fishermen had given up drink, and they too gave it up and have still stuck to their resolution. It is, however, believed that the Dhodiyas will not long remain teetotallers. From a talk I have had with them it seems that they complain that country spirits have become very dear.

Cow-protection movement in the Native State of Miraj in the Southern Mahrátta Country.

56. The *Dnyán Ságar* (38), in its issue of the 3rd September, states that the cow-protection movement is receiving much attention at Miraj at present and that a large meeting of the townsmen was recently held at that place, at which an association was formed to work in the interests of the movement by raising subscriptions and doing other needful things, and remarks that this disinterested agitation is very creditable to the people of that State.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 11th September 1894.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R FOR THE WEEK ENDING 8TH SEPTEMBER 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Subjects for discussion by the Berár Sárvajanik Sabha.

The *Varhád* (*Berár*) *Samáchár* (3), in its issue of the 3rd September, says that at the ensuing meeting of the Berár Sárvajanik Sabha to be held at Akola in November next the following subjects are to be discussed:—(1) The condition of the soil and the probable effects of an enhancement of land revenue; (2) hardships accruing, if any, to the people from the Forest Department; (3) whether any means can be devised to enable the cultivators to borrow money at low rates of interest; (4) means for encouraging technical education; (5) whether it is possible to separate judicial from executive functions with economy; (6) qualifications of candidates for admission to the Provincial Service; (7) Berár legislative measures; (8) whether Government should be petitioned to enforce the resolution of Parliament about simultaneous Civil Service Examinations; and (9) the recent age restriction of the Berár Educational Department.

G. M. SA'THE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 11th September 1894.

[CONFIDENTIAL.] No. 37 of 1894.

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 15th September 1894.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	1,000
11	„ Dnyánodayă	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly	425
13	„ Hitopadeshak	Bombay	Weekly	1,000
14	„ Indu Prakásh	Do.	Do.	900
15	„ Mantri	Poona	Do.	...
16	„ Native Opinion	Bombay	Bi-Weekly	600
17	„ Prabhákar	Do.	Daily	350
18	„ Rámdás	Bijápur	Weekly	600
19	„ Shetkaryáncha Kaivári	Bombay	Do.	500
20	„ Subodh Patrika	Do.	Do.	950
21	„ Subodh Prakásh	Do.	Do.	...
22	„ Sudhárak	Poona	Do.	3,009
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	150
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	325
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	650
46	„ Kalpataru	Sholápur	Do.	250
47	„ Karmanuk	Poona	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly	1,500
49	„ Kesari	Poona	Weekly	5,000
50	„ Khándesh Chitragupta	Dhulia	Do.	220
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khara Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	205
54	„ Mahárásbtra Kokil	Sátára	Monthly	2,000
55	„ Mahárásbtra Mitra	Do.	Weekly	250
56	„ Mahárásbtra Vritt	Do.	Do.	161
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár	Ahmednagar	Weekly	110
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni	Do.	175
62	„ Nyáyă Sindhu	Ahmednagar	Do.	175
63	„ Panchánan	Karád	Do.	...
64	„ Pandhari Mitră	Pandharpur	Do.	260
65	„ Pen Samáchár	Pen	Do.	...
66	„ Poona Vaibhav	Poona	Do.	3,200
67	„ Prabodh Chandrika	Jalgaon	Do.	100
68	„ Prabodh Ratnă	Bársi	Do.	225
69	„ Prántik Samáchár	Poona	Do.	...
70	„ Pratod	Islámpur	Do.	300
71	„ Rághav Bhushan	Yeola	Do.	210
72	„ Ratnákar	Kaládgi	Do.	50
73	„ Saddharmadip	Alibág	Monthly	1,000
74	„ Sanmitra	Bombay	Do.	...

No	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	Mara'thi—*continued.*			
75	The Sarvadaman	Poona	Monthly	...
76	„ Satya Nirnayă	Báramati	Weekly	...
77	„ Satyă Prakásh	Poona	Do.	...
78	„ Satyă Sadan	Alibág	Do.	200
79	„ Satyă Shodhak	Ratnágiri	Do.	400
80	„ Shikshak	Chikodi	Do.	...
81	„ Sholápur Samáchár	Sholápur	Do.	260
82	„ Shri Shiváji	Poona	Do.	300
83	„ Shubh Suchak	Sátára	Do.	260
84	„ Sudhákar	Pen	Do.	300
85	„ Sumant and Satyă Sudha	Kárwár	Do.	300
86	„ Tukárám	Ahmednagar	Do.	250
87	„ Udyogavriddhi	Poona	Do.	...
88	„ Vanapriya	Chikodi	Fortnightly	100
89	„ Vártáhar	Bombay	Tri-weekly	700
90	„ Vengurla Vritt	Vengurla	Weekly	175
91	„ Vichár	Dhárwár	Monthly	500
92	„ Vichár Ságar	Baroda	Weekly	650
93	„ Vidushak	Karád	Do.	300
94	„ Vidya Vilás	Kolhápur	Do.	275
95	„ Vijay	Sháhápur	Do.	250
96	„ Vikshipta	Bombay	Do.	600
97	„ Vita Vritt	Vita	Do.	...
98	„ Vividh Dnyán Vistár	Bombay	Monthly	500
99	„ Vrittadhára	Dhár	Weekly	150
100	„ Vrittasár	Wái	Do.	285
101	„ Vritt Sudha	Sátára	Do.	200
102	„ Vyápári	Poona	Do.	...
	Anglo-Gujara'ti.			
103	The Deshi Mitră	Surat	Weekly	1,250
104	„ Gujaráti	Bombay	Do.	2,450
105	„ Gujarát Mitră	Surat	Do.	800
106	„ Kaiser-e-Hind	Bombay	Do.	2,500
107	„ Káthiáwár News	Rájkot	Bi-weekly	600
108	„ Suryă Prakásh	Surat	Weekly	375
109	„ Vidyut	Ahmedabad	Fortnightly	...
	Gujara'ti.			
110	The Ahmedabad Times	Ahmedabad	Weekly	250
111	„ Ajab	Surat	Monthly	700
112	„ Akhbáre Sodágar	Bombay	Daily	800
113	„ Arajadár	Baroda	Weekly	...
114	„ A'ryă Dharm Prakásh	Bombay	Monthly	400
115	„ Bhim Sen	Do.	Weekly	...
116	„ Bombay Samáchár	Do.	Daily	2,600
117	„ Broach Mitră	Broach	Weekly	350
118	„ Broach Samáchár	Do.	Do.	700
119	„ Buddhi Prakásh	Ahmedabad	Monthly	580
120	„ Cambay Gazette	Cambay	Fortnightly	124
121	„ Chának	Surat	Monthly	500
122	„ Chandra	Do.	Do.	300
123	„ Darbár Patrika	Ahmedabad	Weekly	...
124	„ Din Mani	Broach	Do.	...
125	„ Dnyán Sudha	Ahmedabad	Monthly	250
126	„ Dnyán Vardhak	Bombay	Do.	600
127	„ Fursad	Do.	Do.	400
128	„ Gap Sap	Do.	Fortnightly	300
129	„ Gul Afshán	Do.	Monthly	1,200
130	„ Hindi Punch	Do.	Weekly	450
131	„ Hindusthán	Ahmedabad	Do.	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly	500
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	400
136	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Fortnightly	1,200
139	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
140	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	„ Kelavni	Baroda	Monthly	500
142	„ Nure Elam	Bombay	Do.	320
143	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
144	„ Praja Mitra	Karáchi	Weekly	200
145	„ Praja Pokár	Surat	Do.	800
146	„ Rájyabhaktă	Bombay	Do.	1,300
147	„ Rást Goftár	Do.	Do.	1 697
148	„ Samsher Báhádur	Ahmedabad	Do.	300
149	„ Satyă Mitră	Bombay	Do.	500
150	„ Satyă Sodhak	Surat	Fortnightly	500
151	„ Satyodaya	Dohad	Weekly	68
152	„ Sucha Sindhu	Kaira	Do.	275
153	„ Stri Bodh	Bombay	Monthly	500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issue
	GUJARA'TI—*continued.*			
154	The Stri Mitră	Bombay	Monthly	697
155	„ Surat Akhbár	Surat	Weekly	600
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
159	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patră	Hubli	Weekly	475
161	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayă	Dhárwár	Weekly	200
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Lokă Bandhu	Do.	Do.	190
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárată Bhráta	Rewáh	Fortnightly	375
173	„ Bhásha Bhushan	Bombay	Monthly	400
174	„ Bombay Baipar Sindhu	Do.	Weekly	250
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
178	„ Charkhári Akhbár	Rewáh	Fortnightly	23
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Khair Khah	Do.	Daily	...
184	„ Kushful Akhbár	Do.	Weekly	150
185	„ Muin-ul-Mulk	Do.	Daily	...
186	„ Muslim Herald	Do.	Do.	300
187	„ Vakil Islam	Do.	Do.	...
188	„ Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
196	„ Muin-ul-Islám	Do.	Do.	300
197	„ Prabhát	Hyderabad (Sind)	Do.	400
198	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusions never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

Part I.—*Politics and the Public Administration.*

Honesty of Government called in question.

1. The *Pratod* (70) of the 10th September, in an article, headed, "Do our Government behave faithfully towards us?" criticises the Government's policy of increasing the revenue of India by laying on the people heavy taxes and of curtailing expenditure in slight matters without touching the salaries of the highly paid officers, and says that by making such assertions as that they have been sent by God to rule India and that they will relinquish the task and go home when the people of India become wise enough to undertake the responsibility of their own government and by doing acts diametrically opposed to these sweet statements the Government are acting the part of cheats and rogues.

2. The *Shikshak* (80), in its issue of the 9th September, also charges Government with hard-heartedness, dislike of tranquillity and unfairness, and in support of the first charge refers to the famine policy of Sir Richard Temple while he was Governor of Bombay, in corroboration of the second count mentions the recent disturbances at Bombay, Yeola, Pen, &c., and the action taken by Government in connection with them, and illustrates the third charge of unfairness by stating that Government having taken a loan of Rs. 21,000 from the Belgaum District Local Board for famine relief works in that district some years ago, it has now ruled that there being a large balance with the board and relief works being primarily the duty of local boards, there is no need of repaying the loan.

Mr. Fowler on the administration of India.

3. The *Indu Prakásh* (14) of the 10th September, in its English columns, writes:—It is impossible to say what Mr. Fowler, the Secretary of State for India, will do hereafter, but this much is certain that, up to the present at least, he has uniformly disappointed us by his acts and speeches. He has not shown independent judgment—rather he has thrown himself entirely into the hands of the officials. Of course, it is idle to deny that the policy of the British Government, be it Conservative or Liberal, never changes its character so far as India is concerned. Both parties have regarded it from the same point of view, viz., as a feeding ground for the overcrowded Britons, though both have declared that they are ruling India as a trust from the Almighty. In India few persons are gulled by such declarations; but it is useless to deny that there is a certain class of persons, both in India and in England, who sincerely believe that the only motive of the English Government in their administration of India is to manage a sacred trust—by which, we suppose, they mean that it is a trust held during the minority of India for the benefit of the Indians. Mr. Fowler's recent exposition in Parliament of the management of the trust is not new, but it is clever, and our only duty will be to state his various propositions and show the obvious fallacies involved in them. First of all, Mr. Fowler deprecates the discussion of the administration of the Indian Government in Parliament, for the speeches will be printed and read throughout the country, which will tend to destroy the English administration in India. This simply comes to mean that the Indian Government and Mr. Fowler, as their mouthpiece, are afraid of the result of the strong light of criticism which will be thrown on their administration. Coming as it does from a person whose political creed is firm faith in the people, this declaration of undesirability of criticism in matters of Indian politics is the strangest thing that we have heard and certainly shows that Mr. Fowler is inwardly convinced that the Indian administration will not bear the test of sound criticism. He therefore employs his great intellectual powers to prove that the Indian administration is remarkably successful since it went into the hands of the Crown. It is not what Mr. Fowler says, but what he withholds, that is objectionable. He is attempting to screen the defects of the British administration and by clever manipulation—we might almost say, by unfair manipulation,—he brings out facts which seemingly throw a better light on British rule. We may grant that Mr. Fowler is not aware of the shameless nepotism that is practised in India in filling offices, great and small, but we must say that he ought to have listened to

the other side of the question which is so ably represented by the Indian Parliamentary party. Mr. Fowler wants the British public as well as the Indian public to believe that we are enjoying a vast system of local self-government. We wish he had been more specific. What sort of local government are we enjoying? Is it the one which is well illustrated in the resignation of the late Vice-President of the Yeola Municipality? Or does he refer to that local self-government which is entirely conducted by the Collectors and Assistant Collectors, or does he refer to that system which is invented by the Indian Government to throw the charges of sanitary and public works on the scanty resources of the over-taxed rayat? Excepting a few cases, we know local self-government only in one of these forms, and we should like to know what particular feature of it Mr. Fowler alludes to before explaining to him the beauties of local self-government in India. Mr. Fowler then goes on to refer to the judicial administration in India. We will, in this connection, refer him to Mr. Setalvad of the Bombay Legislative Council, who will, no doubt, give him a large doze of the abuses in the Judicial Department. Mr. Fowler cannot be ignorant of the system of combining judicial and executive work in the same person which is prevalent in the country entrusted to his care and which he considers to be a sacred trust. He cannot also plead ignorance of the several cases of gross injustice in which European prisoners charged with the murder of Natives were let off by British tribunals—cases which have been brought to his notice from time to time. He cannot also be ignorant of the distinction which the Criminal Procedure Code in India makes between a European British subject and a Native of British India. Other minor matters he is not, of course, supposed to know, and so we will not charge him with knowing them; but what he did know was sufficient to show that the administration of justice, and especially of criminal justice, is not what it ought to be in British India. Mr. Fowler then goes on to show that the Indian peasant is in a flourishing condition; at any rate, he is less poor now than he was before the advent of the British Government. This to us is an astounding statement; nevertheless it was seriously urged by the highest authority on Indian matters! If the rise in wages is accompanied with an equal or greater rise in the prices of things that are required for daily use, then most certainly the rise in wages is not an indication of a better state of things. The rise in the price of grain does not even benefit the Indian agriculturist, for the demands of Government, and the not less exacting demands of the sávkár, eat up what little he may make by the rise in prices. Mr. Fowler then tries to controvert the argument that under an enlightened and indigenous rule there is more contentment and prosperity than under a foreign rule. As an illustration he contrasts the average taxation per head in Mysore and the Madras Presidency. Mr. Dádábhái has done this most carefully in his article in the *Contemporary Review* several years back, which is also incorporated in his "Speeches and writings by Mr. Parekh." There he conclusively proves that a peasant in a Native State is far better economically than a peasant in British India. Mr. Fowler, in justifying his despatch on simultaneous examinations, throws the resposibility on the Cabinet, who have unanimously taken the action "with a full knowledge of the circumstances of the case and a full belief that no other course was open to them," and a little before he says, "with a full sense of our responsibility to Parliament, the country and India." This sounds extremely nice, and we hope in its delivery Mr. Fowler was not obstructed by any qualms of conscience. "Competition is not the best test of selecting the Natives for the higher posts." We suppose there is something radically wrong in the Native constitution to unfit them for selection in the Civil Service by the test of competitive examinations! Further on he says that the Government could not put the administration of India into the hands of the representatives of the one province of Bengal alone. This is very clever, indeed! Can anybody now say that Mr. Fowler is not imbued with the Anglo-Indian spirit, that his radicalism has not been extinct, or that he has not turned out to be an imperialist of the worst type? But, really, who wants British India to be solely in Indian hands? Who wishes India to be given over to the Babus? These are Mr. Fowler's suppositions, and although we may thank him on behalf of the Babus and concede that his wishes do infinite credit to his heart, we must at once remove all doubt from his mind by saying that the introduction of simultaneous examinations will not have any such result. Bombay and Madras will have their own share, and we say further, whether we on this side of India have our share or not, we will not be a party to an arrangement which keeps the best talent of the country from representing us in the administration. 'Contending races' and similar bugbears are the creations of an interested party who think that the simultaneous examinations will put a stop to the absolute powers they now enjoy. This can be easily seen by examining the careers of the Bengalis and other Indians who have been admitted to the higher services. But Mr. Fowler sees through the official spectacles, and it is not surprising that he has the ubiquitous Babu on his brain. It is not a mean compliment to the Bengalis that the fear of their greatness has totally wrecked a great Parliamentary reputation. [The *Gujaráti* (104) of the 9th September expresses somewhat similar sentiments.]

Alleged defects in the law and justice in India.

4. In alluding to an article in the *Nineteenth Century* by Sir George Chesney, late Military Member in the Viceroy's Council, the *Káthiáwár News* (107) of the 8th September, in its English columns, writes:—Sir George evidently forgets that the spirit of litigation is the natural outcome of civilization. The more a nation advances in civilization the more grows its litigious spirit. Litigation is more or less a curse in all countries, and much more so in an impoverished country like India. Before the advent of the English, litigation was almost unknown, but since the establishment of our law courts on western models many rich and powerful families have been totally ruined, and law, such is its glorious uncertainty, is now looked upon as a sort of gambling which insidiously gets such a stronghold on its unwary votaries as to engross them wholly till they are ruined! The law being defective in various ways, what are called legal technicalities are taken up and fought out by legal sophistries to an extent unknown a few years ago. As is the law in India so are the legal practitioners, and so is the justice. The Indian law is not quite carefully based on the fundamental principles of British jurisprudence. It is a law not for fellow-subjects, but for serfs, and the pernicious system that permits Government and private parties to appeal against acquittals takes away the independence of the judges and teaches them to dispense despotic justice. To this is to be attributed the growing unpopularity of the Anglo-Indian Judges and Indian legislation. In England, to interfere with a verdict of acquittal is regarded contrary to the fundamental rules of English criminal law, and no man who is once acquitted is put in danger again in respect of the same accusation. This principle of British justice is disregarded in India; and where such a pernicious system prevails, what must be the extent of the sufferings of the people? What is the other inevitable inference to be drawn from the prevalence of such a system? That the magistrates and judges who dispense justice are either fools or knaves, and the frequent appeals throw a slur upon either the one or the other. There are innumerable such defects in the law, and so long as they remain, the public cause must suffer. The criminal law which obtains in England should be made applicable to India.

Race antagonism in Natal and other British Colonies and the civilization of the Nineteenth Century.

5. The *Mahratta* (4), in its issue of the 9th September, writes:—In Natal, which, as all our readers know, is a British colony, many natives of India have settled as traders, merchants and workmen, and there race antagonism between Europeans and Asiatics has of late found an articulate expression in a legislative measure introduced in the local Parliament. From the accounts published, it appears that the natives of India settled there have been subjected to hatred, contumely and humiliation by the white population. The Natal newspapers call the Indians by such choice epithets as "pigs," "swine," and "filthy vermin." They are assaulted in the streets, robbed, outraged and reviled, and the courts are either powerless to redress or they deliberately refuse to redress their wrongs. So intense is the hatred and dislike of the Indians among the Europeans, that recently a legislative measure was passed taking away from the former and denying to them in future all political rights and the right to vote at the elections to the Legislative Assembly. The reasons assigned for creatin

this legal disability are that the Indians belong to a type of civilization distinct from that of the Europeans who hold the reins of power in the colony, and they have never exercised any elective franchise in their own country—a circumstance which proves them unfit to have a voice in the Government which is principally based on representative institutions. This attempt towards extinction of the Indians in Natal by Europeans has not gone unchallenged, for, we understand from our contemporary of the *Times of India* that the Indians have submitted a memorial, numerously signed, to Lord Ripon, inviting His Lordship's attention to the whole history of their grievance. It is needless in this place to mention all the arguments advanced by the memorialists to make good their case, and we hope that such a liberal and generous Secretary for the Colonies as Lord Ripon will veto the Act passed by the Natal Legislature. That such an Act should be on the Statute Book of an English Colony is an insult to the whole Indian nation and to the Indian settlers—a formidable injustice unworthy of the traditions of England. The above incident suggests to us certain reflections which directly bear on the character of the civilization of the Nineteenth Century of which the English nation may be taken as the typical representative. The history of all English and European colonies is one sad tale of rapine, bloodshed and ultimate physical, moral and intellectual extinction of a considerable portion of the human race. Christianity is said to be a religion of love; but in the dealings of European colonists with people of a different race and possessing more or less inferior civilization, the most Christian nations have been most un-Christian, and England, as a nation, is perhaps the greatest sinner in this respect. Her ambition, her enterprise, and her love of materialism has led her to colonize a great part of this fair earth, and wherever Englishmen and other Europeans have gone, they have spread havoc and destruction among the less civilised peoples, and wherever physical and moral conditions have prevented them from accomplishing the destruction of the aborigines, their selfish instinct, pride and haughtiness have debarred them from enjoying and benefiting by the elevating influences which ought to follow their footsteps wherever they might happen to go. Scientists and natural philosophers may justify the repressive and destructive policy of the European colonists by an appeal to the unalterable law of the "survival of the fittest." But the world is not entirely guided by materialistic conclusions, but spiritual considerations and morality, which is their offspring, play a conspicuous part in the affairs of mankind. Viewed from this point, the history of European colonies, which have spread their so-called civilising influence over a considerable portion of the globe, is one long continued tale of disasters, bloodshed, untold misery, and destruction to man. Carlyle says, "the ultimate question between every two human beings is, 'can I kill thee or canst thou kill me?'" The English and other European colonists have, in the course of their history, not belied the truth of the above words. The Hindu nation has set a brilliant example to all European peoples. The A'ryan invasion of India is buried in remote antiquity; but from what meagre materials of history we possess we learn that A'ryan mission was more spiritual than political; absorption of the aborigines, and not annihilation, was their policy. Even in recent history there are instances of toleration. After the overthrow of Muhammadan supremacy the many millions of Muhammadans who settled in India were treated by Hindus with toleration, and the Pársis were granted an asylum in this country by Hindus when the latter were in the enjoyment of power. If there is in Nature a law of retribution, and if the political history of England and other European nations in connection with their colonies is a tale of misery to the human race, it is appalling to think what retribution awaits them when their cup of misdeeds is filled to the brim. Natal may go on indulging in a policy of extinction towards a people that do not belong to the European race; nevertheless we have every right to characterise that policy as cruel, degrading, and even wicked, which debases an innocent section of mankind. [The *Kaiser-e-Hind* (106) of the same date expresses somewhat similar sentiments.]

The Government of India and its Finance Minister congratulated on the success of the conversion scheme.

6. The *Dnyán Prakásh* (12) of the 13th September, in its English columns, writes:—We must confess that the scheme lately adopted by the Government of India of converting the 4 per cent. loans into 3½ per cent. has succeeded beyond expectation, and Government surely have done brave work by attacking all the

loans one after another. More than 70 krors have been converted and only one-fourth of the entire debt now remains; but it is sure to be soon tendered for conversion. Fortune favours the brave, and it must be said that in this case of conversion the Government worked most bravely and cautiously also. It was never anticipated that the scheme would meet with such success; perhaps even Government did not expect such success. The Finance Minister fully deserves thanks for his dexterity and foresight. Let us now see what the Government propose to do with the grand saving that they have succeeded in making. The saving has come to nearly half a kror per annum.

Proposed address to His Excellency the Governor of Bombay, and remarks in connection with his administration.

7. The *Karnátak Vaibhav* (165), in its issue of the 8th September, writes:—The administration of His Excellency Lord Harris is nearly at its end. The Hindu-Muhammadan riots and other events detrimental to the well-being of all communities, particularly the Hindu community, have occurred during His Excellency's administration. We do not remember a single act done for the public good during his *régime* for which we may be grateful to His Excellency. Most of the Government officers at Bijápur have been entrusted with the work of drafting an address to His Excellency, and they are not likely to hesitate to describe His Excellency's administration with exaggeration. Certain it is that the Anglo-Indian papers will say that the people, being quite satisfied with His Excellency's administration, gave him the address, and will at the same time suggest that like statesmen should be deputed to rule the Indian subjects.

Remarks in connection with the rumour that an attempt is being made to collect subscriptions for a statue to a high official in the Bombay Presidency.

8. The *Mahrátta* (4), in its issue of the 9th September, writes:—The *Indu Prakásh* (14) mentions a rumour about an attempt to collect subscriptions for a statue to a high official in the Bombay Presidency. One can easily guess who this high official is. Our contemporary seems to disapprove of the idea, but we do not at all grudge to the high official a statue or any other memorial, provided it would gratify his vanity and would prove to be a source of consolation in a position to which in course of time he will be relegated and divested of all power and untold importance which his present position commands. If Bombay is to be flooded by statues of brilliant administrators as well as of those who have left no abiding impress on the administration by their abilities or genuine sympathy with the people, the capital of Western India has plenty of room to accommodate them and the municipality is rich enough to undertake their protection from mutilation. We have really no faith in the saying that a statue erected to any person sheds glory on the individual and keep his memory green. The condition of the statues now standing in Bombay gives us an idea that to perpetuate one's memory is a vain attempt to rescue a few short years of the memory of men from oblivion. To those who can neither read English nor appreciate this modern method of glorifying a man these statues are a real puzzle. Some fourteen or fifteen years ago we saw an allegorical statue mutilated and consigned to an obscure spot in the circular garden before the Town Hall. It is an exquisite work of art and one naturally enquires after the artist rather than the man to whom the memorial is raised. If such is to be the fate of statues to persons who have not done any good or whose memory is not destined to remain behind them for any appreciable extent of time, let the high official have a statue, if it can only console him in his hours of idleness and low spirits in the land of his birth. We are not even averse to political officers and agents taking the hat round the Native Chiefs and Princes and bringing pressure on them to subscribe large sums of money for the proposed statue, so that the said Princes and Chiefs may learn once more the fact that sycophants are not confined to their own surroundings and be once more disgusted with the statue-mania. It is a pity that at this juncture Mr. Acworth is absent in England, otherwise his distinguished position, his unbounded energy and unlimited resources of the mind would have helped to completely realise the brilliant idea. In conclusion, however, our

advice is that the promoters of the movement should take particular care to inscribe on the pedestal in conspicuous large letters in all the languages of India the name of the person to whom the statue is raised, or it may be mistaken on the day after its erection for that of the Duke of Wellington, Napoleon, or Washington, who have by their genius made history.

Sanitation in Indian villages and the Village Sanitation Act.

9. The *Sudhárak* (22) of the 10th September, in its English columns, writes:—The Village Sanitation Act, passed years ago, has not been introduced anywhere and its provisions have thus far remained a dead letter. That Government is not desirous of using compulsion and making the villagers and their surroundings sanitary in spite of themselves is really very praiseworthy; but their inaction is equally blameable. Unless they come forward with advances of money, how do they expect to overcome the ignorance, apathy and untidiness of the villagers? These, with their poverty, are a bar in their way. What little has been done by Government is the promise to help, to a small extent, those who will help themselves. Under the circumstances it is very difficult to find any village communities taking any action of their own accord. It therefore behoves Government to take the initiative themselves rather than stand by, merely ready to help.

Remarks on the resolution of the Bombay Government prohibiting the use of blank cartridges at the beginning of a riot.

10. The *Indu Prakásh* (14) of the 10th September, in its English columns, writes:—The Bombay Government have issued a resolution prohibiting the use of blank cartridges at the beginning of a riot. We do not see the necessity of issuing such a resolution. Only recently we had to severely condemn the action of the police in a province of Bengal in firing ball cartridges on the public. We had hoped that the experience Government gained so cheaply would induce them to withdraw the notorious resolution. But what do we see instead? The Bombay Government actually reiterates it with a remark that ball or buckshot will be fired at the first round after due warning is given! "The main object in view is to ensure that the utmost humanity shall be used in dealing with rioters which is consistent with the maintenance of the public safety." It is certainly astounding to find that the firing of ball or buckshot is considered by our paternal Government to ensure 'utmost humanity.' It is notorious that quite innocent persons do sometimes get into a riotous crowd and find it difficult to extricate themselves. We have also noticed that during the last Bombay riots innocent persons having nothing to do with an unlawful assembly got killed for no fault of theirs. The law in England is quite different, and lately in a case where two persons were killed, the Commissioners appointed to make an enquiry found that the firing, which resulted in the death of the two persons concerned, was quite unnecessary and advised that no ball cartridges should be used. With our police ignorant and incapable, with district officers, in some parts of India at any rate, losing their temper, the orders of Government will be responsible for great loss of life. Our friends in Parliament should take up this matter.

11. The *Deshi Mitrá* (103) of the 13th September, in its English columns, writes:—This much might one, as a peace-loving citizen, be permitted to say without meaning any offence to the fire-eaters, that it is a matter of indifference to such a person whether the breakers of peace are induced to go about their business by the effects of empty thunders or are coerced into submission by bullets or by the tender mercies of the bayonet, though, when the policeman's bludgeon—a weapon not to be despised—has proved of no avail, blazing away with blank cartridges is not likely to bring the rowdy to his senses. Magistrates, as a class, are not such blood-thirsty individuals as will abuse the powers with which they are vested. We have sufficient confidence in the discretion of the officers to be sure that the final step—the employment of armed force—will not be taken till after repeated warnings. Claims of humanity will not be overlooked, but the practice of humanity is cruelty to the peacefully inclined public, when it cannot be resorted to in a way consistent with the maintenance of public safety.

Remarks on the resolution of the Bombay Government on the *Mahrátta* in connection with the latter's interpretation of a confidential circular issued by Government on the question of music before mosques and temples.

12. The *Native Opinion* (16) of the 18th September, in its English columns, writes:—Now that the resolution of the Bombay Government on the articles in the *Mahrátta* (4), headed "Courtesy *vs.* Law," is before the public, it will be in a position to form an opinion thereon. While we congratulate Government on its attempt to clear up a serious misunderstanding, we are sorry we cannot say that it has succeeded as well as it seems to have been fondly expected. In spite of all the vigour with which the allegations of the *Mahrátta* have been contradicted, there remains, we are constrained to say, something in respect of which the victory lies mostly with our contemporary. We are inclined to think that Government has overshot the mark in accusing a paper in the position of the *Mahrátta* of deliberate misrepresentation and an attempt to "inflame animosities." With due deference to Lord Harris and his Councillors, we take liberty to say that these charges cannot be sustained. Indiscreet language cannot always be shown to be prompted by such base motives. In the present instance, at any rate, the facts do not lend countenance to the motives attributed by Government to our contemporary. We acquit Government of any intention to favour one party at the expense of another. It cannot but hold the balance evenly between the two communities concerned. But when it circulated Mr. Cumine's views together with the Commissioner's endorsement among the District Magistrates, it did something which, we submit, was liable to be misunderstood. No doubt, it put on record that the letter was circulated "not necessarily for imitation where the circumstances do not correspond"; but did it not from this follow that there may be imitation where the circumstances corresponded? Such being the case, is it a matter of surprise that the District Magistrates, however further it may be from the intentions of Government, should take the resolution as containing directions for their guidance? And do not the events that have recently taken place at Poona and elsewhere show that the intentions of Government have been, to all appearance, misunderstood? It is for this reason that we implored Government a few days ago to set the unpleasant matters at rest, once for all, by judicious rules, for general guidance. As an instance of misconception of the intentions of Government, we may be permitted to refer to the rules drafted for Poona by the head Police officer there. He proposes that music should be stopped at all hours in front of mosques, but in front of temples only when worship is actually going on. Why this distinction? Rumours of such orders, informal though they be, were long in the air at Poona and elsewhere. The Muhammadans having misunderstood the action of Government, have been, in many places, making preposterous claims. Our contemporary, to whose ears the fact of the circulation of Mr. Cumine's letter, with the endorsements by the Commissioner and Government, came, believed that Government desired the District Magistrates to follow Mr. Cumine's views. Our contemporary may have erred in dubbing it a "resolution" and in writing "with this resolution before us." This wording was perhaps unwarranted. But when it is taken together with the statement that he had only the contents of the paper before him from a reliable source, the cause for so much of wrath disappears, and our contemporary stands exculpated of the serious charges preferred against him, howsoever unguarded in language he may have been. Let him not be misunderstood. His object in writing in such strong language could have been no other than to convince Government of the perplexing gravity of the situation and of the pressing necessity of removing all points of heart-burning between the two communities. Surely one who does this is not guilty of deliberate misrepresentation and an attempt to inflame animosities.

13. The same newspaper, while criticising the same resolution in its Maráthi columns, says:—Though all the Hindu newspapers have been exerting themselves hard in protesting against the conduct of Government in siding with the Musalmans and trampling upon the rights of the Hindus in connection with the misunderstanding which has arisen between those two communities, the *Kesari* (49) and the *Mahrátta* (4) have done their duty best of all by writing strong but very fair and straightforward articles, for which they deserve thanks from the general public as well as the Government, if the latter

is sensible. But love of truth and freedom from obstinacy are very rare qualities, and nobody need be surprised if they are not found in Government, which is the subject of the above-mentioned newspaper articles. Government has lately given vent to its displeasure at the articles published in the *Mahrátta* in connection with a confidential circular issued by Government. There is nothing unusual in its having done so, but it has wavered and vacillated in an amusing manner in its resolution. No doubt, vacillation is inevitable when one's case is weak, but Government ought to have remembered that its resolution would be closely scrutinized and criticised by the public.

14. The *Sudhárak* (22) of the 10th September, in its English columns, writes:—The resolution of the Bombay Government issued on the 4th instant will not, we are afraid, satisfy the public. There is not in its language the frankness necessary to do it; on the contrary, there is a sort of ambiguity in it. The District Magistrate of Khándesh, Mr. Cumine, prohibited the Hindu processionists at Ráver and Chopda from playing any music before the Muhammadan mosques because it was represented to him that the Hindus wanted to break through the time-honoured custom by playing music before the places of Muhammadan worship, which they had always stopped before as a mark of respect. The order of the District Magistrate was approved by the higher authorities, and Government communicated it to the District Magistrates all over the presidency. The resolution under reference says that Mr. Cumine's action was communicated to others for "information only, and not necessarily for imitation where the circumstances do not correspond." The original circular, of which a local contemporary got scent, is not before the public, and it is difficult to say how far the interpretation put upon it now is correct. If the facts and wording are as they are stated to be, we do not think that anything could have been lost by publishing the circular. That would have left no ground for cavil or comment. The allegation was that it enjoined the enforcement of courtesy; and the allegation has not, to our mind, been satisfactorily refuted by a mere statement of the abstract principles of the Government policy. "No judicial decisions applicable to the circumstances are to be disregarded; no courtesy is to be enforced as against one community and not the other in supersession either of law or custom; in disputes likely to lead to a breach of the peace, where the rights claimed have not been settled or are not enforceable by civil action, custom should be the guide; in the absence of proof that either party is clearly entitled by custom to all it demands, they may reasonably be required to meet each other half-way." These are all very fine rules. They merely recapitulate the provisions of Section 45 of the District Police Act (Bombay Act IV of 1890). Are they, however, observed by the executive officers of Government? We fancy not. Even at the particular places which have given the Government an occasion to enunciate them, namely, at Ráver and Chopda in the Khándesh District, we are not sure that they were strictly observed. The resolution under notice says that the Musalmans there "had set an example of concession and conciliation which the Hindus declined to follow." We cannot persuade ourselves to accept the correctness of this assertion. We have not any knowledge of Chopda; but of the Ráver Hindus we know that they had been greatly harassed by the Musalmans of the place, that they had taken all the usual constitutional steps to have their grievances redressed, and they failed owing, it is said, to the reports of the local executive, who were either Muhammadans or officers favourably inclined towards Muhammadans. Government aver that Mr. Cumine's procedure was not communicated to other District Magistrates for imitation. But is it not likely that the mere communication would have been sufficient for certain officers to imitate the example approved of? Here in Poona we saw the other day that, without going into the merits of the case, or enquiring into the custom, the executive drafted a set of rules for the regulation of processions wherein a provision was inserted to stop all music in front of all mosques. Now this shows the usual bent of the official mind, if it is not an outcome of the confidential circular. The magistracy and the police in several other places often ask the Hindus to stop music before mosques, but rarely, if ever, are the Muhammadans asked to do so before temples. This has led to the aggravated state of public feeling at the present time, and unless the executive officers mend their ways the breach will go on widening. It is urged on behalf of Government and their executive officials that, in the present

state of strained relations between the two contending communities, it is very difficult for them to arrive at the truth after howsoever carefully recording, examining and weighing the evidence on both sides. This may be true, and granting that the path of the Judge is specially beset with thorns and thistles in this affair, we ask whether it is not very easy and judicious for any officer or for Government to issue an injunction to both parties alike, directing that music shall cease before all mosques and before all temples. Of course, that may not satisfy either, but it will, at any rate, be treating both equally. But what is done is favouring one community and chafing the other, and that causes the whole trouble.

15. In alluding to the same resolution, the *Bombay Samáchár* (116), in its issue of the 10th September, observes:—If the complaint made by the *Mahrátta* was false, the best course to convince the public that it was so was to publish the entire circular; but it is to be regretted that Government did not think it right to adopt this course. The present resolution, though intended to refute the assertions made by the *Mahrátta*, simply gives the interpretation put by Government on the circular in question. The substance of that resolution is that in the complaints made by that paper there are exaggerations and mistakes, but the public is left without means to decide for itself that Government's statement is correct. For the public to arrive at an independent opinion on the subject the circular and the correspondence connected with it, that could without objection be published, ought to have been placed before the public. In this matter the Goverment is on its defence and wants to show that it has acted quite justly; how can, then, the public be satisfied when the documentary proof on which it is to pronounce its opinion is withheld from it? It is therefore a mistake on the part of Government to put forward the incomplete resolution, expecting to convince the public of what it says. It is a regrettable but well-known fact that the conduct of some Government officials has not been satisfactory in regard to certain racial disputes in India. A fearful suspicion exists in the public mind that, instead of acting independently and impartially and bringing about a reconciliation between the contending parties, several officials have been and are widening the differences existing between them. It is a well-known fact that some Anglo-Indian officials have approved the principle of setting one community against another, and complaints have been made from time to time about this principle having been put into practice in some quarters. [The *Jám-e-Jamshed* (134), in its issue of the same date, and the *Rájyabhakta* (146) of the 11th September, express similar sentiments.]

16. The *Indu Prakásh* (14) of the 10th September, in its English columns, writes:—Lord Harris and his Councillors have taken great pains to make out a case against our contemporary of the *Mahrátta* and we must confess they have failed in the attempt. If Government wished us to give our opinion on the articles in that paper with reference to the confidential circular of the Government, it was but fair that they should have quoted the circular as they have quoted the articles. But they have not done it, and we have only to pit the statements appearing over the signature of Mr. Lee-Warner against the statements of the *Mahrátta*. There is certainly a great difference in the interpretations put on the circular by the two sides, and we repeat that its publication would have been the only means of arriving at a right decision. Government come to the conclusion that the writer in the *Mahrátta* has been guilty either of deliberate misrepresentation or of lending the weight of his authority to hearsay information. As Government have withheld the publication of the circular, we cannot say how far they are right in drawing this conclusion. But in any case it is unfair to the *Mahrátta* to condemn it without giving satisfactory proof. We can at least say that the language of the resolution lends some colour at least to the interpretation put on the confidential circular by our Poona contemporary, and congratulate it on drawing the Government to make a declaration of their policy in a public resolution and thus removing the misunderstanding which the 'circular' had caused.

17. The *Mahrátta* (4), in its issue of the 9th September, writes:—In the first place, it will be at once seen that Government admits the existence of the circular referred to by us. That is a point gained, and we sincerely thank Gov-

ernment for it. Government next informs us that the circular was issued to its officers for their information only as to the method adopted in a particular case and "*not necessarily for imitation where the circumstances do not correspond.*" Now, if the latter clause means anything, it means that where the circumstances are similar to those at Ráver, Mr. Cumine's arrangements should be necessarily adopted. It is impossible to understand what other motive Government could have in mind in forwarding copies of Mr. Cumine's report to all District Magistrates, if they were not sent for their guidance. Government now tries to explain away its action by putting a different construction upon Mr. Cumine's report. In its present resolution it tells us that there is nothing in the correspondence which would suggest to any officer the idea that any judicial decision should be disregarded and the principle of courtesy adopted in its stead. But this is clearly an afterthought, and, so far as our information goes, is not borne out either by Mr. Cumine's report or by the Government resolution thereon. The Government has also misunderstood the real point at issue in the Ráver case decided by the High Court. The High Court did decline to interfere, not because no judicial decisions were applicable to the case, but because there was no allegation of special damage. In other words, the High Court would have adopted the principle laid down by itself or other High Courts in India, had there been any allegation of special damage suffered by the plaintiff. There was no such allegation and consequently no cause of action for bringing a civil suit. But Government as well as Mr. Cumine seem to have entirely lost sight of this point. There might have been no cause of action in the Ráver case; but cases have come before Civil Courts where this technical objection did not arise and the High Courts have judicially laid down the principles which should be applied in cases of this kind. The mere fact that the Ráver case was technically thrown out does not therefore justify us in holding that such rights are not enforcible by civil action or that judicial decisions are not applicable in such cases. We have therefore no hesitation in saying that it is the Government, and not we, that have misunderstood and misinterpreted the decision of the High Court in the Ráver case. When the High Court decision is thus misunderstood, it is no wonder if the conclusions based upon it are also equally unsound and untenable. The Government wants us to believe that Mr. Cumine never intended to set aside judicial decisions. But this is a clear misrepresentation, for we have reliable authority to state that Mr. Cumine in his report has ridiculed the principle adopted by Civil Courts as a "purely occidental one and imported straight from England." It is therefore obvious that Mr. Cumine wants to substitute his own principle of courtesy in place of the rules sanctioned by judicial decisions. Any doubt on the point would have been removed by the publication of Mr. Cumine's report, but for reasons, the real nature of which any one can easily guess, Government has thought it fit only to publish its own remarks on the resolution without giving us its text. Under these circumstances we are obliged to draw the attention of the Government to Mr. Cumine's report and ask whether he does not in one place expressly state that the line taken by Civil Courts does not seem to him to meet the case at all. Government is again wrong in laying down that the Musalmans of Ráver had set an example of concession and conciliation which the Hindus declined to follow. There is nothing in Mr. Cumine's report to support such a sweeping charge against the Hindus, and we are sorry to find that the local Government does not show any improvement as regards the attitude it has unjustifiably and blindly adopted against the Hindus. It is, however, to the last paragraph of the resolution that we have seriously to object to. The writer of it was probably thinking of some peroration and was evidently not in possession of his logical faculties. Instead of argument we have a bare statement that we have deliberately misrepresented the views of Government on a mere hearsay authority. What these misrepresentations are Government does not care to specify, nor has it deemed fit to publish the full text of the circular. That a confidential circular was issued is admitted, that it was for the guidance of the officers is also plain from the quotation from that resolution now published, and it is also clear that Mr. Cumine intended to lay down a new principle in the place of the one adopted by the Civil Courts. Government has approved of this and circulated Mr. Cumine's report to all the District Magistrates. Under these circumstances we fail to see how we can be held guilty of publishing incorrect and misleading matter. We freely admit that our information is second-hand; but second-hand information is not necessarily unreliable; and even according to the strict rules of law it is always admissible in a civil court when the adverse party having the original document in its possession, as Government has in the present case, refuses to produce it. According to this rule it was, therefore, the duty of Government to publish the confidential resolution in full, and we have no doubt that Lord Harris' Government, or the Secretary over whose signature the present resolution appears, would have followed this course if there had been the least chance of strengthening the Government side by so doing. It is therefore natural to presume that the non-publication of the full text of the confidential circular is an intentional omission on the part of Government, and the only inference that one can draw therefrom is that, had it been published, it would have gone against the Government. If one is guilty, therefore, of deliberate misrepresentation or *suppressio veri*, it is the Government and not ourselves. A spade is a spade in all places and so is abuse, whether it appears in a Government resolution or anywhere else. We therefore extremely regret to find that His Excellency in Council should have been compelled to have recourse to strong language, false accusations and deliberate misrepresentations instead of contradicting our statements in the most effective way possible, namely, by publishing the confidential circular itself. Finally, Government charges us with inflaming animosities, in allaying which, we are told, Government looks to the public press for help. Now this is a charge which we cannot tolerate to be brought against us. It is as false as it is mischievous, and we indignantly repudiate it *in toto.* If any one has blundered in this behalf, it is, as pointed out by us in these columns several times, the Government and its officers. The Native press has been doing all it could to bring the true state of facts to the notice of Government; but the foolish meddling of the police and the magistracy, encouraged by the attitude of Government, has made it impossible either for the Native press or for the leaders of different communities to do any good in this matter. Government is not unaware how grossly its officers blundered in the Yeola case. Mr. Cumine did the same thing in Khándesh, and His Excellency in Council has been patting them all for the so-called wisdom and discretion these officers exhibited from time to time. It is impossible under these circumstances that the public press can do anything to allay racial animosities inflamed by the conduct of Government itself, and His Excellency in Council was obviously ill advised, after admitting the existence of the confidential circular referred to by us, to attempt to distort its meaning without publishing the resolution in full, to make baseless charges against us, and, finally, to indulge in the unmerited satisfaction of having defamed the public press with a view to conceal its own blunders. There is, however, nothing in the world which, according to an old Hindu proverb, is absolutely profitless, and we are glad that in denouncing us the Government has unconsciously or consciously done us some good by expressing its disapproval of the policy of courtesy which it distinctly approved in its confidential circular of March last. This was exactly what we wanted; and if that purpose is served in any degree, we shall gladly close the controversy in spite of abuse which Government has been pleased to pour on our head. [The *Kesari* (49), in its issue of the 11th September, expresses the same sentiments in a more forcible style.]

18. The *Subodh Prakásh* (21) of the 12th September, in its English columns, writes:—The whole circular has not been published, and it is not possible without it to say for certain that our contemporary was guilty of the charge of misrepresentation. But, so far as we can know of its nature from the resolution itself, we are bound to say that the interpretation put upon it by the *Mahrátta* is at least as correct as the one on which the present resolution is based. As between the *Mahrátta* and Government, the charge of inflaming animosities can more fitly be laid against the latter than against the former. In speaking of the proposed memorial to Lord Harris, we had occasion to remark on the want of statesmanship in His Excellency shown in connection with the Yeola riots, and this unfortunate episode has proved, beyond doubt, that we were not wrong in our estimate. Lord Harris has, by persisting in his blunders,

helped more to widen the unfortunate breach between the two communities than any one else, and we are sorry to say that His Excellency's name will ever be remembered with anything but gratitude in this connection.

19. The *Vártáhar* (89), in its issue of the 10th September, requests Government to issue once for all a resolution expressing whether it is pleased or displeased with the conduct of the police that is calculated to produce friction between the Hindus and the Musalmans, as it has issued one expressing its regret for the inflaming articles alleged to have been written by the *Mahrátta*.

20. The *Bombay East Indian* (1), in its issue of the 13th September, writes :—Government deserve to be congratulated, not only for doing all that lies in their power to meet the exigencies of the case, but also for explaining misrepresentation as in this case. They have clearly indicated that the law must take its even-handed course, but that in the absence of judicial remedy the claims of courtesy should not be ignored. It is not, as the *Mahrátta* has attempted to make out, a case of law *versus* courtesy, and courtesy which was one-sided and unjust, but one in which courtesy comes in as a fitting complement to the law.

Refutation of the allegation that the number of cattle in India is decreasing on account of their slaughter for meat.

21. A correspondent of the *Kásid-e-Mumbai* (139), in its issue of the 3rd September, observes :—It is doubtful whether there has really been any diminution in the number of cows and bullocks in India, but, even if there has been any, it is wrong to attribute it to the practice of slaughtering cattle for food purposes and try to prevent those who eat beef from doing so. In Europe and America beef is one of the staple articles of human food and large quantities of preserved beef are exported to foreign countries, and still the number of animals is increasing there. This shows that the Europeans and Americans have seriously taken to cattle-breeding. Out of a population of 28 krors in India nearly 22 krors are Hindus who have reverence for the cow, and if they kept some, the number of cattle would soon increase. It is no use keeping and feeding old and decrepit cattle, which it is better to use for food. The advocates of the prevention of cow-slaughter should read a small book, entitled *Javábe Gauraksha* (Reply to the protection of cow), a copy of which can be had gratis from Mr. Isap Sháhale Pu, at Ránder, Surat District. No one has been able to refute the arguments given in it.

Revenue enhancement in Pen in the Kolába District.

22. The *Pen Samáchár* (65), in its issue of the 10th September, draws the attention of the people of Pen to the constitutional agitation which the people of the Alibág and Panvel Tálukas are making against the alleged unjust, oppressive and in some cases illegal revenue enhancements made by the Survey Department at the recent revision survey, and requests them to shake off their lethargy and make similar joint efforts to get their own grievances in the same matter redressed.

Khots in the Ratnágiri District and the alleged novel interpretation recently put for the first time upon Section 31 of the Khoti Act (Act I of 1880).

23. The *Satya Shodhak* (79), in its issue of the 9th September, says :—Difficulties are coming one after another in the way of the Khots of the Ratnágiri District in exercising their *vatan* rights. Attempts were made some five years ago to deprive them of their rights, but owing to the strong agitation made by them they proved fruitless. It does not seem that such attempts have ceased altogether; for we occasionally hear reports about a Bill being hatched for the purpose. One difficulty which is intended to be thrown in their way is that of making them pay Government more than what they get from their tenants, as has been already done with respect to the Khots in the Devgad Táluka. Another difficulty which they never even dreamt of is the proposal to prevent them from managing their *vatans* through duly authorised agents. The practice of managing *vatans* through accredited agents has been in vogue for many years past, but some of the cases instituted by these agents have been recently dismissed and more are about to be dismissed. The interpretation which is now being put upon Section 31 of the Khoti Act (Act I of 1880) was never put upon it at any time during the last 14 years that the Act has been in existence. If the new interpretation of the word "only" in that

section is accepted by Government, a Khot will not be able to administer his *vatan* rights in more than one village and will have to abandon them in other villages; he will have to give up other employment, if he has any, and be at his village, and when he is unable or incompetent to administer his rights himself he must abandon his inherited *vatan*. We do not think that the Government, the legislators, or the officers who have now put the novel interpretation on the Act intend to bring the Khots into such difficulties and thereby deprive them of their rights. Officers well versed in the Khoti question, such as Messrs. Crawford, Todd and Cumine, were in charge of the Ratnágiri District, but they never put on the Act the interpretation now sought to be put upon it. There is no legal objection to any work being done through an agent. Agents are recognized even by Civil Courts. The ábkári license-holders also manage their affairs through agents, and it is strange that the Khots alone should be prevented from doing so. The Government should consider the matter and soon remove the new obstacle in the way of Khots as it is very injurious to their interests.

Disapproval of the alleged practice in Sind of placing Deputy Collectors under Assistant Collectors.

24. The *Phœnix* (5), in its issue of the 8th September, writes:—We would respectfully draw the attention of the Bombay Government to the practice in Sind of placing Deputy Collectors under Assistant Collectors. This has been sometimes done and there is no guarantee that it will not be repeated. In the presidency proper as well as in other parts of the country such a thing is unknown, and we believe there are standing Government orders to this effect. An Assistant Collector is ordinarily placed in charge of a sub-division, but a Deputy Collector is never placed under him as his assistant. The only difference between a Deputy Collector and an Assistant Collector is that the former is an uncovenanted and the latter a covenanted officer. A Deputy Collector can be placed in charge of a sub-division just as well as an Assistant Collector. If the practice of placing Deputy Collectors under Assistant Collectors is unknown in the presidency proper, it should have been never introduced in Sind, where the status of Deputy Collectors is the same as that of Deputy Collectors in the rest of the presidency. The members of the Sind Commission, except a few covenanted civilians, have no special qualifications, and, as far as competitive examinations or departmental tests go, are in no way superior to the Deputy Collectors. For the sake of bare justice, therefore, it is to be hoped that the Bombay Government will not consent to place a Deputy Collector in subordination to an Assistant Collector again.

Alleged mean and petty tricks practised by customs officers at Karáchi in collecting import duties.

25. The same newspaper, in its issue of the 12th September, writes:—It would be interesting to know whether the Government of India is aware of the mean and petty tricks to which Local Governments have recourse in order to fill the coffers of the Imperial treasury since the introduction of the new import duties. We pointed out the other day how a poor man was forced to pay duty on a cooking utensil which he had brought from his ship in harbour in order to have it tinned, merely because his vessel had arrived here from a foreign port; and now we hear that several grain merchants have been compelled to pay duty on gunny bags, simply because these bags are returned to them from the ports to which they exported grain, and so the merry game is likely to go on *ad infinitum*. It is certainly time for the Commissioner in Sind to take notice of these little peccadilloes on the part of the customs authorities, or Heaven knows to what lengths they will extend the operation of the import duties.

Recent floods in Sind and the consequent difficulty experienced by revenue officials in the lower district of Hyderabad in submitting their *jamábandi* and other accounts to the Collector of Hyderabad.

26. The same paper, in its issue of the 8th September, writes:—We understand that Mukhtyárkars and other revenue officials in the lower district of Hyderabad are unable through the recent floods to submit their *jamábandi* and other accounts to the Collector of Hyderabad, which they are expected to do every year about the months of July and August. They cannot procure any means of conveyance in the shape of camels or carts, and barring these they cannot avail themselves of any

steam launches on the Fuleli, as the plying of these vessels has been prohibited. If ever the need of such vessels was apparent, it has been so during the last two months, when whole towns and villages in the Hyderabad District have been isolated from each other and from the chief town of the district, through the recent heavy rains, the abnormal rise of the river Indus and consequent inundation.

A dacoity at the village of Tambola in the Chálisgaon Táluka of the Khándesh District.

27. The *Khándesh Vaibhav* (51) of the 7th September learns from a correspondent at Chálisgaon that a band of about 40 men committed a dacoity at about 10 P.M. at the village of Tambola in the Chálisgaon Táluka and plundered the houses of a Márwádi, a Kulkarni and a Bráhmin priest. The dacoits, says the correspondent, fired guns and wounded about four persons. It is believed that they were Rohillas. The value of the property carried away by them is not yet known. The Chief Constable is making an enquiry into the matter.

PART II.—*Education.*

Remarks on the resolution of the Government of India on the quinquennial educational review.

28. With reference to the resolution of His Excellency the Viceroy in Council on the quinquennial educational review by Mr. A. M. Nash, the *Bombay Samáchár* (116), in its issue of the 14th September, says:—Government takes credit to itself for having reduced the expenditure on education by 3½ lakhs of rupees during the period extending from 1886-87 to 1891-92, for which the review has been made. It is stated in the resolution that the Government grant and the popular contribution give an average of nine pies per head of the Indian population. Any civilized Government would be ashamed of such a small amount, and yet the Government of India does not seem to express its regret at it. Taking a shilling at eight annas, in England and Wales Rs. 2-6-0 are spent by Government on education per head of the population, in Scotland Rs. 1-12-0 and in Ireland Rs. 2. The objectionable principle that it is not the duty of the Government of India to provide for the education of the people, enunciated by Lord Dufferin and adopted by his successors in office, widely differs from that adopted in England by the Tories and the Whigs. The review admits that a separate tax is levied for educational purposes and yet school-fees are exacted from the students. The people of the districts in the Panjab opposed the payment of the school-fees and they have been exempted from it, but the people of other provinces of the Empire quietly pay the educational tax as well as the school-fees. It is strange that the Government of India should think nothing of this matter.

The condition of Gujaráti schools in Sind considered unsatisfactory and a request made to the Director of Public Instruction, Bombay.

29. The *Praja Mitră* (144), in its issue of the 8th September, complains that the condition of Gujaráti primary schools, Government as well as private, in Sind, is far from satisfactory, attributes this to the employment of old teachers who have never been properly educated and to the absence of proper inspection, regrets that the local educational authorities and the municipal school boards should not take due steps in the matter, says that the authorities should satisfy themselves about the qualifications of teachers and proprietors of private schools before extending grants-in-aid to them, and requests the Director of Public Instruction, Bombay, to appoint a Gujaráti Deputy Educational Inspector as the number of schools and students in that province is gradually increasing.

PART III.—*Native States.*

Alleged causes of the reversion of Ráo Bahádur Chunilál Sárábhái, late Diwán of the Junágad State in Káthiáwár, to the Political Department.

30. The *Gujaráti Mitră* (105), in its issue of the 9th September, observes:—It was rumoured that the recent change in the Diwánship of the Junágad State was due to some intrigue on the part of the Political Department of the Bombay Government, and the circumstances which have come to light since confirm the rumour. Ráo Bahádur Chunilál Sárábhái, the late Diwán, was a

Deputy Assistant Political Agent, Káthiáwár, and his services were lent to the State. During his Diwánship he made himself very popular by his successful administration, and he does not seem to have committed any offence which should have induced Government to order him to revert to his former appointment without giving sufficient time to the State to find out a suitable successor to him. Mr. Chunilál faithfully watched the interests of the State and opposed Government when necessary, for instance, in connection with the Prabhás Pátan riots enquiry, and Government had to admit the claims made by the State. The order for reversion is due to his spirit of independence. If he had not gone back to his former post as ordered, he would have been obliged to resign Government service and lose pension. It is very strange that Government should summarily compel a large Native State to dispense with the service of its Diwán, submitting to the whims and caprices of their Political officers. Such interference is unfair to Native States and to their faithful and independent officers. When such complaints are made against the Local Government, it behoves the Supreme Government to take due notice of them. [The *Hindusthán* (131), in its issue of the same date, expresses somewhat similar sentiments, saying that Mr. Chunilál's reversion is due to his opposition to the further continuance of the Rájasthánik Court.]

PART IV.—*Intelligence extracted from the Press.*

Major Macpherson's first notification regarding Ganpati processions and the fortunate presence of Mr. Ommanney at Poona at the time,

31. The *Shri Sayáji Vijaya* (193) of the 8th September, in its English columns, writes:—All is well that ends well, and the foolish notification issued by Major Macpherson, District Superintendent of Police, Poona, in connection with the Ganpati processions at Poona is an instance in point. Had it not been for the cool and impartial judgment of Mr. Ommanney, the District Magistrate, and for the immediate measures adopted by the Hindus themselves, Poona, during the Ganpati festivals, would have witnessed, one day, a scene of capture and bloodshed. Since the day of the Pálkhi the Muhammadan community of Poona has wilfully created, and continually fostered, bad blood, and their every action has been connived at by the police officials. Since the upheaval of the racial feeling the Hindus have been forced to dissociate themselves from the Muhammadans, and but for the official partisanship Muhammadans and Hindus would have been one long ago. But in spite of the ample experience of riots at different places, and the conciliatory measures suggested by the Hindus, official indiscretion has continued and official patronage towards the Muhammadans has increased. Sir Richard Temple and others of his school may have full confidence in the *divide et impera* policy pursued by the Indian Government and they may support it to the best of their abilities; but the policy has been found wanting in more than one respect and has been condemned by all the politicians of advanced views. The former, however, have an upper hand in the Indian administration and the mild Hindu has to submit himself to every sort of injustice and inequity. What Ganpati processions are and how they are conducted, Major Macpherson must be aware of, as his intercourse with Hindus is of sufficiently long standing. He, however, consciously or unconsciously allowed himself to be influenced by the indignant caricatures drawn by the Muhammadans of this festival, which has, by the bye, taken a public form this year, and a notification restricting these processions was the result. The notification was stupid to a syllable, and it plainly showed that Major Macpherson was quite unfit for his present post. But fortunately Mr. Ommanney was there, who seems to be a man of cool sense and sound judgment, and the mischievousness of the notification having been represented to him at a personal interview by some of the leading Hindus, it was cancelled and was followed by another notification requiring a license, not for *individual* processions, but only for a public one. Had Mr. Ommanney been of the same school as Mr. Hayward of Yeola reputation, Hindus would have been done an amount of injustice. The Hindu party at Poona is sufficiently strong and it would not have remained satisfied with the first notification without retaliating upon the Muhammadans for their gratuitous insult, and the Bombay Government must thank itself for the happy coincidence of Major

Macpherson's notification and Mr. Ommanney's presence. Now that the Hindus have taken every precaution to remove every sort of misunderstanding, we hope the procession of "*The Remover of Evil*" will pass off without any hitch.

The conduct of the Hindus and Mr. Ommanney, the District Collector of Poona, in connection with the Ganpati procession, commended.

32. The *Mahrátta* (4), in its issue of the 9th September, writes:—Thursday next will be a grand holiday to the Hindu citizens of Poona. On that day the Hindus of the city will carry their Ganpatis for immersion in a public procession. From the time the idea was first mooted much has been said and written for and against the procession, the people who have been organizing it, the police, the District Magistrate and the Government, and if all that has been said and written were collected together, the collection would afford good instructive study to all. It might be premature to say anything with regard to what is taking place, because we have yet to see the end of it; and "all's well that ends well" is an adage which we cannot use until at least our next issue. But without being charged for anticipating the future, we may safely remark that the officials and the Hindus concerned have shown commendable spirit of good government and conciliation. In placing the question of the procession before the authorities the leaders of the community said that anything that is calculated (rightly or wrongly) to injure the feelings of their Muhammadan fellow-citizens would not find a place in their programme. They have also made it clear to the authorities that, taking the signs of the times into consideration, they are perfectly willing to leave the question of rights into abeyance. Their one point is to teach the communities to live and let live. They did not object to the Muhammadan Muharram, and they wish that the Muhammadans should not object to their Ganpati procession. Such a lesson can only be taught by the authorities maintaining the position of strict neutrality, and we are glad to note that the responsible head of the district administration has by his conduct illustrated the spirit which would do credit to any officer. The Ganpati procession will be allowed to pass in all its grandeur and the authorities will see that the whole comes off in perfect peace. We wish other district officers would take the lesson.

Celebration of the Ganpati festival at Poona by British Government and contradiction of Major Macpherson.

33. The *Jagadhitechchhu* (44), in its issue of the 8th September, says that Major Macpherson, Superintendent of Police, Poona, was mistaken in saying in his first notice that the Hindus never had before this year a pompous procession in honour of Ganpati, and asserts that Government records will show that the British Government itself, after Poona had passed into its hands by the fall of the Peshwa's Government, celebrated the Ganpati festival first at the Shanwár Palace which was used as a treasury and had in its honour a grand procession attended by military escort on the 13th day of the Hindu month Bhádrapad, and after this palace was burnt down and the treasure was removed to Budhwár Palace, at that palace. There were similar celebrations, adds the paper, in two other Government buildings, viz, the Nána's Wáda and the Vishrámbág, the first of which was used as the Agent's office and the second contained the Páthashála or college. In this way the Ganpati festival was celebrated at Poona in three palaces by Government up to 1834-35, and processions were paraded with much *eclat*. All these facts, says the paper, can be verified by reference to Government records.

Unique Ganpati festival at Poona this year.

34. In writing on the last Ganpati festival at Poona, the *Mantri* (15), in its issue of the 7th September, says:—The Ganpati festival at Poona this year is being celebrated in the most unprecedented manner, and no celebration like the present has, it is generally admitted, been witnessed for the last fifty years. The unusual zeal evinced this year is accounted for differently by different persons, but the explanation most widely accepted is that the Hindus were much grieved and excited by the disrespect shown a few days ago by the Musalmans to the Pálkhi procession in honour of Shri Dayánoba by throwing stones at the Pálkhi, and that this intense grief and excitement increased their religious fervour and led to the unusual celebration of the Ganpati festival. The

Ganpatis were brought home this year by the people of almost all the streets and by some school and college students in palanquins, preceded by bands of musicians and attended by men carrying flags and bunting, as is generally done only by rich people and Jághirdárs. These processions were also accompanied by choruses singing melodiously, and to the accompaniment of guitars and harmoniums songs adulatory of the god Ganpati, indicative of patriotism and pride of religion and stimulating in their effect, the crowd of the spectators in the streets was large, and the words "Mangalmurti Morya" (Oh Morya or Ganpati, of auspicious image!) were repeated in all directions. At some places in their progress flowers were showered on the Ganpatis. This took place in the evening of 2nd September. On the next day the Ganpatis were installed in their places with the performance of the prescribed ceremonies. The most noticeable feature of this day was that those persons who had no mind to instal Ganpatis till the evening were aroused by the example of others and induced to follow them, and they at that late hour collected subscriptions, raised pavilions and installed Ganpatis therein in the course of two hours. Some of the Ganpatis were good works of art, the most attractive of them being one made in the attitude of killing the demon named Sindur. Music was continued during the whole night in the *mandap* or pavilions, which were fairly decorated and illuminated. The Ganpatis will be immersed on the last day of the festival, and the ceremony is to be very grand.

35. In describing the same festival at Poona, the *Poona Vaibhav* (66) and the *Native Opinion* (16), in their issues of the 9th and 13th September, respectively, say that the public ought to thank Government and the Musalmans for the excellent celebration of the festival this year. The *Native Opinion* thinks that the reason which led Government officers to create a split between the Hindus and Musalmans, out of which arose the present awakening of religious zeal, is that they were terrified by their consciousness of their inability to promote the interests of the public to the proper extent, and by a suspicion lurking in their minds about the loyalty of the people of this country, their own ancestors having had to put their own sovereign to death for the attainment of certain political rights. The *Poona Vaibhav* makes a similar surmise. It is of opinion that the Anglo-Indian officers foment quarrels between the two principal communities with a view to show the English public that there is much work in India and that it will not do to reduce the number or the salaries of the officers though there is a deficit in the Indian treasury.

Arrangements made by some Hindus of Poona in connection with Ganpati processions approved.

36. The *Hindi Punch* (130), in its issue of the 9th September, gives a cartoon entitled, "Triumphant at last!" in which a Mahrátta lady (Poona) is holding a sword (Law) in her right hand and a poisonous snake (Race animosity) which has encircled her legs in her left. The letter-press runs as under:—She was bent upon it and is at last crowned with success! The editor gives the following explanation of the cartoon:—Arrangements have been made by the leaders of the Poona Hindus to personally control and supervise the Ganpati processions this year.

Odes in honour of Ganpati.

37. The *Shri Shiváji* (82), in its issue of the 8th September, publishes twelve odes in honour of Ganpati over the signature of one Vináyakráo Rangnáth Sugandhi, in the third of which, Ganesh, the Lord of the universe, is appealed to, saying that misfortune has overtaken the A'ryans and they have lost bravery, fame and knowledge, enterprise, courage, intellectual strength and prowess, have contracted vices, such as indolence, envy, anger and hypocrisy, have taken to misbehaviour unmindful of public opinion and their own conscience, and have become the haters and deprecators of their own religion. In the fifth ode an appeal is made saying that there has been cow-slaughter to such an extent that the Lord of the universe cannot tolerate the sin thereof, the A'ryans have lost their real character and have become fit only to serve others, they have lost their unity and have in consequence been reduced to a miserable state. What should be said to these people? They should even now do some good to their nation. In the ninth ode the A'ryans have been exhorted to improve their commercial and material conditions by giving up indolence, envy, &c., and making united efforts,

to feel shame for the cow-slaughter that is giving acute pain to them, to encourage the National Congress movement by helping it with bodily, mental and pecuniary support, it being the only means to bring to the ears of the English public grievances arising out of injustice, revenue assessment, &c., and to place trust in Her Majesty the Queen, Parliament and the Home Government. The tenth ode is in praise of Her Majesty the Queen-Empress for her being gracious and generous, recommends the people to acquaint Her Majesty with the condition of the country, and prays Ganpati to make Her Majesty the Queen and her Royal Family happy, long-lived, prosperous, &c. The twelfth expresses repentance for having neglected divine worship and prays for His favour.

Hindu-Muhammadan disturbance at Poona.

38. From the telegrams received by the *Bombay Samáchár*, and news by letters received by the *Jám-e-Jamshed* and the *Ákhbáre Soddgar* (112), these vernacular dailies of the 14th and 15th September give an account of the Hindu-Muhammadan disturbance at Poona. The *Bombay Samáchár* states:—A singing party of Hindus connected with the Ganpati festival, numbering about sixty and accompanied by musicians, were returning home, at about 1 A.M. on the 12th instant, *viá* the Dáruvála bridge near which is situated a mosque. When the party neared the mosque about fifty Muhammadans came out in a body and insisted on the music being ceased. The Hindus refused to comply with this request to the extent desired by the Muhammadans; they discontinued playing upon the drums, but continued to play upon flutes and other mild music. On this the Muhammadans, shouting *din, din,* fell upon the Hindus. A free fight ensued and within a short time large numbers joined in the fray. The Muhammadans being outnumbered escaped, the Hindus ransacking the mosque and attempting to set fire to the building, but the police protected it from being fired. The Hindus destroyed everything they found in the mosque. Several persons were wounded in the fight and were taken to the hospital, where one Muhammadan who was severely beaten died. The police has made fifteen arrests, fourteen of the number being Hindus. Among other particulars of this disturbance and other events in connection therewith it is stated:—The police has taken precautionary measures to prevent further disturbances. About six Muhammadans and an equal number of Hindus have been seriously wounded in the recent affray and removed to the hospital. On the 13th instant while two Ganpatis were being carried in a procession through Badhái lane they were broken to pieces by some Muhammadans. Though peace has been restored much excitement prevails, but Mr. Ommanney, the Collector of Poona, discharges his duties most praiseworthily. The singing party that had a conflict with the Muhammadans at the Dáruvála bridge belonged to Bába Sáheb Nátu. The disturbance was not a premeditated affair on either side. On the 14th instant the Hindus were afraid of the temple of Someshwar being attacked by the Muhammadans, and, on the other hand, the latter feared the Juma Masjid being attacked, and each community collected in its own place of worship to protect it, and remained there almost the whole day until the City Magistrate came and sent members of both the communities to their respective homes. The houses and shops were closed during the day and much excitement prevailed. The shops and houses were subsequently opened. The Masjid itself has not been much injured; only a large portion of the things that were found in it were destroyed. The music objected to by the Muhammadans was a harmonium and a concertina that were being played upon by the singing party. Both the Hindus and the Muhammadans are unanimous in stating that the real culprits have escaped and innocent persons have been arrested by the police. The Hindus complain that the police were present when the incident of the destruction of two Ganpatis by Muhammadans happened, but did not arrest the culprits. While the funeral procession of the deceased Muhammadan was proceeding, the persons forming the procession made an attempt to attack the Someshwar temple and a small *fracas* occurred between the Hindus and the Muhammadans. On the floor of the Masjid attacked at the disturbance, there were large patches of blood. The Hindus had attempted to set fire to a small firewood depôt in the vicinity of the Masjid sacked by them. At the Ganpati procession of the 13th instant some Hindus fought among themselves for precedence in the procession, and broke some of the Ganpatis.

39. The *Jám-e-Jamshed* (134) states that after the Ganpati procession of Thursday was over a few Hindus and Muhammadans collected at the Dáruvála bridge and an affray took place between them, but the police soon put it down, arresting six of the rioters. A Muhammadan and a Brahmin were seriously wounded in this affray and they have been sent to the hospital. It is rumoured here that writings and pamphlets are being disseminated among the people for exciting them and this is done by about 14 Brahmins, and that some detectives have been brought from Bombay to trace who these are. It is also said that the police suspect a leading Brahmin gentleman of having incited the riot and that he is to be hauled up before a court of justice. A leading Hindu gentleman of Poona states that a large number of Muhammadans had collected at the Masjid near the Dáruvála's bridge, but the police took no notice of the incident, and that these Muhammadans attacked a Hindu procession without any cause. The Superintendent of Police went to the Hindu spectators and commenced beating them without good reason and wounded some of these.

40. The *Mumbai Vaibhav* (58), in its issue of the 15th September, while writing on the same scuffle, says that the fact that the police did not come at the scene of affray for one hour after the commencement of the disturbance, and when they came they beat the persons who were simply standing at the place of the affray and arrested from among them thirteen Hindus and two Musalmans, is sufficient to point out who instigated the Musalmans to take the law into their hands and to assault the Hindus simply because the latter did not, at their bidding, stop playing music in front of a mosque, and in fixing the culpability of the affray assigns by far the greater portion of it to the police, alleging that they did not do their duty in time when the Musalmans attacked Hindus in spite of their acting quite in accordance with the notifications issued by Major Macpherson, and when the Musalmans mutilated two images of Ganpati the police were looking on. To the Musalmans the paper assigns a smaller portion of the responsibility of the affray and the Hindus it entirely acquits, asserting that their conduct until they were assaulted by the Musalmans was quite legal. The paper warns the police and Government to bear well in mind that the consequence of the police being always partial to the Musalmans and looking askance at all times at the Hindus will be something untoward.

Reflections on the above.

41. The *Jám-e-Jamshed* (134), in its issue of the 15th September, observes:—Much importance need not be attached to the recent Hindu-Muhammadan disturbance at Poona in connection with the Ganpati festival. The occurrence of the riot is to be regretted; but the occurrence of a single riot up to now shows that the illiterate Hindus and Muhammadans of the city have not been frenzied into a complete disregard of the law. The riot is an unfortunate result of the knotty question of passing a Masjid with music. It is to be regretted that some partial and selfish Anglo-Indian writers should have causelessly given a serious aspect to this question and contributed their share of causing a split between these two large communities. For several centuries past, Tábut, I'd, Ganpati and several other Muhammadan and Hindu festivals have been celebrated in India with their usual *eclat*; they have been amicably celebrated under British rule for a number of years, but the regrettable occurrences which are now witnessed hardly ever occurred before. Why these sad occurrences take place now and why they did not take place before is a serious question that needs a patient and independent enquiry, but the Anglo-Indians and the Anglo-Indian press are not desirous to see such an enquiry instituted. This circumstance has caused a fearful suspicion in the minds of a portion of the Indian people that the split between the Hindus and the Muhammadans is to some extent the result of the dislike shown by the Anglo-Indians of the demands of the educated Indians for further political concessions. Whatever be the truth, the loyal Indians sincerely condemn these religious riots and entertain a genuine desire that the inciters and perpetrators of these riots should be severely punished in the interests of the general public. It would not be right to pronounce an opinion on the regrettable Poona riot condemning one or the other of the contending parties until an authoritative account of the disturbance is published. It would be

well if the Bombay Government directed its attention to a more vigorous spread of primary education, as thereby it would more effectually put down such disturbances than by any increase in the number of the police force of the presidency.

Recommendation that Poona Hindus should take nothing from Musalmans' hands.

42. The *Poona Vaibhav* (66) of the 9th September says that since a permanent enmity has arisen between the Hindus and the Musalmans, as was evinced by the affray that took place recently at the Dáruvála bridge, it is desirable that the former should keep as little connection with the latter as possible. The paper thinks that there is no objection to the Hindus supplying anything to the Musalmans provided care be taken that nothing is taken from the latter's hands, with which they (Musalmans) kill Hindus and their sacred motherly cows.

Muhammadan customs and religion alleged to have no objection to music in front of Masjids or Pirs.

43. The *Moda Vritta* (57), in its issue of the 13th September, quotes various texts from various Sanskrit books to prove that music is a necessary accompaniment to the ceremonial of worship and to religious and festive processions according to the Hindu scriptures, and says that by prohibiting music Government officers are endangering and unduly interfering with Hindu religion, encouraging disloyalty and administering the lash to allegiance. The paper also adduces various instances of the Musalmans requiring the playing of music before their Pirs and Masjids, as during the Muharram, the Khudba and Zenda processions and marriage ceremonies, states that music is played every Thursday at the Nimajgá Masjid at Wái, and every morning and evening in front of the Gáikwád's palace at Baroda though there is a Pir opposite to it, and says that these facts give the lie to the excuse that the god of the Musalmans does not tolerate music. The paper further argues that, as every person must pay respect to others according to his own method of paying it, as Europeans do by doffing their hats while the Hindus by donning their turbans, and as the playing of music is looked upon by the Hindus as a mark of respect, they cannot be charged with showing disrespect to Masjids or Pirs by not stopping music while passing in front of them.

Profanation at Wái in the Sátára District.

44. The same newspaper states that on the 11th instant, at noon, some hater of the Hindus pushed from its pedestal the well-known image of Ganpati in the Rámdoha lane at Wái in the Sátára District, and broke into pieces the back of its seat, and the Musalmans preferred a complaint that something profane had been thrown into their Masjid.

45. While writing with reference to the intelligence concerning the displacement of a Ganpati at Wái, the *Kesari* (49) of the 11th September observes that it is a great misfortune of the British subjects in the Bombay Presidency that the Bombay Government should not perceive the mistake of its partial conduct in face of various instances of outrage and desecration at different places such as Wái, Sholápur, Ahmednagar, &c.

Complaint against the Sátára District Magistrate's order about Hindu music in front of Masjids at Wái.

46. The *Vritt Sár* (100) and the *Indu Prakásh* (14) of the 10th September bitterly complain against the action of the District Magistrate, Sátára, in issuing a proclamation prohibiting Hindus of Wái from going in procession past Masjids with music and against the criminal action taken against a large number of them, including some respectable and well-known persons, for having either themselves infringed or abetted the infringement by others of the prohibitive order above referred to.

Affray between Hindu weavers and Muhammadans at Kelshi in the Dápoli Táluka of the Ratnágiri District.

47. The *Satyă Shodhak* (79) of the 9th September learns that there was an affray on Tuesday the 4th September at Kelshi, in the Dápoli Táluka of the Ratnágiri District, on account of some Muhammadans having obstructed some Hindu weavers while the latter were taking their Ganpatis for immersion along a Masjid.

Reconciliation between Hindus and Muhammadans of Chiplun in the Ratnágiri District.

48. The *Chandrodayā* (30), in its issue of the 6th September, says:—As previously resolved at a public meeting of the Hindus, a meeting of the leading Hindus and Muhammadans of Chiplun was held on Thursday last to devise means for bringing about a reconciliation between the two communities, but the discussion of the matter was then adjourned to next Sunday. In the meanwhile Ráo Sáheb Deval, the popular local Mámlatdár, invited the leaders of both the communities to meet him in his office on Saturday. At this meeting our Muhammadan brethren declared voluntarily, sincerely and with great liberal-mindedness that there was no religious objection to any music in front of mosques. We cannot too highly praise the local Muhammadans for plainly telling the truth. As the Muhammadans spoke plainly, the leaders of the Hindu community of their own accord said that they would not play on three kinds of drums, viz., *Táshá*, *Nagára* and *Dhol*, but would play on other musical instruments such as *Dholki*, *Jhánj*, *Tál*, &c., in front of mosques. These terms were agreed to by both the parties and we are very glad to state that the dispute about music before mosques was thus brought to an end. The leaders of both the communities then made and signed declarations before the First Class Magistrate that there was no more any dispute between them on the question.

Reconciliation at Ahmednagar.

49. The *Nagar Samáchár* (59), in its issue of the 8th September, says that it is glad to state that at the instance of the conciliation committee the Hindus and Muhammadans of Ahmednagar have withdrawn the complaints filed by them against each other, and that the Muhammadans held one or two meetings and advised their co-religionists not to bear enmity towards the Hindus and to act according to old usage.

Arrangements made in Bombay in connection with the Ganpati processions.

50. The *Bombay Samáchár* (116), in its issue of the 14th September, says:—In view of the recent Hindu-Muhammadan riot at Poona, the Commissioner of Police, Bombay, had made special arrangements on a large scale for enabling the Ganpati processions of Bombay to pass without any untoward event. Each Superintendent of Police was charged to preserve order in his own division, assisted by the policemen under him. The mounted policemen and the armed police were called out and were distributed in different quarters of the town. The reserve and some men of the armed police were armed with bamboo sticks and were placed in squads at the Two Tanks, Jail Road corner, Sir J. J. Hospital, Sankli Tank, Trimbak Parashram street, &c. Some other arrangements besides these were made and the Police Commissioner and his Deputy were personally looking after the processions.

A lecture on cow-protection delivered at Násik by an agent of the Nágpur Gorakshan Mandali.

51. The *Násik Vritt* (60), in its issue of the 8th September, says:—One Mr. Náráyan Shivrám Barve, agent of the Nágpur Cow-protection Society, who has come here, delivered a good lecture on "cow-protection" last Sunday. Mr. Balvant Khanduji Parekh occupied the chair. After the lecture, the president and some others addressed the meeting and it was resolved that the Cow-protection Society which has already been established here should be encouraged. Mr. Barve has now gone to Sinnar and is to go to Yeola thence.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	English.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
	Anglo-Maráthi.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	1,000
11	„ Dnyánodayă	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly	425
13	„ Hitopadeshak	Bombay	Weekly	1,000
14	„ Indu Prakásh	Do.	Do.	900
15	„ Mantri	Poona	Do.	...
16	„ Native Opinion	Bombay	Bi-Weekly	600
17	„ Prabhákar	Do.	Daily	350
18	„ Rámdás	Bijápur	Weekly	600
19	„ Shetkaryáncha Kaivári	Bombay	Do.	500
20	„ Subodh Patrika	Do.	Do.	950
21	„ Subodh Prakásh	Do.	Do.	...
22	„ Sudhárak	Poona	Do.	3,009
23	„ Vártáhar	Bombay	Do.	1,500
	Maráthi.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	156
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	325
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	650
46	„ Kalpataru	Sholápur	Do.	250
47	„ Karmanuk	Poona	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly	1,500
49	„ Kesari	Poona	Weekly	5,000
50	„ Khándesh Chitragupta	Dhulia	Do.	230
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khara Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	200
54	„ Maháráshtra Kokil	Sátára	Monthly	2,000
55	„ Maháráshtra Mitra	Do.	Weekly	250
56	„ Maháráshtra Vritt	Do.	Do.	161
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár	Ahmednagar	Weekly	150
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni	Do.	175
62	„ Nyáyă Sindhu	Ahmednagar	Do.	175
63	„ Panchánan	Karád	Do.	...
64	„ Pandhari Mitră	Pandharpur	Do.	260
65	„ Pen Samáchár	Pen	Do.	...
66	„ Poona Vaibhav	Poona	Do.	3,200
67	„ Prabodh Chandrika	Jalgaon	Do.	100
68	„ Prabodh Ratnă	Bársi	Do.	235
69	„ Prántik Samáchár	Poona	Do.	...
70	„ Pratod	Islámpur	Do.	300
71	„ Rághav Bhushan	Yeola	Do.	250
72	„ Ratnákar	Kaládgi	Do.	50
73	„ Saddharmadip	Alibág	Monthly	1,000
74	„ Sanmitra	Bombay	Do.	...

No	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
75	The Sarvadaman	Poona	Monthly	...
76	„ Satya Nirnayă	Bárámati	Weekly	...
77	„ Satyă Prakásh	Poona	Do.	...
78	„ Satyă Sadan	Alibág	Do.	200
79	„ Satyă Shodhak	Ratnágiri	Do.	400
80	„ Shikshak	Chikodi	Do.	...
81	„ Sholápur Samáchár	Sholápur	Do.	260
82	„ Shri Shiváji	Poona	Do.	300
83	„ Shubh Suchak	Sátára	Do.	260
84	„ Sudhákar	Pen	Do.	300
85	„ Sumant and Satyă Sudha	Kárwár	Do.	300
86	„ Tukárám	Ahmednagar	Do.	250
87	„ Udyogavriddhi	Poona	Do.	...
88	„ Vanapriya	Chikodi	Fortnightly	100
89	„ Vártáhar	Bombay	Tri-weekly	700
90	„ Vengurla Vritt	Vengurla	Weekly	175
91	„ Vichár	Dhárwár	Monthly	500
92	„ Vichár Ságar	Baroda	Weekly	650
93	„ Vidushak	Karád	Do.	300
94	„ Vidya Vilás	Kolhápur	Do.	275
95	„ Vijay	Sháhápur	Do.	250
96	„ Vikshipta	Bombay	Do.	600
97	„ Vita Vritt	Vita	Do.	...
98	„ Vividh Dnyán Vistár	Bombay	Monthly	500
99	„ Vrittadhára	Dhár	Weekly	150
100	„ Vrittasár	Wái	Do.	285
101	„ Vritt Sudha	Sátára	Do.	200
102	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
103	The Deshi Mitră	Surat	Weekly	1,250
104	„ Gujaráti	Bombay	Do.	2,450
105	„ Gujarát Mitră	Surat	Do.	800
106	„ Kaiser-e-Hind	Bombay	Do.	2,500
107	„ Káthiáwár News	Rájkot	Bi-weekly	600
108	„ Suryă Prakásh	Surat	Weekly	375
109	„ Vidyut	Ahmedabad	Fortnightly	...
	GUJARA'TI.			
110	The Ahmedabad Times	Ahmedabad	Weekly	250
111	„ Ajab	Surat	Monthly	700
112	„ Akhbáre Sodágar	Bombay	Daily	800
113	„ Arajadár	Baroda	Weekly	...
114	„ A'ryă Dharm Prakásh	Bombay	Monthly	400
115	„ Bhim Sen	Do.	Weekly	...
116	„ Bombay Samáchár	Do.	Daily	2,600
117	„ Broach Mitră	Broach	Weekly	350
118	„ Broach Samáchár	Do.	Do.	700
119	„ Buddhi Prakásh	Ahmedabad	Monthly	580
120	„ Cambay Gazette	Cambay	Fortnightly	124
121	„ Chának	Surat	Monthly	500
122	„ Chandra	Do.	Do.	300
123	„ Darbár Patrika	Ahmedabad	Weekly	...
124	„ Din Mani	Broach	Do.	...
125	„ Dnyán Sudha	Ahmedabad	Monthly	250
126	„ Dnyán Vardhak	Bombay	Do.	600
127	„ Fursad	Do.	Do.	400
128	„ Gap Sap	Do.	Fortnightly	300
129	„ Gul Afshán	Do.	Monthly	1,200
130	„ Hindi Punch	Do.	Weekly	450
131	„ Hindusthán	Ahmedabad	Do.	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly	500
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	400
136	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Fortnightly	1,200
139	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
140	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	„ Kelavni	Baroda	Monthly	500
142	„ Nure Elam	Bombay	Do.	320
143	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
144	„ Praja Mitra	Karáchi	Weekly	200
145	„ Praja Pokár	Surat	Do.	800
146	„ Rájyabhaktă	Bombay	Do.	1,200
147	„ Rást Goftár	Do.	Do.	1 697
148	„ Samsher Báhádur	Ahmedabad	Do.	300
149	„ Satyă Mitră	Bombay	Do.	500
150	„ Satyă Sodhak	Surat	Fortnightly	500
151	„ Satyodaya	Dohad	Weekly	68
152	„ Sneha Sindhu	Kaira	Do.	275
153	„ Stri Bodh	Bombay	Monthly	560

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issue
	GUJARA'TI—*continued.*			
154	The Stri Mitră	Bombay	Monthly	697
155	„ Surat Akhbár	Surat	Weekly	600
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
159	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patră	Hubli	Weekly	475
161	„ Kannadă Suvarte	Bombay	Do.	809
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayă	Dhárwár	Weekly	200
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Lokă Bandhu	Do.	Do.	190
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárată Bhráta	Rewáh	Fortnightly	375
173	„ Bhásha Bhushan	Bombay	Monthly	400
174	„ Bombay Baipar Sindhu	Do.	Weekly	250
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
178	„ Charkhári Akhbár	Rewáh	Fortnightly	23
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Khair Khah	Do.	Daily	...
184	„ Kushful Akhbár	Do.	Weekly	150
185	„ Muin-ul-Mulk	Do.	Daily	...
186	„ Muslim Herald	Do.	Do.	300
187	„ Vakil Islam	Do.	Do.	...
188	„ Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
196	„ Muin-ul-Islám	Do.	Do.	300
197	„ Prabhát	Hyderabad (Sind)	Do.	400
198	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusions never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

His Excellency Lord Harris' administration of the Bombay Presidency found fault with.

1. The *Gujaráti* (104) of the 16th September, in its English columns, writes:—There is now a pretty general conviction that His Excellency Lord Harris' Government have systematically blundered in almost all questions of administrative and political importance to the presidency. With Lord Reay's departure came the turning point in the whole spirit of the administration. Reactionary tendencies had already begun to operate through the retrograde measures taken by Lords Dufferin and Lansdowne. The bureaucracy of the land take their colour from the principles and policy ascendant at Simla, and these official surroundings unfortunately proved too powerful for Lord Harris. We are led into making these reflections, because we feel that in apportioning blame for the blunders of the present administration it would not be altogether fair to hold His Lordship alone responsible for them. Though scarcely endowed with that higher constructive capacity and those statesmanlike qualities of mind which alone will make a successful administrator in the present condition of India, and with all his Tory predilections, Lord Harris might have still done better with the help of far-seeing and sympathetic councillors. It may be admitted that they know well how to adapt themselves before a strong personality as they know how to gain mastery over a less strong administrator. But all the same, their responsibility towards the governed is not a whit diminished. The Honourable Mr. Birdwood in particular has disappointed the public. The wise, kind-hearted and judicial minded Judge and Englishman has, it is generally believed, allowed his individuality to be submerged into the stronger elements of the Council. It deeply grieves us to have to say so; but his career after his departure from the bench has proved anything but successful. His very urbanity and exemplary gentleness have proved a source of weakness to the interests of public weal. With regard to the other advisers of His Lordship, it is needless for us to say anything. Strong predilections, strict regard for bureaucratic traditions and vested interests, and absence of sympathy towards the subject races can never conduce to the success of any administration, and, we are sorry, owing to the combined operation of these causes the presidency has been anything but happy during the last five years under the present *régime*.

The Bombay Government and the *Mahrátta* on the confidential circular on the subject of music before mosques and temples.

2. The *Dnyánodayă* (11) of the 20th September, in its English columns, writes:—When the *Mahrátta* (4) used the *Dnyánodayă* as a text to preach a sermon to Government on its issuing a confidential circular, privately ordering officials to favour the Muhammadans as against Hindus in the regulation of processions, we were sure our contemporary had made a mistake. That the Government of Bombay would deliberately issue a circular of that kind was too contrary to English human nature to be believed until seen. There is no doubt that the story circulated by our contemporary has done mischief, and Government has felt it necessary to explain their circular and to rebuke the *Mahrátta*. The Government order was to allow to each party the rights which up to that time they had been enjoying, whatever that may have been, which all sensible people will say was the only impartial thing Government could do under the circumstances. If Muhammadans and Hindus are not satisfied with their rights regarding music in processions, let them agree among themselves as to what will be agreeable to them, and we are sure Government will have no difficulty in agreeing to such an arrangement.

3. The *Subodh Patrika* (20) of the 16th September, in its English columns, writes:—Our contemporary of the *Mahrátta* seems to misunderstand the attitude of the district officers of Khándesh and of Government in regard to disputes about the playing of music before mosques and temples. That attitude, so far as one can gather from the resolution of Government on the subject, seems to be that where any right is set up which can be or has been established in Civil Courts, the respective communities will be left to abide by their decision, but where they cannot or have not been so established, the executive

still claim, in the interest of the public peace, to settle the disputes that may arise by reference to evidence of custom, and where that fails to sanction the right to the extent claimed, then either party will be required to meet the other half-way. These were the principles on which, as we gather, the district officers of Khándesh acted, and Government, no doubt, approved of them and circulated the correspondence among all district officers for their information. Any two communities who had to act together would, if they knew their real interests, voluntarily adopt such principles to settle their disputes, and if district officers acted on them in any single case, it would be difficult to say they acted unwisely. It may be urged that even in such matters each party should be strictly confined to its legal rights. But that is not likely to promote peace, and a reasonable concession to a strong well-known religious feeling of a large community which does not offend any similar feeling of the other can hardly be contended as undue favour shown to one of the disputing parties. The matter hardly admits of discussion on a *quid pro quo* principle. The Hindus have not as yet shown any intolerance of noise on the road in front of their temples, and when they object to it they can claim the same privilege just as they can claim certain concessions to their feelings in the matter of cow-killing. But as such cases of Hindu feeling were not directly before the Khándesh officers there was no occasion for a special reference to them. We can hardly see how that circumstance justifies the complaint of favouritism. The fact of the matter is that the Hindu community seems to be largely pervaded with the idea that in these disputes between the two communities Government and their officers have voluntarily adopted the policy of favouring the Muhammadans at the expense of the Hindus; and so long as that idea continues, the action of Government and its officers, however fair and well-intentioned, is liable to be misconstrued.—The same paper, in its Maráthi columns, considers the *Mahrátta* to be right in its interpretation of the confidential circular, calls upon Government to publish the circular, and observes that not only Hindus, but even Muhammadans consider that Government is partial to the latter.

4. The *Gujaráti* (104) of the 16th September, in its English columns, writes:—The resolution issued by Government last week in connection with certain articles that appeared in the *Mahrátta* is an impotent and scarcely high-minded attempt to discredit the Native press by running down our contemporary and heaping upon him all sorts of epithets, whether justified or unjustified. In this attempt Government have hopelessly failed. The resolution is, on the face of it, self-condemnatory, and if Government had impartially applied to their own conduct the principles of criticism which they have invoked in pronouncing their judgment on the guilt of the *Mahrátta*, we should think they would never have triumphantly issued their one-sided resolution, condemning the *Mahrátta* outright. Before discussing the various points that suggest themselves in connection with the resolution, the first question that demands an answer is why Mr. Cumine's circular and the resolution of Government thereon, which was circulated to the district authorities, were treated as confidential documents. Secrecy is the bane of the Indian administration. It has led to misunderstandings on the part of Government, the public and the press; and the Bombay Government blundered—and having regard to what is taking place throughout the presidency, it must be said they egregiously blundered—in not making their instructions known to the parties directly affected by them. Assuming for the sake of argument that the *Mahrátta* is guilty, this gross initial mistake on the part of Government is directly and solely responsible for the strictures and comments our contemporary was led to make. Were Government afraid of the one-sided character of their instructions? Did they think they were doing injustice to either Muhammadans or Hindus, and was it therefore that they treated documents as secret and confidential when they ought not to have been so treated in the interests of any of the parties concerned? Let Government honestly answer these questions, if they can, before charging others with deliberate misrepresentation and lying, for which there would have been no occasion whatsoever, if their own action had been more wise, straightforward and quite above-board. We now pass on to the second point, which is even more important than the first. As we have remarked above, the whole Native community and the entire Native press has been clamouring for the enuncia-

tion of certain general principles for the guidance of the police and other executive officers and for the information of the Hindu and the Muhammadan communities. We are heartily ashamed of a state of things which, we must confess, is positively discreditable to those who are quarrelling over matters which sink into insignificance beside the great social, educational and political questions now pressing on their attention, as well as to the enlightened Government which has indignantly and openly repudiated the Roman policy of *divide et impera*. During the last thirteen months scarcely a month has passed without some outrage, disturbance or breach of peace happening in some part of the presidency or another. What have Government been doing all the while? We have ourselves repeatedly deplored in these columns the incomprehensible attitude of the local Government as contrasted with that of Mr. Gladstone's Government towards the colliery riots. Government charge the Native press with misleading ignorant people and inflaming their religious passions and racial animosities. We ask Government to ascertain for themselves in a thoroughly honest and candid spirit what the masses have begun to think about their own conduct since the religious disputes began last year. Rightly or wrongly, they look up to Government, as is generally the case in all Eastern Governments, for the satisfactory settlement of racial disputes and for the due protection of their religious usages and customs. We are sorry to have to say that the reprehensible attitude of Government—their thoughtless defence of the blunders of their officials, their indecision, timidity, indifference, absence of sympathy and want of true statesmanship—is primarily responsible for the lamentable and disgraceful state of things to which we have already alluded. We are heartily sick of all religious and social feuds and squabbles and we would still joyfully welcome any indication of resolution on the part of Lord Harris' Government to deal with the whole question in a statesmanlike and sympathetic spirit. The question is daily assuming a graver complexion. As it is, the present resolution has been issued to no purpose and is a simple waste of judicial power. It has convinced none of the justice or truth of what Government have said. Let the circular be placed before the public without mutilation, and then we should be glad to give Government whatever credit may be due to them. As the case stands at present, the last week's resolution is an ungenerous attempt to discredit the Native press by openly censuring one of the leading papers and hold others responsible for the consequences of their own policy which has all along proved mischievous and is, we are afraid, destined to prove still more disastrous in future, if it is still unwisely persisted in. [The *Rájyabhakta* (146) and the *Broach Samáchár* (118) of the week condemn the resolution for some of the reasons mentioned above.]

5. The *Mahrátta* (4), in its issue of the 16th September, remarks:—As we have already said, we have the greatest reason for thanking the Bombay Government for their now famous resolution *in re* the confidential circular. In the first place, the fact that such a circular was issued is now undeniably established, as it is officially admitted by the Government. Of course, Government tries to minimize the effect of this admission by intimating that Mr. Cumine's report was circulated to other District Magistrates for *information* only and not for guidance; but this latter plea again, hollow as it is, is sought to be covered by the opposite and quite irreconcilable statement that Mr. Cumine's recommendations are to be followed whenever circumstances are similar. So Government itself admits that the circular was not *for information only*. We therefore sincerely thank the Government for having thus, unasked, officially substantiated our main assertion. The principal point being thus decided, the question turns upon the nature of Mr. Cumine's suggestions, and Government ought to have placed them before the public if it wished to exculpate itself. But it has done nothing of the kind, and so the resolution, as our contemporary of the *Advocate of India* has shrewdly remarked, totally fails of its object, namely, that of convincing the impartial public. But the question can be still more simplified. Whatever Mr. Cumine's suggestions may be, they must be either in agreement with or opposed to the principles laid down by Indian High Courts as applicable to such cases. If they agree they are useless, for a District Magistrate's suggestions cannot have greater weight than principles judicially recognised by High Courts; while if they are opposed, they were not worth circulating at all

even for information. Anyhow we fail to see the *raison d' être* of circulating Mr. Cumine's report. But the Bombay Government did circulate it, and so *prima facie* it stands guilty of treating the decisions of High Courts contemptuously and thus subverting one of the soundest principles of British administration by placing the executive above the judicial authorities. It is clear, therefore, that unless and until Government gives satisfactory reasons, the mere fact of the circulation of the report, which is admitted by Government, is in itself sufficient to convict it and it stands self-condemned. As to the contents of this report, we published as specimens some of Mr. Cumine's assertions, which, if really made, can hardly be equalled for impudence and perversity. Of course, our information was derived from hearsay; but Government does not directly and unequivocally deny the truth of it. If Mr. Cumine has indulged in any such assertions in his report, he has certainly acted foolishly; if he has not, then Government ought to have plainly said so and thus removed all doubt in the public mind. The best way to convict us of misrepresentation would have been to publish the confidential circular, but Government avoided it. Why? Is it that the circular and the report contain some inconvenient matter which could not bear the light of day? And if so, what becomes of all the pretended wrath of Government against our poor selves? The circulation of Mr. Cumine's report created suspicion as to the motives of Government, and the suspicion is strengthened by its non-publication, when it was most necessary to publish it. There is another supposition. Perhaps, Government think it below their dignity to publish confidential communications at the call of a Native newspaper like ourselves. But this is not possible, for, had Government thought so, why should it have gone through the pomp and ceremony of issuing a regular resolution merely for the purpose of abusing us? The *Times of India* thinks that Government has lowered its dignity by entering into a controversy with a Native newspaper, and His Excellency Lord Harris also, in replying to an interpellation in the local Legislative Council some months ago declared to the effect that Government was seated too high up in heavens to mind what appears in Native newspapers. But the present resolution clearly shows that His Excellency's views about official dignity must have been considerably modified. Not only does the Bombay Government now think it consonant with its dignity to notice writings in Native newspapers, but it has even condescended to overload us with language more worthy of a fourth-rate journal than of a resolution of a responsible Government. Of course, we feel highly flattered and thankful for this compliment bestowed upon us, for it is no small honour even to be officially abused; and our gratitude to His Excellency is increased when we reflect that, in honouring us, he has honoured the whole Native press by practically declaring that Native newspapers are not, after all, unworthy of official notice! As for ourselves, we never thought, and do not even now think, that we deserve such a high compliment. But let that pass. The question at issue is not which of us, Government or ourselves, are in the wrong; if that had been the case, we would have willingly given way and done penance for our indiscretion in divulging the contents of a confidential circular. But the matter really concerns the prestige of the Government itself. It is not its wrangling with a newspaper, but the subterfuges which it has employed to justify an unjustifiable act that is really derogatory to the dignity of Government. Government charges us with deliberate misrepresentation. Even if the charge were true, we should lose nothing, but if it proves false and the Government itself is convicted of deliberate misrepresentation, what then? The credit of a Native newspaper is a light matter in comparison with the credit of a Government. You see, therefore, how dangerous it is for an august Government to stoop to abusing a newspaper when it finds itself in want of arguments.

6. The *Indian Spectator* (2), in its issue of the 16th September, writes:—The proper course in appealing to the judgment of any one is to place before the judge all the materials available. But the Government of Bombay evidently thinks otherwise; for it has not placed before the public anything better than its own general impressions and interpretations of the confidential circular covering Mr. Cumine's report on the disputes between the Muhammadans and the Hindus of Chopda and Ráver, and wants them to accept its

verdict that the editor of the *Mahrátta* either deliberately misrepresented the purport of the circular, having before him a copy of it, as he would have the reader to believe, or that he lent "the weight of his authority to information for which he was dependent upon mere hearsay." His Excellency regrets that the paper "should have admitted to its columns matter, not merely incorrect and misleading, but calculated to inflame animosities, in allaying which Government had hoped that it might look to the public press for help." This is strong language, coming from high quarters, and no one would have had any reason to complain—not even brother journalists, who may at any time be made the subject of a similar reprimand,—had Government shown by documentary evidence that their censure on the *Mahrátta* was fully justified. We are not disposed to question the correctness of the interpretation put on the circular by Government, but the circumstances under which it was issued make it very probable that it had ambiguities rendering the interpretation put on it by the *Mahrátta* not wholly inexcusable.

7. The *Vritt Sudha* (101), in its issue of the 18th September, refers to the confidential circular as a fresh instance of breach of the promise made by Government in 1858 that people of all classes and creeds would be treated equally, and advises the Musalmans not to be misled into picking quarrels with their Hindu brethren by the policy of Government and their officers of creating a split between the two communities in the belief that it would strengthen British rule in India.

An instance showing the necessity of the interference of the High Court with the proceedings of the executive officers.

8. The *Subodh Prakásh* (21) of the 19th September, in its English columns, refers to the alleged aversion of the executive officers to the interference of the High Court with their proceedings, and observes:—Those that are aware of the innermost workings of the Native mind can alone appreciate the importance of this interference, not only to the subject race, but also to the stability of the Government itself. The modern Civilian, who lives in his secluded bungalow "concentrated all in self" with characteristic ignorance looks upon it as an unnecessary encroachment on his legitimate power to deal as he pleases with the human chattel under his tending. Therefore, whenever possible, he has a fling at the obtuseness and pedantry of the unfortunate individuals responsible for it. But what the consequence would be of abolishing or even of reducing the power of the High Court, we shudder to imagine. We have before us a copy of the proceedings held in a Kanara criminal case, which proves the importance of the High Court to the safety and liberty of the Indian subject. In March 1890 a Brahmin contractor, Mr. Govind Mangba Shenvi, was arraigned before Mr. Ingle, the Magistrate of Kánara, on a charge of murder. After due trial he was discharged. The Magistrate found that only one of the fourteen witnesses mentioned in the police information as eye-witnesses was produced, and, in effect, there was a conspiracy against the accused. Then the contractor succeeded in getting from the High Court sanction to prosecute the witnesses for perjury, which charge, however, broke down in their trial before Mr. Unwin. This Sessions Judge, however, in delivering his judgment of their acquittal, in order to satisfy "the inexorable demands of justice," had Mr. Govind arrested on the same charge of murder. He was, however, set at liberty by the High Court on a technical ground. More than a year afterwards, Mr. Unwin, who had in the meanwhile gone on leave, succeeded in moving Government to prosecute him again for the same offence. This trial came on for disposal on the 16th December 1893 before Mr. E. H. Moscardi, the Sessions Judge of Kánara. After a prolonged trial he, concurring with the assessors, found that this persecution of this unfortunate individual was due to the machinations of one Bálkrishna, who bore a grudge towards Govind for having been, at his instance, sentenced to 3 days' simple imprisonment and fine, that the witnesses were most of them of Bálkrishna's village and that he was not guilty. The first thought that suggests itself on these facts is as to what would have been the fate of the poor innocent Govind, if the High Court had not interfered. Mr. Unwin is a Civilian of not less than 24 years' standing and is known among the Kánara people for his honesty and uprightness. Even in these proceedings he has given proof of his straightforwardness by declaring to the High Court that "he was probably disqualified

to be judge of any cause to which this man may be a party." He has been a Sessions Judge for a long time and yet he allowed his suspicions to get the better of his judgment. As Mr. Govind, in his introduction to a pamphlet containing these proceedings, with the true Hindu spirit of forgiveness, says, it is true that Mr. Unwin, in taking proceedings against him, was only actuated "by his desire to vindicate what he imagined to be the true cause." But the result has shown that he has unintentionally persecuted an innocent man for about three years, that the infallibility to which the Civilians so often lay claim results, at least sometimes, in great injustice to unoffending people, and that even the best and most well-intentioned officer will not be the worse for the superintendence and interference of the High Court. [The *Gujaráti* (104) and the *Broach Samáchár* (118) of the 16th and 20th September, respectively, express somewhat similar sentiments.]

Praise of Mr. J. DeC. Atkins, Acting Collector and District Magistrate, Kaira.

9. In a paragraph, headed, "Mr. Atkins' solicitude for the inhabitants of Kaira," the *Gujarát Mitră* (105) of the 16th September, in its English columns, writes:—In Mr. J. DeC. Atkins, the acting Collector and District Magistrate, Kaira, the district is fortunate enough to possess a gentleman and officer who is very conscientious and actuated by the best of motives. While Mr. Atkins was in the Secretariat he was reported to be a very intelligent, painstaking and hard-working officer, and we note with satisfaction that he has been able to maintain that prestige at Kaira. The sound training that he has received as an Under Secretary in the Revenue, Financial and General Departments and as a Deputy Accountant General is a guarantee that his knowledge in revenue and financial matters is very deep and exact. As a District Magistrate, Mr. Atkins is always inspired with a desire to do justice; he is very courteous towards pleaders and treats them very kindly. He does not view matters merely superficially, but goes rather deep and examines each and every deposition very carefully and minutely. The judgments of the subordinate Courts are ably scrutinized and reversed or modified where necessary. The District Magistrate is thus a great check on the irregularities of the subordinate Magistrates. We trust Government will appoint Mr. Atkins as a permanent Collector at Kaira.

Mr. C. P. Cooper, Chief Presidency Magistrate, Bombay, praised.

10. The *Kaiser-e-Hind* (106), in its issue of the 23rd September, thinks that the steps that are being taken by the members of the local bar to do honour to Mr. Cooper, Chief Presidency Magistrate, Bombay, who is going to retire shortly are appropriate, but says that as he has been a very successful Magistrate, never giving any cause to the public to complain against him, it behoves the public of Bombay to recognise his long and meritorious services. [The *Satyă Mitră* (149), in its issue of the same date, expresses similar sentiments.]

A suggestion to place an "Editors' table" in the City Magistrate's Court at Karáchi.

11. The *Phænix* (5), in its issue of the 15th September, writes:—We would venture to suggest the advisability of an "Editors' table" being placed in the City Magistrate's Court at Karáchi as is done at Poona. Papers placed on it would be more conveniently got at by the reporters of the local newspapers, which are all situated in the town quarter. We are aware that there is an "Editors' table" maintained at the Secretariat at Bombay, and there is no reason that we can see what used to be designated as the "Editors' box" in the Commissioner's office in good old days, if it is still kept up, should not be transferred to Mr. Cumming's Court and replenished from time to time by valuable and interesting reports, which would be, in our opinion, all the better for publication instead of being pigeon-holed. We would, in the interests of the public and the province of Sind in particular, earnestly commend this suggestion for the consideration of Mr. James, the Commissioner, who, we are well aware, always has the welfare of "distant Sind" at heart, and is ever ready to advance its prosperity.

Frequency of murders in the Sampgaon Táluka of the Belgaum District.

12. The *Belgaum Samáchár* (27), in its issue of the 17th September, gives details of the murder of one Madivalaya, at Kurgund, táluka Sampgaon in the Belgaum District, states that the crime is under police investigation, and remarks that murders have become ordinary events in that táluka and require the strong check of severe punishments.

A complaint against the police of Ahmedabad.

13. The *Nyáyadarshak* (143), in its issue of the 15th September, regrets that complaints should be heard about frequent murders and thefts, and extensive gambling and immorality, in some quarters of the town of Ahmedabad and that the offenders should escape scot-free, and says that it is strange that some of the thefts should have been committed close to some police stations, for instance, the removal of an iron safe containing about eight hundred rupees from the foundry of Mistri Lavjibhái Mulji in his own carriage, and the robbery of a sum of Rs. 3,000 from the house of Sheth Jesangbhái Hathisang.

PART II.—*Native States.*

A complaint against some officers of the Cutch State.

14. A correspondent of the *Kachha Samáchár* (135), in its issue of the 17th September, states that the subjects of the Cutch State have been much oppressed by Messrs. Dulabhrám, Chief Constable of Mándvi, Shivlál, Nyáyádhish of Mudra, Kálidás Himatrám at Bhuj, Shivshankar Dosa at Kharir and Rájárám Master at Lákadia, that some officers who are not subjects of the State sell justice to the highest bidder, and that the police take active steps to trace thieves when the complainants gain them over.

Serious riot at Gulburga in the Hyderabad State.

15. The *Gulburga Samáchár* (40) of the 20th September reports the occurrence of a terrible riot at Gulburga on the 18th instant between two sects of the Lingáyat community in connection with a Pálkhi procession of one sect, and states that the police arrangements on the occasion were highly defective, there being only six policemen available to suppress the riot, and even that small number did not do their work till after the rioters had spent their energy in breaking many heads. The paper expresses surprise that under the Nizám's administration there should be affrays amongst Hindus themselves and not between Hindus and Musalmans like the disturbances occurring so frequently and at so many places under the British Government.

PART III.—*Intelligence extracted from the Press.*

Hindu religion considered the only means for the regeneration of the Hindus.

16. The *Poona Vaibhav* (66), in its issue of the 16th September, says that though the present days are very hard and the future threaten to be harder to the Hindus in consequence of their Musalman brethren having been instigated by some mean and short-sighted Government officials to quarrel with and ill-treat them, and because of the high officials of Government being inclined to widen the gulf between the Hindus and Musalmans and trying with that view their best to employ in Government service as many Musalmans and as few Hindus as possible, there is one circumstance which strikes it as satisfactory, viz., that the Hindus of all castes and creeds, from the Brahmans down to the Mahárs and Mángs, have become more devoted to their religion and to their gods, as the celebration of the last Ganpati festival amply testifies, and have consequently become more closely united to pray God to ward off a common danger, and reminds all these people that their ancestral Vedic religion is their only salvation and that if they want to regenerate themselves they should give up all the so-called reforms of widow-remarriage, Brahma Samáj and similar other spurious innovations and look to nothing but their patriarchal Hindu religion for the amelioration of their condition, moral and material.

Ganpati procession at Poona on the 13th September.

17. The *Shri Shiváji* (82) of the 14th September considers the Ganpati procession of the 13th idem at Poona to be a complete success, except that it was a little marred by two incidents, viz., first, the scuffle which took place at the Dáruvála bridge between some Hindus and Musalmans and the responsibility of which the paper throws on the latter community; and, second, the mutilation of two images of Ganpati in Badhai lane by some members of the Muhammadan community. The paper congratulates the organisers of this procession on the pains they took to bring it about and the Hindu community in general on the zeal and alacrity they displayed in following the lead of the organisers in glorification of their own religion, and thanks Mr. Ommanney, the

District Magistrate, but for whom, it thinks, the procession would have been prohibited as the local police so anxiously wished in consequence of the Dáruvála bridge scuffle. The police are also thanked for the good management they made, though reluctantly, for the preservation of order.

18. The same paper describes the Ganpati procession as follows :—The number of big Ganpatis carried on carts, in palanquins and horse carriages was 100, that of the accompanying minor Ganpatis being about 500. The bands of musicians preceding the Ganpatis numbered 75, and the *melás* or singing parties about 60, accompanied by 20 groups of '*legimválás*' or chain practisers. The number of persons accompanying the procession was about 25,000. The number of spectators looking from windows and verandahs of houses and from specially erected platforms may be estimated at 50,000, who greeted the Ganpatis by showering on them '*batásás*' (a kind of sweet), '*láhyás*' (parched rice) and '*gulál*' (red powder). The procession started from the Reay Market and took three hours to reach its destination near the Lákdi bridge. The paper is of opinion that the Government officers evinced a little timidity and lack of judgment by prohibiting the procession from passing by the Shanwár Palace, perhaps under the impression that that route would remind the people of the Peshwa's Government, says that the people did not require old buildings of Native rulers to call to their mind the Native rule, the absence of which, it says, they are reminded of more effectually by the presence of the British Government, and expresses its conviction that if Mr. Ommanney had known better the feelings of the people by a longer stay among them, he would not have consented to the prohibition so persistently and improperly asked for by the police.

19. The *Mantri* (15) of the 14th September, in its English columns, says :—The Ganpati festival at Poona has been almost a grand and complete success. The day was very fair and the weather extremely fine and highly enjoyable. The respect for law and obedience to authority, so strikingly displayed, not only by the educated Hindus but also by the mass of peace-loving Hindu population, in spite of the great and sincere religious fervour and enthusiasm that prevailed and in spite of the covert and overt attempts reported to be made by the local Muhammadans to ensure the failure of the Hindu procession, were surely exemplary and certainly can never be too highly praised. It is certainly the misfortune of Hindus that Major Macpherson, the Police Superintendent, should be found to be so firmly wedded to official prejudices against Hindus in general and Brahmins in particular. The misfortune consists in the fact that the prejudices have not the slightest foundation in truth and are therefore utterly groundless. If the prejudices be a part of the Government policy, apparently founded upon the fear to displease Muhammadans who are backward in education and who, therefore, it seems to be apprehended, on the least provocation either proceeding from Hindus or from Government would take the law in their own hands and endanger public peace and the stability of the British empire in the East, we have no hesitation in declaring that it is only fair that liberal allowance should be made in favour of Mr. Macpherson, who, owing to his judgment being fettered in the case, would not be a free agent and therefore to a considerable extent could not legally be held responsible for the actions that might have resulted from such official involuntary bias. However unpleasant and disagreeable our remarks might be to the Government of Lord Harris, we are impelled, not only by just and equitable considerations but also by our firm and loyal attachment to British rule, which, it is our deep conviction, will eventually lead to the material prosperity and the political salvation of this country, to sincerely assure Government that the policy adopted by them is unwise and suicidal, as it cannot but lead to internal dissensions among the Indian subject races of Her Majesty, and to the ludicrous exhibition of the want of strength and firmness in the British rulers. If some restless spirits cause a breach of public peace so as to suffer terrorism reign supreme and to rudely shake the popular confidence, not only in the free and unmolested enjoyment of their innocent religious festivals, but also in the safety of their person and property, it is absolutely necessary to firmly repress such outbreaks and to adopt prompt measures to prevent their frequent recurrence. But we are not sure whether Mr. Macpherson is a person of a judicial frame of mind, and

whether he is in contact with the political horizon of Government. It is our honest impression that he is an honest, but blunt and heedless, individual, incapable of balance of judgment and equilibrium of mind. But for Mr. Ommanney's clear perception and judicial frame of mind, the celebration of the Ganpati festival would be stopped and the weakness of Government to grapple with the occasion and the unwise policy to override the loyal but submissive and to be overridden by the rude and boisterous, would be once more demonstrated to the bitter disappointment of the peace-loving population. We therefore most heartily thank Mr. Ommanney for his strength of purpose and his attachment to truth and justice.

Remarks on this year's unusual celebration of the Ganpati festival at Poona.

20. The *Subodh Patrika* (20) of the 16th September, in its English columns, writes:—We believe that the idea that in the religious disputes between the Hindu and Muhammadan communities Government and their officers have voluntarily adopted the policy of favouring the latter at the expense of the former, is to some extent responsible for the ebullition of Hindu religious feeling which invested with more than usual importance the annual Ganpati festival at Poona this year and terminated in the riots of Thursday last. The unusual enthusiasm of these celebrations drew large numbers from Bombay to witness them. Altogether the feeling manifested seems not to have been entirely due to a new accession of religious fervour. Both communities appear to have understood the manifestation of religious zeal as partaking somewhat of the character of a hostile demonstration to the other side. Last Thursday's riots will now embitter feelings still further and transmit them to other places as well. It is difficult to say when these fires of religious animosity so enkindled will die. But, we fear, the recent Poona disturbance cannot, in the nature of things, be the last we shall hear of for many a year. How these animosities affect the real interests of both communities, everybody who can think ought to see; but of any successful effort to bring about a reconciliation between them at an early date there hardly now appears the least chance.

Hindu-Muhammadan disturbance at Poona and the policy of the Bombay Government.

21. The *Subodh Prakásh* (21) of the 19th September, in its English columns, writes:—Whoever is to blame for it, it cannot be denied that there is a widespread feeling among all classes of Hindus that the Bombay Government has descended from its position of a judge and espoused the cause of their opponents. That the feeling exists not only among the Hindus, but also among the Muhammadans, is shown by the clumsy petition of the Poona Muhammadans to the local Government on the subject of the celebration of their Ganpati festival this year by the Poona Hindus, which was published by our contemporary of the *Mahrátta*. For the prevalence of this feeling, the Bombay Government has to thank itself. We are not at all concerned with the correctness of the decisions on the Yeola and other disputes; but the spirit in which the petitions of the Hindus were received, the way in which its enquiries were held and the language in which its decision was couched were certainly not such as to convince them of its desire to do justice impartially. The danger of the new policy was shown by the unfortunate occurrences of last week in Poona. It is well-known that, even in ordinary days, there is a strong national feeling in the capital of the late Mahrátta Empire. This feeling was rudely tickled by the action of the Government in Ráver, Yeola and other places. Consequently the Hindus of Poona refrained from taking part in the Muharram and organised on a large scale a procession of their Ganpatis. The Muhammadans, who, as we have already observed, share the well-founded or ill-founded belief of their opponents in the modern tendency of Government to side with them, sent in a loyal protest against the procession. Even the Government of Lord Harris, however, could not give up altogether its old traditions of religious neutrality. The procession was, therefore, allowed under proper precautions. But the Muhammadans, with a view to favour their Hindu brethren by giving the latter an opportunity to prove their loyalty by showing the "courtesy" enjoined on them by the "confidential circular," happened to be engaged in reading midnight prayers at the ricketty old Masjid near the Dáruvála bridge. But the Hindus, whose disloyalty had been

sufficiently shown by the Indian National Congress, refused to obey the mandate of the midnight devotees to stop music altogether. The Muhammadan gentry, as loyal citizens, were prompt in vindicating the dignity of the Government by setting upon the discourteous musicians without a second word! Of course, the usual result followed. Several were wounded and one was killed. His Excellency Lord Harris, while regretting the loss of life, no doubt, chuckles over the fact that at last he has been able to get at some of the Poona Brahmins, whom he religiously believed, during the Bombay riots, to have been the chief source of all trouble. We hear that Tátya Sáheb Nátu, a leading Inámdár of Poona, has been arrested on a charge of being a member of an unlawful assembly, and several other important arrests are said to be expected. We shall not be sorry for these arrests if Government is thereby sure to put an end to the unfortunate feud between the two classes. The innocent may suffer; but we shall not grudge it, if it is necessary for the common weal. But we cannot forget the lessons taught by history. No Government can depend for permanent peace and tranquillity on the timidity or fear of its subjects. The Bombay Government seems to think of putting a stop to future riots by inspiring the Hindus with the fear of wholesale arrests and punitive posts. Every page of Indian history abounds with proof of the disastrous consequences of such cowardly policy. We sincerely hope that the experiment which is being vigorously carried on in Poona will not give occasion to His Lordship, when he is out of his surroundings here, to regret that his weakness should have resulted in bloodshed and ruin to the innocent subjects of Her Majesty, on account of their misfortune in being entrusted to his care.

22. Referring to the recent Hindu-Muhammadan disturbance at Poona the *Indu Prakásh* (14) of the 17th September, in its English columns, writes:—We think Government have all along sat quiet and let things have their own way. True, they have issued a resolution lately, but then its obvious purpose was to scold a newspaper rather than set down definite rules for guidance about the processions of music. The public was never taken into confidence; no attempt was made at reconciliation although it was suggested to them: for one whole year several cases have come before them for decision: some have resulted in riots, yet Government have done nothing to bring about a better state of feeling among the contending parties. Not only this, but Government are well aware of the fact—it could scarcely have been left unnoticed by them—that, as a rule, the Hindu populace of this presidency viewed with disapproval, and in some places with angry feelings, the action of Government officers, which they thought unnecessarily and unjustly favoured the Muhammadans at the sacrifice of the Hindus' cherished and long continued customs. The Native press could do nothing in the matter; they found the local Government totally blind to the grave issues involved and they could not conscientiously say that the Hindu populace had no reason to complain. If the Poona riot force Government to take up the question of music seriously and lay down certain rules for guidance, recognising the customs that are in vogue now, we think—however deeply we may regret the occurrence—that, on the whole, the peace of the country will be secured at small price.

Muhammadan version of the recent Hindu-Muhammadan disturbance at Poona.

23. The *Muslim Herald* (186), in its issue of the 15th September, says:—We do not know what the object of the Hindus is and what they are prepared for. What merit do they get by creating new disturbances and why have they been given so much liberty? Why are they allowed to have a procession which disturbes the public peace? Is the country benefited in any way by giving such liberty to the Hindus? Did not the police and other authorities at Poona know that the Hindus intended to create a disturbance? Had not the Muhammadans sent in a petition informing them of the object of the Hindus? Had not the Hindus of Poona resolved to cease all business connections with the local Muhammadans? Yes, the Muhammadans had sent a petition, the police of Poona and the people of other cities knew from the first that the Hindus would create a riot and that they had resolved to boycot the Muhammadans. We do not know what mysterious object encourages the Hindus to make frequent riots. We know that they are more

wealthy, more numerous and more obstinate than the Muhammadans, who are to be pitied in these respects. Up to this time the Hindus have been known to be straightforward and honest and they have considered it an honour to serve the Muhammadans. But now they do not like even to have a look at the latter. We are obliged to bring to the notice of Government the excesses of the Poona Hindus and are sure that Government will duly consider them and make proper arrangements. On the night of the 12th September, while some Muhammadans were engaged in prayers and other religious work at a Masjid near the Dáruvála bridge at Poona, a large number of Hindus came in front of the Masjid with a Ganpati attended with music. The Muhammadans asked the Hindus to stop the music as it disturbed their prayers. The Hindus did not listen to this and made a furious attack on the Masjid. Some of the Muhammadans were seriously wounded in this fight. The Hindus then spread the news of the disturbance throughout the city and thousands of them, who were ready for a disturbance, soon assembled near the Masjid. Seeing the immense crowd of the Hindus the Muhammadans escaped as best they could. As a lucky cat long waiting for eatables kept hanging in a sling pounces upon them when the eatables fall down by the sling accidentally breaking, the Hindus entered the Masjid deserted by Muhammadans and did whatever damage they could do to it. They intended to set the Masjid on fire, but were prevented by the police from doing so. Several Muhammadans were killed and wounded in this disturbance. The police arrested some Muhammadans along with the Hindus. At about 1 A.M. on the night of the disturbance a large number of Hindus of the Sadáshiv Peth, accompanied with music on drums, went through Ráste's Peth to the Ganpati in the Gosávi lane and thence they came to the Masjid near the Dáruvála bridge. The police objected to their music, but the Hindus did not pay heed to the objection. They had *lathis* in their hands and were more than 4,000 in number. There were only 12 police constables at the Chowky situated near the bridge. These constables were seriously wounded by the Hindu rioters and are lying in hospital. The disturbance lasted until 3 A.M. Many policemen were wounded. Major Macpherson, the Police Superintendent, received a severe blow on his arm, but his Hindu assailant was soon arrested. Mr. Plunkett, City Magistrate, Mr. Ommanney, District Magistrate, and Mr. Fry, Assistant Collector, also took great pains in quelling the disturbance. On the 13th instant the Hindus had a large procession, which was likely to cause a great disturbance. This procession was organized on the same scale as that of the Muharram. We cannot say how they obtained permission to parade it.

24. The *Káside Mumbai* (139), in its supplementary issue of the 15th September, under the heading "Innocence of the Muhammadans, and obstinacy and roguery of the Hindus," gives substance of the telegram about the Poona riot which appeared in the *Times of India* of the 14th instant.

Hindu version of the same disturbance.

25. The *Native Opinion* (16), in its issue of the 16th September, publishes the following account of the recent scuffle between Hindus and Musalmans at Dáruvála's bridge, Poona:—On the night of Wednesday (the 12th September) some Musalmans had, under the pretext of reading the Koran, assembled at the mosque near the Dáruvála bridge and had provided themselves with sticks. Up to half-past-twelve Hindu singing parties passed and repassed by the mosque on their visit to the Ganpatis in Ráste's Peth. About the same time, while a party belonging to a respectable gentleman was passing the mosque, the Musalmans called upon them to stop music and they accordingly stopped all instruments except a harmonium, to which no exception was taken at the time by the Musalmans. When, however, the same party was returning by the same mosque, the Musalmans required them to stop also the harmonium, and without waiting to see whether the singers complied with the requisition or not, assaulted the person who played the harmonium and others with sticks. When the Musalmans thus took the initiative, the Hindus had to retaliate and defend themselves. While doing this they made the Musalmans run away to save themselves and did much devastation by breaking the hanging lamps and globes in the mosque. Things had reached so far when a police party arrived on the scene, and under order of their superior, Major Macpherson, beat soundly with the butts of their guns some of the spectators indiscriminately without enquiring

who were guilty and who were innocent, and made several arrests in the crowd. The scuffle between the Hindus and Musalmans may be safely said to be the result of dilatoriness on the part of the police in taking due steps. In the first place, the police should not have allowed the Musalmans to assemble at a dangerous place like the Dáruvála bridge as that was not a day for the reading of the Koran, and, secondly, having allowed them to gather there with sticks, the police ought to have made proper arrangements to preserve order, as, in fact, there were only one Musalman Jamádár and two constables at the place. From this it is rightly said that the scuffle took place in consequence of negligence on the part of the police.

26. The *Mahrátta* (4), in its issue of the 16th September, writes:—The accounts of the recent deplorable disturbances at Poona that have appeared in two Poona daily prints, as also in Friday's *Times of India* and the *Bombay Gazette*, are so inaccurate and misleading that we deem it necessary, before proceeding to make the remarks which they call forth, to set forth, in the interests of truth, the circumstances of this sad affair exactly as they have occurred. Some of our readers may be aware that Poona has to blush for two English dailies, which generally concern themselves with races and tournaments of one kind or another, but which are faithful organs of the police in all matters in which that not over-scrupulous department of the executive is directly or indirectly interested. Taking their cue from their masters, the police, these papers have been doing, during the last four months and more, their little best to discredit the Hindus of Poona. But their insignificance has hitherto been our shield. It so happens, however, that the writers in these papers, who are anti-Hindu Europeans, are also the reporters of the *Times of India* and the *Bombay Gazette*, and thus the mischief which they are unable to do by means of their own papers, they are able to effect by utilizing for the purpose the columns of the two Bombay dailies, which justly and deservedly wield such great influence. And this has been the case on the present occasion. The *Poona Observer* has perverted the facts of the unfortunate affair so completely that even the most charitable construction cannot acquit it of malicious misrepresentation. The *Deccan Herald* has observed more decency, but the decency is only comparative. Many of its statements are entirely false, and the writer has transferred these statements to the columns of the *Times of India*. Under these circumstances, it is necessary to briefly set forth here what has actually happened, so that the public might be in a position to properly understand the conduct of all the parties concerned, and rightly apportion the responsibility for the regrettable affair when the time comes for such apportionment. At an early hour on Wednesday night, a small party of singers, numbering about twenty-five at the outside, went by the Dáruvála bridge to Ráste's Peth to sing songs before the images of Ganpati set up on that side. By the side of the bridge there is a small mosque, in which about sixty Muhammadans were at that time assembled. At the time of crossing the bridge, the men in the party were chanting songs of Ganpati to the accompaniment of a harmonium and a small drum, which were taken in a small trolley, pushed by one of the party. When they came near the mosque, the police asked them that the beating of the drum should be stopped. This order was readily complied with by the Hindus, *who, however, kept on playing on the harmonium, and to this no objection whatsoever was offered.* Shortly before midnight, this party, *returning by the same route*, began recrossing the Dáruvála bridge. As they approached the mosque, they expected that they would be called upon to stop the beating of the drum, and they therefore stopped it of their own accord, continuing only to play on the harmonium. Thereupon the Muhammadans, who were still in the mosque and who came out as the party came near, demanded that even the harmonium should be stopped. It should here be mentioned that only a couple of hours before, the *mela* of the Market Ganpati, consisting of a large number, had passed by the same mosque without stopping their music, the Muhammadans not even asking them to stop it, possibly because they did not care to have a row with them. To resume, however, our narrative, the Muhammadans, without even waiting for a reply, attacked the party with cries of "*din, din*," and one Muhammadan rushed upon Mr. Tátya Sáheb Nátu, who was with the party, and struck him severely with a *lathi*. In the fighting that ensued, the Hindus, who were much

weaker in numbers, and some of whom were again small boys, fared badly and several of them were seriously wounded. Crowds of sight-seeing Hindus were, however, at that hour, strolling from place to place, having a look at the illuminations in the town. Some of these crowds were attracted by the news of the scuffle to the scene. The Hindus were now able to retaliate more successfully on the Muhammadans. Some of the latter thereupon fled and the rest tried to seek shelter inside the mosque. The Hindus were, however, not in a mood to allow these to shelter themselves thus. They saw that several of their men had been very badly wounded, while the Muhammadans had, till then, suffered little or no injury. Some of the Hindus, therefore, forced their way into the mosque and attacked the Muhammadans who had sought shelter there. It was while this struggle was going on that the little damage that has been done to the mosque was done. It was also in this fight that the globes and other things in the mosque were destroyed. After what they considered sufficient retaliation on the Muhammadans, the Hindus who were fighting inside the mosque hurried off from the scene *a considerable time before any reinforcement of the police arrived.* Meanwhile crowds continued to pour in the direction of the mosque, and by 1 o'clock, when the police reinforcement began to arrive, between five and ten thousand people were gathered between the Motichowk and the Dáruvála bridge, very few of whom, however, understood what had really taken place. Soon after, Major Macpherson, the District Superintendent of Police, arrived on the scene, and he *at once* gave orders to the police to charge the mob, and himself set the example by furiously riding his horse into the crowd and striking vigorously right and left. The assembled people, however, were for a while absolutely helpless so far as going back was concerned, for the pressure from behind was excessive, as all sorts of wild rumours had by this time circulated in the town, and large concourses of people were hurrying to the scene. Attacked thus in front by the police, and unable to move behind on account of the pressure of the crowds that were pouring in, the men exposed to the attacks of the police fared very badly, some being very seriously wounded. It was in such circumstances that a man struck Major Macpherson. The Major struck this man repeatedly and asked him to go back. The man, however, was unable to move backward owing to the pressure of the crowd, and ultimately losing his temper he dealt a blow to the Police Superintendent. A few men in the crowd thought, most unwisely as they soon learnt to their grief, of escaping the attacks of the police and the pressure of the mob behind by running in the direction of the mosque, with a view to conceal themselves somewhere near there for a time; and these men were soon after arrested by the police. *It is an absolute fact that all the Hindus arrested by the police on the spot at that time were arrested in this manner*; and, to our surprise, we have learnt that the example of the Yeola police will be soon followed by our police authorities in bringing all sorts of charges against these men. At about 3 o'clock the crowd finally dispersed, and in the morning the police escorted the arrested persons to the Faraskhána in a rather ostentatious manner. It must be mentioned here that, except this accident, everything was quiet in the city, and the next day's Ganpati procession was as grand as orderly, if we bar the destruction of the Badhai's Ganpati by the Muhammadans, which must be attributed to inadequate police protection. The following are the names of the Hindus arrested by the police on the spot, some of whom, it may be mentioned, are mere school-boys:—Gajánan Govind Behle; Vishnu Lakshman Dev; Raghunáth Lakshman Soman; Bálubhái Pánáchand; Náráyan Chimnáji Shirke; Shankar Govind Limaye; Shántárám Balvant Gole; Rámchandra Govind Manike; Vithoba Ráma; Gajánan Vináyak Mamadaipurkar; Dulbáji Bhagvant Surte; Lakshman Aiya Koria Telagu; Krishnáji Vishvanáth Pendse. These are the main facts of the deplorable fighting which took place between the Hindus and the Muhammadans of Poona on Wednesday last. The incidents that have occurred since then need not be detailed at length. Suffice it to say that the excitement in the town was intense on Thursday and Friday last, and although the town was quieter yesterday, the sense of unrest and insecurity is still there, and it will be some time before things settle down to their normal condition. Meanwhile the conduct of the police continues to be as partial and as provoking as ever. Indeed, it is our deliberate conviction that, but for the attitude which the local police has adopted towards the Hindus during the past four or five months, the present trouble would probably never have arisen. During all this time the police has been sedulously encouraging the impression that it is not merely the special guardian of the legal rights of the Muhammadans, but that it is anxious to show greater regard for the feelings and prejudices of the Muhammadans than for those of the Hindus. We have often enough protested against this short-sighted and mischievous policy, but our protests would seem to be of little avail. Throughout the present disturbances the police has been playing this same game. It is admitted, for instance, on all hands, that it was the Muhammadans who first commenced the fighting on Wednesday last. It is, no doubt, said that the Hindus ought to have stopped playing on the harmonium when they were asked to do so. But, in the first place, before the Hindus could accede to or refuse the request, they were attacked by the Muhammadans. Secondly, even assuming that the Hindus were not prepared to stop playing on the harmonium, it cannot, we believe, be contended that they were not within their legal right in taking up that position. Thirdly, if the Muhammadans felt aggrieved, they ought to have complained to the proper authorities and under no circumstances could they be justified in taking the law into their own hands. The Muhammadans were thus the *first violaters of law* and yet only two of them have been arrested, as against thirteen Hindus! Surely it is not difficult for the police to get the names of the Muhammadans who were assembled in the mosque at the time when the row first commenced, and we think all these men ought to be proceeded against for commencing the riot. Then, in dispersing the Hindu crowd, the police attacked them with wanton and brutal severity. The mild Hindu, as a rule, never resists authority, and we feel sure, if Major Macpherson had explained the situation to the crowd in a few words (for most of those that were assembled there were ignorant of what had really happened), the people would have quietly dispersed of their own accord. As a matter of fact, more Hindus were wounded by the police than by the Muhammadans that night. Again, when the Ganpati in the Badhai lane was attacked and broken to pieces by the Muhammadans, what did the police do? Why? Would it be believed that while it allowed the Muhammadans who committed the outrage to go scot-free, it dragged to the Faraskhána a Márwári Hindu on the charge that the man had thrown a stone at the men who were breaking his Ganpati to pieces? When on Friday last a number of clerks in the Survey office were returning home and were most wantonly attacked and beaten by some Muhammadan ruffians, the police did not move its little finger to assist the poor men thus assaulted, and none of the assailants has yet been arrested. We think all this is sufficient to illustrate the spirit in which the police treats the Hindus and the Muhammadans of Poona. What wonder if the whole Hindu population of this city feels that the local police is bent upon discrediting the Hindus by all the means in its power! There is one bright spot in the midst of this dark page of the ill-treatment of the Poona Hindus, and that is the conduct of the present Collector, Mr. H. Ommanney. Throughout the crisis Mr. Ommanney has behaved with singular courage and firmness and has shown himself to be eminently impartial and clear-sighted. If only the police here had been actuated by the same feelings as the present Collector, and co-operated with him to the best of its powers and means, the amicable relations that had long subsisted between the Hindus and Muhammadans in Poona would never have been disturbed. The Dáruvála bridge mosque is not a new source of danger, and the negligence of the police authorities in not guarding it properly was highly culpable. We are afraid we shall soon have to speak more on this point. Suffice it to say for the present that the police authorities here seem to be bent upon doing everything in their power to prove that Mr. Ommanney was foolish in allowing the Hindus to start the Ganpati procession. That is the secret of the whole affair, and we are astonished to find that it is this conduct of the police that is described as "plucky" in the Bombay dailies. "Plucky" it really was, if by pluck we are to understand the capacity and cleverness to create a muddle out of nothing. We might also mention here that the rumours about the instigation of the Brahmins, and so forth, can be traced directly or indirectly to the same source. The Muhammadans are allowed to walk out with their *lathis* in the city, while the mild Hindu is deprived of his walking stick, on the absurd plea that the Musalmans require protection as they are in a minority. But our police never calculated more upon the gullibility of the public when it spread the news that the Hindus, who had assembled in the Someshwar temple to protect it against an apprehended attack from the Muhammadans gathered for prayer in the neighbouring mosque on Friday last, thronged there for the purpose of attacking the meek and the mild Muhammadans! Can misrepresentation go further? Mr. Vincent, the Police Commissioner of Bombay, was surely a fool to take precautions to keep order in the Bombay mosques on Friday last—precautions which our police adopted only at the eleventh hour. Before concluding, we would once again appeal, as we have appealed in the past, to the Bombay Government to take immediate steps to deal with this question of Hindu and Muhammadan riots in a sympathetic and comprehensive spirit, so as to prevent these very sad occurrences as far as possible in the future. There are only two questions which bring these communities into violent conflict with each other, viz., the cow question and the music question. Fortunately, the cow question is not with us, at any rate in the Deccan, and the only question which would thus disturb and which has been disturbing the harmony between the two communities in this part of the country is the music question. Cannot Government find out, with the assistance of the leaders of the two communities if need be, some reasonable solution of the question which, without inflicting undue hardship on either class, *settle the matter definitely and once for all*? All the unfortunate difficulties of the present situation are due mainly to the fact of the question being allowed to remain unsettled so long after its cropping up in a serious form. Once a definite solution is attained, the difficulties will vanish as quickly as they have been arising. Government is surely strong enough to enforce any solution that it may think to be reasonable; and when such a solution is found, whether it is based on the decisions of High Courts or the ascertainment of custom or the principle of reasonable compromise, that dangerous discretion which is at present almost necessarily allowed to executive officers and which is the spring of much of the mischief, will cease to exist. Unless the question is thus settled in some definite form, it needs no seer to see that it is fraught with grave peril to all parties concerned. It is the highest duty of Government to stem in time the wave of racial and religious animosities that is passing over the land. New forces are almost daily coming to the surface which hitherto were lying dormant and the exact effect of which no one can foretell. But one thing is clear, and it is this that, unless Government moves promptly, the task of grappling successfully with the question will soon become a most formidable if not an impossible one. [The *Kesari* (49) of the 18th September expresses similar sentiments.]

27. The *Dnyán Prakásh* (12) of the 17th September gives nearly the same account of the disturbance as the *Mahrátta*, but supplies the following additional circumstances:—Until the night of Wednesday the 12th September, the *melas* or parties of singers freely went about in the town from one quarter to another, singing songs to the accompaniment of music played even in front of Masjids without any objection being taken to it by Musalmans, and everything went on quietly. On Wednesday night, however, when a similar body of singers approached the Dáruvála bridge on the way to Ráste's Peth playing upon a harmonium and a small drum carried in a perambulator, the Musalmans, who were close by, required the singers to stop playing upon the musical instruments, and accordingly the singers ceased playing upon all other instruments except the harmonium, which having been represented to be a European instrument was allowed to be played upon, and went onwards singing to the accompaniment of the harmonium. The singers after some time returned, and as soon as they reached the bridge they stopped other music and kept up playing on the harmonium alone, as it had been permitted a couple of hours before. But at this time the police ordered even the harmonium to be stopped, whereupon Mr. Tátya Sáheb Nátu, who was ahead of the *mela*, naturally asked the police why they prohibited the playing of the harmonium when no objection had been taken to it a short while ago by Musalmans themselves. The reply given to Mr. Nátu was that they were so ordered by the Head Constable. While this talk was going on, a stone was thrown at the carriage and a whistle was heard, and about forty Musalmans rushed on the *mela* with sticks in their hands and began to thrash the Hindus. While Mr. Nátu and others were being assaulted, they received no protection from the police.

Remarks in connection with the Hindu-Muhammadan disturbance at Poona.

28. The *Native Opinion* (16) of the 16th September, in its English columns, writes :—It is a matter of great satisfaction that the riot at Poona on Thursday night ended soon and without material loss of life and property. The foolish petition of the Muhammadans there had prepared many people unacquainted with the real state of things at Poona for something like, if not more than, the deplorable events of Bombay last year. But to them what has happened must have come as an agreeable disappointment. They will now know how to value wild and reckless allegations. If the Hindus of Poona had really been bent on mischief, the recent occurrences, regrettable as they are in themselves, would have assumed very serious proportions. But nothing of the kind could have been intended. What took place on Thursday night can in no way be termed a very serious riot. Indeed, we may say that Hindus have acted throughout with commendable discretion and patience. Recent events in Poona and elsewhere have exercised too much pressure on their patience, and they have not, it must be conceded, given way under it. Let us note facts in support of this statement. First came the occurrences elsewhere, showing that the Muhammadans were not disposed to deal fairly with the Hindus in the matter of street music in the vicinity of their places of worship. They themselves had to go through the same experience at the time of the processions of the Pálkhi of Tukárám, and the festivals of the Máruti and the Serpent-god. In connection with the latter, seven Hindus have been sentenced by Mr. Plunkett, the City Magistrate, with questionable legality. It is but natural that Hindus should feel an amount of irritation under such circumstances. The letter of Government about street music, about which we have heard so much of late, did anything but allay this irritation. It led Hindus to think, rightly or wrongly, that they were not being fairly treated even by Government. Then came the draft rules of Major Macpherson, the District Superintendent of Police, in this matter, in connection with which Hindus have much cause to complain. All this will suffice to convince any fair-minded person that the Hindus of Poona had ample cause for heart-burning. Now we come to the Ganpati celebration, which afforded some Muhammadans an opportunity to lay before Government a formidable indictment against Hindus. That Government did not attach weight to it is evident from the fact that the prayer was not granted and the procession was allowed. Had Government any cause to believe the memorialists, it would never have allowed the Hindus to celebrate the festival in the manner they have done. Mr. Ommanney, the District Magistrate, to whose good sense the success of the celebration, in spite of the riot, is to be mainly attributed, is reported to have personally satisfied himself as to the baselessness of the allegations. He is stated to have visited the pavilions and satisfied himself that there was no imitation of *Tábuts*. He is stated to have read the specially composed songs and to have satisfied himself that there was nothing inflammatory in them. Otherwise he would certainly have prevented both. It is said that Hindus did something contrary to their usual custom in celebrating the Ganpati festival in the manner they have done this year. The celebration is annual, except as to what have been called *Sárvajanik Ganpatis*. The procession, too, is annual, except in this that all the Ganpatis were immersed on the same day and with much *éclat*. The cause of immersion on the same day can be easily explained; it was principally to avoid the disputes as to street music every day. There is sufficient explanation also as to the splendour of the celebration. Muhammadans having shown that they were determined not to hold the hand of peace to Hindus in so many places, the latter resolved not to take any part in the Muharram. This was done in Bombay and it has been done more or less at Poona. As a compensation for the loss of amusement Hindus annually had at the time of the Muharram, it was resolved to celebrate the Ganpati festival, which was approaching, with equal splendour. Surely Hindus had every right to do this. They were not bound to join with Muhammadans in a festival foreign to their religion. They are perfectly entitled to celebrate their own festivals in any way they like, and they have done this. Action and reaction are equal in nature, and so they are in society. The action on the part of the Muhammadans had its reaction on the part of the Hindus. This may not be defensible always, but the blame of this does not lie with one side alone. The Muhammadans had raised the bugbear of a great riot, but they have been dis-

appointed. The Hindus have acted simply on the defensive. The conduct of the Muhammadans, on the other hand, has been aggressive, as it was in Bombay last year, and elsewhere too. They seem to be labouring under the impression that they have the privilege of stopping street music *at any hour.* Here in Bombay they brutally pounced upon a Hindu funeral procession at Mázgaon, at 9 P.M., although their Masjid was beyond fifty yards from the road. At Poona they objected to music although it was being played after midnight. They alleged that they were reading the Koran; Koran at such an unusual hour? What must be the inference? The Hindu police sepoy who is stated to have advised cessation of music was helpless. He saw Muhammadans reading the Koran and was anxious to avoid collision. But the question is, were the Muhammadans acting fairly? Do they always read the Koran at this hour? Was this not done purposely to rake up a quarrel? It is difficult to resist this conclusion. That the Hindus, who were quietly passing after paying their respects to a certain image of Ganpati, were not disposed to offend is clear from their stopping the beating of drums which alone made noise. The rest of the soft music, however, continued to be played. Objection to it was certainly foolish. At this juncture the Muhammadans rushed out from their Masjid crying '*din,*' '*din*'! For what happened upon this they have to thank themselves. Under the circumstances, the Hindus naturally retaliated. They did this with fury, but that was the consequence of the wanton insult done them by the Muhammadans from the Masjid. That the Hindus appeared to the authorities to be not in fault so much as the Muhammadans is clear from the fact that the procession was allowed in the afternoon, and it passed off with great splendour without any hitch calling for notice. It is stated that the passing of the procession past Shanwár Wáda was prevented. If this is so, the Hindus have been given an uncalled for and unexpected insult. As to those who have been placed in custody, we say nothing; let their offences, if there have been any, be enquired into according to law. As to the so-called seditious literature, we cannot say anything at present. We have not got it before us. No sane man can have any sympathy with such literature, if it really exists. As regards this thorn of street music, we again implore His Excellency Lord Harris to remove it skilfully before he bids adieu to these shores. Here is a splendid opportunity for earning a name, and His Lordship should not let it slip away. Even-handed justice, and that alone, is what is wanted in this matter, and Lord Harris ought to find no difficulty in dealing it out in a judicious and statesmanlike spirit.

29. The *Rást Goftár* (147), in its issue of the 15th September, observes:—The relations between the Hindus and the Muhammadans in this presidency which have been strained since last year have improved in other cities than Poona, where they seem to have grown worse, as was proved by the recent riot. The riot was quelled after the spoliation of a mosque and the death of a Muhammadan at the hands of the Hindus, but much sensation still prevails, and if the authorities do not take due precautions a small spark might produce a blaze. It is to be regretted that some Anglo-Indian newspapers should give an exaggerated account of this disturbance, blaming the Hindus and thereby exciting the simple Muhammadans. Poona is particularly a city of the Hindus, their population being much larger than that of the Muhammadans, and consequently there is nothing surprising if the former are more alarmed, gather in larger numbers and make more united efforts for their safety than the Muhammadans. The hostile attitude of the Anglo-Indian newspapers towards the Hindus has been seen long since. It has been seen in connection with the political movements of the educated Hindus, and now these papers blame the whole Hindu community, as if they not only want to lower them in public estimation, but to instigate the Muhammadans to assault them. The Hindus of Poona are somewhat to blame, but the Muhammadans were aggressors and it is not right to blame the Hindus alone. The Poona Hindus seem to possess a greater spirit of independence and a more warlike spirit than their Bombay co-religionists, and, consequently, they are more excited against the Muhammadans and seem to take revenge on them by stopping all connection with them. Some of the allegations against the Hindus made by the Anglo-Indian newspapers have very little truth in them. It is idle to say that the Hindus celebrated this year the Ganpati holidays with more *éclat* than usual in order to vie with the pomp of

the Tábut holidays. It is a reform in the right direction that the Hindus celebrated their own holiday with greater *éclat* in order to make up for the pleasure they missed by keeping themselves aloof from the Muharram holidays. The Pársi inhabitants of Bombay have refrained from taking any part in the annual *Uras* fair at Máhim since the riots of 1893. The Muhammadans have in their memorial to Government made some serious allegations against the Hindus about some objectionable writings against the Muhammadans and Government. If there be any truth in them, the Hindus also deserve blame. This is to be regretted.

30. The *Gujaráti* (104) of the 16th September, in its English columns, writes:—The outbreak of riots at Poona is to be deeply regretted; but, at the same time, it is difficult to apportion blame for these disturbances. For a long time the conviction has been growing in the mind of the Hindu community that their immemorial rights and usages with reference to religious processions are being trampled upon by the executive. This belief, we are afraid, has rightly or wrongly permeated the whole presidency, and the consequent feeling of irritation is unfortunately daily increasing. Although even as Hindus we cannot discern any special wisdom or foresight in encouraging *melás* and religious processions on a grand scale and thus multiplying points of friction between Hindus and Muhammadans at a juncture like the present, we can thoroughly appreciate the feelings of those who have organized the Ganpati festival on an imposing scale this year as a public and emphatic protest against what is believed to be arbitrary interference with the observance of long established religious practices. We do not quite see why Hindus should have chosen to go with their music by the Dáruvála bridge, nor is it quite easy to understand how the Muhammadans happened to be reading the Koran in their Masjid at 1 o'clock at night. The Muhammadans seem to have first attacked the Hindus, who in their turn retaliated. The conflict ended in several persons being injured and arrested and considerable damage to property. The whole incident is deplorable, and it once more raises the question whether Government are or are not going to settle and declare some *modus vivendi* in regard to music playing near mosques and temples instead of wasting their power in issuing circulars and resolutions of a doubtful and questionable character. If Ganpati, the God of wisdom, could speak out, and if the great and revered Prophet could be consulted, we feel both of them would declare themselves against the excesses that are being committed in the name of holy religion. The Ganpati festival is in its essence an innocent festival and associated with happy and beautiful domestic associations, and we are glad it passed off happily in Bombay. One of the most encouraging features of its celebration here was the part Muhammadan musicians cheerfully played as usual in contributing to its success, and we therefore confidently hope the Hindus and Muhammadans will also make up their differences elsewhere and live as brotherly neighbours as they have so long lived.

31. The same paper gives a fable of a crow and its two young ones, who were step-brothers, and lived peacefully for a time; when the young birds grew to maturity they began to quarrel with each other. The parent crow, instead of pacifying both, sided with one and abused the other. On one occasion it so happened that the crow had to chastise both the brothers, when one that was of a mild disposition kept quiet, while the other being instigated by its relations set fire to the nest of the crow, who was burnt to death. The paper leaves the readers to draw the moral themselves and observes:—The lower classes of Hindus at Poona who used to take part in the Muharram holidays, but refrained from doing so this year on account of their strained relations with the Hindus, thought of celebrating the Ganpati holidays with great *eclat*. The Muhammadans being misguided sent a memorial against this intention of the Hindus, and the Police Superintendent issued an objectionable notification regarding the Ganpati processions. The authorities also gave cause for complaint to the Hindus by their hostile attitude towards them. All these circumstances caused some anxiety to the Poona people and the recent riots show that their fears were well founded. The local Government are responsible for the Poona riots. It was wrong on the part of the local authorities, in the first place, to try to persuade the Hindus to take part in the last Muharram holidays, and, in the second, to take action on the memorial of the Musalmáns instead of informing them

that Government would never interfere in religious matters until one party insulted the religion of the other, and that if any person caused a breach of public peace for imaginary grievances he would be duly punished. The notification issued by the Police Superintendent probably led the Muhammadans to think that they had accomplished their object, and its subsequent withdrawal led the Hindus to think that they too had been successful, and thus both the communities were tempted to create a disturbance. Government ought to treat all people alike and should not allow one community to annoy another. If the present state of affairs continues the consequences will be very serious.

32. The *Mumbai Vaibhav* (58), in its issue of the 17th September, says that from the fact that some Musalmans had assembled in the Masjid near the Dáruvála bridge at midnight with sticks it is clear that they premeditated to commit an assault on Hindus when the latter should pass by the Masjid to the accompaniment of music, and that their plan was formed probably at the instigation of some person or persons.

33. The *Indian Spectator* (2), in its issue of the 16th September, writes :—Whoever is to blame, the fatal riots at Poona should be a matter for grief and shame to Hindus and Muhammadans alike, and we are disposed to think that neither of the parties can throw the entire blame on the other side. Nor can there be anything in which the police of the place can glory or which will add to their reputation of being competent enough to deal with the critical condition of affairs that has culminated in one death, several broken heads and the desecration of one mosque and two Ganpatis. The tension between the two communities has lasted for about a year; and it is hard to think that it would have been impossible for the authorities at Poona, with the head of Government staying in the city and with the soldiers and lancers located at Wánavadi and Kirkee, to restore amity and good will, at least to prevent a serious breach of the peace, lasting for more than three hours. We have heard complaints of Hindus against the Muhammadans and of the Muhammadans against the Hindus; and no doubt there are black sheep amongst both, possibly more in the one than in the other, who deserve to be shown how severely the Penal Code can deal with sedition or incitement to disorder. We can have no sympathy with these; but we hope that the authorities too will seriously consider what it was which enabled these arch-agitators to seduce the general mass of the population from its usual inertness and peaceful disposition. Therein lies the problem of the day, and for its right solution more far-seeing and penetrating statesmanship shall have to be requisitioned than would seem to have yet been shown by Government. In one sense, the continued tension at Poona is even more deplorable than that which existed—we are happy to use the past tense here—at Bombay; for Poona feeling has a greater hold on and is more likely to spread in the Deccan, than that existing in the heterogeneous and cosmopolitan capital of the presidency. But the responsibility lies not only on the Government, but also on the leaders of the communities, perhaps more so on the latter; for it is they who will suffer most, if the society lives in perpetual dread of sacrilege and broken heads, and is perpetually fed upon mutual accusations, recriminations, sullenness and boycotting. Let us see how they acquit themselves now that matters have gone even beyond the intolerable stage.

34. The *Muslim Herald* (186), in its issue of the 17th September, says :—It is matter for surprise that Government could not prevent the disturbance at Poona although it was known to all that a disturbance would occur. We have already informed our readers and Government that such disturbances will not cease so long as Government remain indifferent in the matter. They do not seem to take the least care of the lives of their loyal Muhammadan subjects. If they but pay a little attention to this subject there will be peace among the people. If they had done so before there would have been no necessity for making these remarks. There are no people in the world who are so ready to sacrifice their lives for the sake of their religion as the Muhammadans. The latter love their religion more than their own as well as their children's lives and their wealth. The Muhammadans cannot tolerate their religion being insulted by others. It has been a long standing practice with both the Hindus and Muhammadans to stop music in front of Masjids and other holy shrines. This

practice has been broken of late. What has made the Hindus act now like tyrants and openly oppress the poor Muhammadans? The Government do not make adequate arrangements to preserve peace. Both the Hindus and Muhammadans are losing their lives and property to a large extent owing to these disturbances. The Muhammadans cannot bear insult given them in religious matters. We shall seek justice from the Government of India if any offence is given to our religion. Religious neutrality on the part of Government does not mean that they should sit quiet while Hindus and Muhammadans are fighting with each other over religious matters. The disturbance that took place in Poona—a city smaller than Bombay and having more militaries at hand—seems to be due to bad arrangements made by the authorities. If praiseworthy precautions similar to those that were and are even now taken in Bombay by Khán Bahádur Mir Abdul Ali and other authorities had been taken by the Poona police there would have been no disturbance. Government should, therefore, call upon them to explain their negligence in the matter.

35. In an article, headed, "Serious affray at Poona and negligence of the authorities," the same paper says:—The police were the cause of the disturbance at Poona; for at the spot where the disturbance occurred there were only two police constables at the time of the disturbance and it was after a long time that about 25 more constables arrived on the spot. Before their arrival the Hindu rioters, whose number was very large, had completed the work of doing all sorts of injury to Muhammadans. Major Macpherson, the Superintendent, and Mr. Smith, the Inspector of Police, came after these 25 constables, and began to frighten and disperse the Hindu rioters, and when the latter disobeyed their orders these police officers wounded several of them with their bayonets. Seeing this, the rioters took to their heels and the police pursued them and arrested 15 of them, half the number of the arrested being Hindus and the other half Muhammadans. Those who were arrested said that they had not taken any part in the disturbance and that the real offenders had escaped.

Alleged inefficiency of the Poona police.

36. The *Sind Times* (7), in its issue of the 13th September, writes:—We quite agree with the *Indian Spectator* in saying that the Poona police seem to be wholly incapable of bringing about a reconciliation between the Hindu and Muhammadan communities of the place. It is a pity the differences between them are widening, and though we are not inclined to cast all the blame on one party alone, we do not think that the police are showing that thorough determination to deal even-handedly with the rights of the two communities, or that they are doing that with a firm hand, which is sure to bring home to the communities the conviction that their best interests lie in amicably respecting the feelings of each other as they did of yore. Over and above everything, the authorities must show that they are determined to uphold time-honoured practices and suppress with a strong hand all unjust pretensions or aggressive demands. A peace secured at the sacrifice of these principles is no peace. It only causes irritation and secures at best a temporary lull. Nor are high-handed orders, aiming only at securing an immunity from disturbances at any cost, the precise way of restoring friendship or asserting the power and the dignity of the State.

Recent Hindu-Muhammadan disturbance at Poona and the local police.

37. The *Native Opinion* (16) of the 20th September, in its English columns, writes:—The conduct of the Poona police has been for some time past, and particularly during the deplorable events of the last few days, open to serious objection, if all that is being openly alleged against it is true. It has certainly been depicted in bad colours, and it had better see that, in future, it stands better. There are several incidents in connection with the riot which require an explanation from it. It appears that no adequate precautions were taken to guard against any outbreak. There were wild rumours that something like a serious disturbance was to be expected. At any rate, Muhammadans had, in their petition, raised the bugbear of a great riot. The celebration of the festival of Ganpati was being carried on, for reasons explained in our last, with great vigour and splendour. The

Muhammadans were looking upon it with no peaceful eye. Large *melas* were passing and repassing the Masjids on their way to the Ganpatis in different parts, and clashes were expected. The police sepoy stationed near the now notorious Masjid had sufficient notice of what was to be apprehended when the first *mela* passed it shortly before midnight. Objection was raised by Muhammadans to the playing of music. The conduct of the Muhammadans in this connection has been highly reprehensible. They did not attempt a fight with a *mela* composed of many able-bodied persons, but allowed it to pass by unmolested, but brutally pounced upon the *mela*, mostly of boys only, the subsequent fighting being done not by the boys but by those who first came on the scene on a report of what had occurred. As we said in our last issue, their objection to the playing even of a harmonium was foolish, and it is stated that they did not care even to see whether their request was being complied with or not. It is justly urged that if they had any cause for complaint, they ought to have proceeded against the leaders of the *mela* according to law and not taken the law into their hands. But they seem to fancy that they have the privilege of doing so everywhere. This cannot do them any good in the long run. We again say that we are astonished that an adequate force was not stationed near the Masjid. Had this been done, matters would not have become so bad. At the time the *fracas* took place, there was only one sepoy near the Masjid, so far as the reports go. Why so? The police force arrived on the scene more than an hour after the worst part of the affair was over. Then the police is reported to have dealt very unfairly with the crowd, which had assembled there more out of curiosity than love for fight. It is charged with having dealt blows harshly all round without first advising or allowing the people to disperse, or caring to find out who the real culprits were. Several innocent sight-seers are reported to have fared very badly simply because on account of the great crush they could neither go forward nor move back. Amongst those arrested there are said to be several innocent young men. Several had taken shelter near the Masjid and they were arrested. Then why have only two Muhammadans been, till now, arrested? There were nearly 60 of them and many of them could certainly have been found out, if that had been desired. Then those Muhammadans who smashed the image of Ganpati in Badhai street are, for aught we know, yet at large, while the Márwádi, who was owner of it, has been arrested on a charge of throwing stones at the Muhammadans. It is next urged that adequate police protection was denied to those who begged for it to enable them to carry their Ganpatis through Muhammadan quarters to the rendezvous near the Reay Market. Further, it is alleged that while the Muhammadans are allowed to go about freely with sticks in their hands, the Hindus are strictly prohibited from doing so. Then it is stated that those Muhammadans who, without any provocation, brutally assaulted the Brahmin clerks are yet at large, and so are those who attacked Hindus in out-of-the-way places. There are several other charges, but we need not notice every one of them. What we have stated is sufficient to show that the Hindus have no confidence in the police of Poona, which is strongly suspected of open partiality towards Muhammadans. This is far from desirable. Indeed, it is said that the state of things would have been much more serious but for the good sense and urbanity of Mr. Ommanney, the District Magistrate. A foolish District Magistrate would have readily fallen in with Major Macpherson, who is said to have desired to stop the procession. The consequences of such an unjust step would have undoubtedly been very serious. We devote so much space to these charges against the police because in more quarters than one attempts are being made to show that it is the Hindus who have been at fault, to justify the conduct of the Muhammadans, and to commend the police. It is reported that a punitive force is likely to be saddled on Poona.

38. / The *Sudhárak* (22) of the 17th September, in its English columns, writes:—The next day after the disturbance at Poona, when some Muhammadan ruffians smashed the Badhai Ali public Ganpati to pieces, and on some other minor occasions, the police showed by their actions that they held the Muhammadans to be harmless and aggrieved. Their batons had ever been turned towards the Hindus. It is the latter who have on all occasions

fared ill. The majority of the arrested belong to this community; and the wrath of the police is always directed towards them, whether it be in dispersing a crowd or in wrenching away the walking sticks. This attitude of the police, together with the doings of the Muhammadan roughs, as for instance when they attacked a party of Bráhman clerks near the Panch Howds, has unsettled the minds of the Hindus. They are afraid of being attacked at any time by Muhammadans without any hope of being legally assisted by the police. It is therefore to be hoped that the authorities will, with all alacrity, turn their attention to the situation and restore confidence. Fortunately we have got at present at the head of the district administration an officer whose equanimity, impartiality and strength are considered praiseworthy. It is owing to his presence that things have not been worse. Nay, it must be confessed that it was solely owing to his presence that the unusual Ganpati procession was allowed to be taken out. After the incidents of Wednesday night, it was feared that the original order would be withdrawn. The thing was not looked upon with grace by the subordinate executive of the police, and the Government also were, owing to their attitude in such matters, thought to be averse to it. How creditable and righteous was it in such circumstances for Mr. Ommanney to allow the procession to be held according to the order first made by him! He has justly won the confidence and esteem of the citizens of Poona, and we venture to think that if he had been supported by equally judicious and large-minded police officers from the beginning these unfortunate scenes would perhaps not have occurred at all. Let us hope that he will yet be able to restore things to their proper course.

39. The *Mantri* (15), in its issue of the 14th September, makes the following editorial notes on the Poona police, its conduct with reference to the Ganpati festival and the Hindu-Musalman affray on the last day:—The Superintendent of Police did not wish at all that there should be any celebration of the Ganpati festival and therefore issued an illegal order. He was, however, helpless before the District Magistrate and had to alter his first order. But even in the second order he trampled upon the rights of the Hindus as far as he could. The Hindus assumed a generous attitude and did the best of the facilities afforded them in celebrating the festival. Mr. Macpherson attended the procession to keep order, but when he pressed his horse through the crowd he did not care whether the treading of his horse did injury to anybody. We ourselves saw a man thrown prostrate by a shove of his horse. We do not know whether Mr. Macpherson looked on the black men as so many ants. He did not show even ordinary humanity to let a man who had fallen down stand up and recover himself. Mr. Ommanney was also present to keep order, but the manner in which he rode through the crowd was gentle and hurt nobody. A flint-stone is after all a stone and a ruby a ruby. The cruelty of the Superintendent of Police and his mounted men may be said to have reached its climax when the Hindu-Musalman disturbance at the Dáruvála bridge took place. The Major as well as his men rode furiously through the crowd and injured the people, some in the head, some in the legs, others in their hands, mouths, &c. There was scarcely a man who was not injured in some part of his body. Men are seen all over the town to have been hurt by the charge of the police. When the Superintendent galloped through the crowd the people moved to the sides of the road and fell into the gutters, and he rode over the fallen men. Bravo! Are we under the rule of Her Majesty the Queen Empress or under the Mogal Government of the 14th and 15th centuries? It is quite necessary that Government officers should be ashamed of such conduct. Every person feels anger, but it is senseless to wreak vengeance on the innocent. What is the good of being angry with others when one's self is slack in his arrangements? The Superintendent may resent this account, but it is literally true. Life is as dear to others as it is to Major Macpherson, who seems to have quite forgotten this Christian principle. We may say that not even one-hundredth of the number of persons injured by the treading of his and his men's horses and by the butts of the sepoys' guns received injuries at the hands of the Musalmans during the disturbance. If any independent officer is ready to institute an enquiry into this matter we are prepared to prove our statements.

40. The *Sudhárak* (22), in its issue of the 17th September, states:—Major Macpherson, Superintendent of Police, arrived at the scene of the disturbance at about 2-30 A.M. At that time every one in the crowd was standing quietly and there was no disturbance of any sort at any place, and yet, instead of telling the crowd to peacefully disperse, Major Macpherson set his horse at full speed in the crowd and directed the mounted police and constables to do the same. At this time the people found themselves in a fix; they could neither go back on account of the press of the crowd, nor remain where they were for fear of being thrown down and trodden by the horses and having their heads broken or pierced by the clubs and lances of the policemen. The people therefore escaped as best they could. Some sought shelter near the walls and others ran towards the Masjid. The fifteen men arrested by the police on that night were from among the spectators, some of them being mere school-boys. Most of the persons wounded on that night and sent to the hospital are, there are good grounds to say, persons who received wounds not in the Hindu-Musalman disturbance, but at the hands of the police while the latter were dispersing the crowd. [The *Prántik Samáchár* (69) and several other papers express similar sentiments with slight differences.]

41. The *Shri Shiváji* (82), in its issue of the 14th September, says that in the *melée* at the Dáruvála bridge, the police, under the pretext of dispersing the crowd, surpassed the Muhammadans in beating the Hindus, many of whom received wounds and sound thrashing. The paper further complains against the police, saying that they allowed the Musalmans to go about with thick clubs in their hands, while they did not tolerate even walking sticks in the hands of the Hindus, and, instead of taking any notice of the assaults made by Musalmans on clerks and others returning from offices, taunted the Hindus, saying that they had brought the misfortune upon themselves.

Government officers suspected to be the instigators of the Hindu-Musalman disturbance at Poona.

42. The *Rághav Bhushan* (71), in its issue of the 17th September, gives a brief account of the Hindu-Muhammadan scuffle of the 13th instant at Poona and the view taken of it by the *Times of India*, which it calls anti-Hindu, and remarks:—The statement that some mild music by a Hindu band of singers in front of a Masjid gave offence to the Musalmans is not believed by the public. Originally some wrong impression had been produced in the minds of the local Government and the police about the Ganpati procession, and it gave rise to some public notifications. Their false impression was removed by a deputation which waited upon and convinced the authorities that the Hindus were willing to abide by any orders that might be made with regard to the procession, and thereby obtained an assurance that the procession would be allowed; and it is believed that the scuffle at the Dáruvála bridge was brought about with the object of discrediting and stigmatizing the fair and straightforward course taken by the Hindus. The *Times* states that the scuffle was premeditated by the Hindus, but the statement is false. In any disturbance the Government officers are seldom found to be impartial to either of the contending parties. Again, a larger number of Hindu offenders have been arrested and punished by them in the Poona disturbance, and there is nothing to be astonished at if the impression of the public is that Government officers were at the bottom of this scuffle.

Vernacular newspapers considered largely responsible for the recent disturbance at Poona.

43. The *Dnyánodayă* (11) of the 20th September, in its English columns, writes:—We cannot rid ourselves of the conviction that the vernacular papers are largely responsible for the riots that have taken place in Poona. The articles with which the papers have been filled have been just such as to inflame the Hindus against the Muhammadans, and the Muhammadans against the Hindus. These articles are strictly partisan. Take, for example, the account of the last riot as given in the Poona papers. They rightly condemn the Muhammadans, but there is not one word of condemnation against the Hindus who sacked the mosque and attempted to burn it. Everything the Hindus do is excused, and every blame put on the Muhammadans. We do not see any Muhammadan papers, but we under-

stand that they are doing the same thing, excusing their own party and putting all the blame on the Hindus. As a matter of fact, both parties should be severely blamed, the Muhammadans for attacking the Hindus, and the Hindus for going beyond all reason and attempting to destroy and burn the mosque, which was no part of legitimate defence. Surely the special cause of irritation, the question of music before temples and mosques, is not one that cannot be removed. Some just settlement can be found, and the sooner this is done the better.

44. The *Hitopadeshak* (13), in its issue of the 21st September, expresses its opinion about the cause of the recent Hindu-Musalman disturbance at Poona, saying that the disturbance arose owing to race animosities between the two communities having been inflamed by the celebration of the Ganpati festival by the Hindus in almost the same fashion as the Muharram festival of the Musalmans, for instance, by erecting *mandaps* or pavilions for Ganpatis in imitation of those used for Tabuts and by having songs sung in choruses in the streets as the Musalmans have their *fakirs* chanting mournful songs during the Muharram, and by a rise in the devotion and piety of hypocritical newspapers like the *Kesari*, and recommends that orders should be issued prohibiting music not only in front of all places of worship, whether Hindu, Musalman, Pársi, Christian, or any other religion, but also in front of Government offices, courts, schools, libraries and other similar public institutions. [The *Dnyán Prakásh* (12) of the 20th idem proposes that music should be prohibited before certain temples, Masjids and other places of worship alone, and that lists of these should be made by District Collectors at district head-quarters and by Mámlatdárs at tálukа stations in consultation with the leaders of the communities concerned, and says that the issue of orders of such general applicability alone will put a stop to the present squabbles.]

Recent state of things at Poona.

45. The *Native Opinion* (16), in its issue of the 16th September, says:— Poona is now in the state of an island besieged by pirates. If a Hindu happens to go a little out of the way, he is sure to have his head broken by Musalmans. On Friday last, while some land measurers were returning home from their office by the Panch Howd Mission Road, three of them were wantonly beaten by some Musalmans. None of the offenders have yet been arrested. Arrests are, however, being very actively made of Hindus, especially of Bráhmans. Up to date, fifteen Hindus, the larger number of them being Bráhman students, have been arrested on different charges, and seven rich Márwádis have been got hold of for supplying stones to Hindu rioters. Moreover, the police authorities and Musalman *badmáshes* have an eye on some respectable and wealthy Bráhmans and are trying to bring them into trouble by hook or by crook. There is no hindrance offered to Musalmans going about with sticks in hand, while Hindus are strictly prohibited from carrying them. The Hindus are afraid that the Musalmans will some day or other fall upon some temple. There is no *bandobast* where it is urgently required. If the present state of things continues for some time longer and Major Macpherson receives no instructions to make a due change in his arrangements, a very dreadful and bloody riot is inevitable at Poona.

46. While writing about the affairs at Poona, the *Dnyán Prakásh* (12), in its issue of the 20th September, expresses satisfaction at the intelligence that all cases in connection with the recent Hindu-Musalman affray at Poona are to be tried by the District Magistrate, Mr. Ommanney, in person, asks why Mr. Plunkett, City Magistrate, Poona, should be present at the investigation by the police at the Pharaskhána (police station) into the riot cases, and states that arrests are being made at Poona and it is uncertain what person may be arrested on a warrant. The paper also enquires why the police do not call to book the person who lately distributed broadcast in the town a leaflet calculated to create a split between the different classes of the Hindus and not bearing on it the name of the press where it was printed as required by law.

47. The *Jám-e-Jamshed* (134), in its issue of the 18th September, says:— Last Saturday intense excitement seemed to prevail in the city of Poona, and had not the police kept a sharp look-out there would certainly have been a recurrence of the recent riot. On the afternoon of Saturday some municipal

people had deposited a heap of road materials on the pretext of repairing the road, but on the City Magistrate becoming aware of this he had the heap immediately removed. The Hindus complain that the police show a leaning towards Muhammadans and against the Hindus in making arrangements for the restoration of peace, in dispersing crowds and in all other matters. Throughout the whole of Saturday excited crowds gathered in several places, but the police soon dispersed them. To assist the Superintendent of Police, Poona, the Inspector-General of Police has lent him the services of his own Personal Assistant, Mr. Maidment, and Mr. Phillips, Assistant Superintendent of Police, Ahmedabad, on leave in Poona. For the protection of the temple of Someshwar and the Juma Masjid parties of armed police have been stationed at those edifices. On Sunday morning peace appeared to have been restored, the people seemed quiet and the shops were opened and business resumed. The report that formerly appeared that His Excellency the Governor had visited the Masjid which was the scene of the late riot has been contradicted.

Rumour about a rich Musalman gentleman from Bombay having assisted his co-religionists at Poona with men and money to create a disturbance.

48. The *Kalpataru* (46), in its issue of 16th September, publishes the following from a Poona correspondent:—The night of Wednesday the 12th September was the last day of the Ganpati festival and on that night the whole town of Poona was awake and full of hustle. The grandness of the celebration roused the jealousy of the Musalmans and they began to concert measures to mar the peaceful celebration of the festival. It is said that in the course of the last ten days a rich Musalman of Bombay went every other day to Poona and held meetings of Musalmans at which it was resolved that somehow or other the festival of the Hindus should not be allowed to come off without any hindrance. Accordingly this rich Musalman undertook to send from and back to Bombay some Musalmans for the assistance of those at Poona and to feed them at his own expense. In this way every preparation had been made beforehand. Such rumours had been current in the town, but no one at the time believed them. This was a mistake as no precautions had been taken with respect to them.

Report about the intention of the Poona Hindus to boycott the local Muhammadans disbelieved, and advice given to the former in this and other matters.

49. The *Indu Prakásh* (14) of the 17th September, in its English columns writes:—It will be a decided mistake on the part of the Poona Hindus to boycott the Muhammadans. We have no doubt that there is no such intention on the part of the Poona Hindus. But a telegram in a local daily gives some ground to the fears entertained by all good and honest people that the Hindus, thinking that the conduct of the Muhammadans is intolerable, may have recourse to harsh measures. But such measures are inhumane, and, except in the extreme case of war, should never be resorted to. They are also unwise, because they can be easily reciprocated by the co-religionists of the injured party in places where they are strong. It is obvious to the meanest understanding that we can never gain anything by retaliation. Government may deny it, but it is a fact admitted by the most candid among them, that the Government rather gains than loses by these riots. Why have they followed so closely on the passing of the Simultaneous Examinations Resolution? It is impossible to give a definite reply; at any rate, it ought to be our aim to show to our Muhammadan brethren by noble words and noble deeds that their interests and ours are identical, their well-being and ours are interdependent, and that by joint action in political, social and industrial matters, and by that alone, can we ever hope to be an independent nation. Of course, this will be a matter of slow growth, but by dint of perseverance, patience and self-restraint we should try to make ourselves fit to undertake such a noble task. Our example is sure to have a salutary effect on our Muhammadan brethren.

Some persons in Poona accused of sending exaggerated and false reports to the Bombay dailies and an instance in point cited.

50. The *Dnyán Prakásh* (12) of the 20th September, in its English columns, writes:—Some quidnuncs in Poona, it seems, have now taken to manufacturing news and sending it to the Bombay dailies. This news is mostly exaggerated and many times thoroughly false. Some time ago a telegram was sent to the Bombay dailies saying that the Poona Hindus were thinking of boy-

cotting the Muhammadans, and that in anticipation of such an event some leading members of the Musalmans in Poona and in Bombay had convened a private meeting to collect funds to open corn shops in the city and in the cantonment. So far as we are aware, no such movement for boycotting the Muhammadans is set on foot by the Hindus, neither is it in embryo. We in Poona have never even dreamt of starting such a movement, and yet some mischievous men have raised this false report. The people in Poona are, we think, wise enough to know that such movements are useless in cities like Poona and Bombay.

Government requested to consider more carefully the subject of inflicting a punitive police force on Poona as alleged to be the intention of Government.

51. In alluding to the report that it is not improbable that the Government will make Poona pay for the maintenance of a punitive post, the *Jám-e-Jámshed* (134), in its issue of the 19th September, says:—The evil of taking steps on the confidential reports of Government officers has long continued, and it is to be hoped that His Excellency Lord Harris' administration will take care not to repeat this mistake and give cause to the people of Poona to be more dissatisfied. The Poona riots are to be much deplored, and not only the people of Bombay but the discreet residents of Poona also will be delighted to see the rioters punished. Various rumours are afloat about the real source of the riots and the causes that excited the illiterate people. The *Mahrátta* (4) has published an account different from the reports hitherto published, and it ought to receive close attention from Government, coming as it does from a leading Native paper. Government should not at once take steps on the reports submitted by the authorities at Poona, and should call for advice of experienced independent persons. Unfortunately an impression has been produced on the public mind throughout the country that the Hindus are being looked upon with disfavour by the Anglo-Indians for the demands made by the former for political progress, and the authorities ought to take great care that this impression does not get confirmed. If Government thinks it indispensable to increase the police force of Poona, it may do so, but before doing so, it ought to get itself acquainted with the actual state of things all round.

False rumour spread at Baroda about Mr. Tilak's arrest in connection with the Poona disturbance, and the joy it caused to the opponents of Mr. Bápat.

52. A correspondent, writing from Baroda to the *Mumbai Vaibhav* (58) of the 20th September, says that perhaps with the intention of discrediting Mr. Bápat's party a false rumour has been spread in the city about the arrest of Mr. Tilak in connection with the Poona disturbance, for since Mr. Bápat's case came to the front Mr. Tilak has become a terror to the people of Baroda and Mr. Bápat's opponents are reported to have distributed sweets on hearing the rumour of his arrest.

Anti-Bráhman leaflet distributed at Poona and a caution to the non-Bráhmans.

53. The *Din Bandhu* (9), in its issue of the 16th September, reproduces a leaflet printed and distributed at Poona advising the non-Brahmanic Hindus to be on their guard not to be misled by the Bráhmans to do anything likely to offend the Musalmans and to involve themselves in difficulties. The leaflet approves of the Hindus having given up Tábut worship, but draws their attention to the folly of worshipping indecent figures of Ganpati and to the selfishness and cunning of the Bráhmans in putting the Mahráttas and others in the front and keeping themselves at a safe distance in the background. The *Din Bandhu* approves of this leaflet and commends it to the atention of the non-Brahmanic communities of the Hindus. The same paper thinks that the *Mahrátta* (4) and the *Kesari* (49) newspapers of Poona have of late published articles likely to inflame the people and make them disloyal, and advises non-Brahmanical Hindus to read very carefully articles in those papers concerning the Hindu-Musalman disputes and not to attach much importance to old practices if they are found to offend the Musalmans, saying that these practices only widen the gulf between the two communities and entail harm on the country at large.

Derision of the Poona Bráhmans.

54. The *Hindu Panch* (41) of the 20th September, in an article, headed, "Loss of its name by Poona," derides the Poona Bráhmans and other Hindus for cutting a sorry figure at the late Hindu-Musalman disturbance at Poona,

saying that they are as much wanting in pluck and energy as they are clever in plying the pen, that they were not allowed to carry even umbrellas while their Musalman fellow-townsmen were allowed to carry clubs, that they displayed want of courage and sheepishness when they ran away in hot haste when charged at by Major Macpherson, and that their weakness mainly lay in lacking that spirit of union which characterised the Musalmans. In conclusion, the paper advises the Bráhmans and other Hindus of Poona to take a lesson from the recent event and cultivate a better spirit of union among themselves.

Ganpati festival at Sátára.

55. The *Jagaddárash* (43), in its issue of the 19th September, says that the Ganpati festival was celebrated at Sátára in the same manner as at Poona, but the people at the former place are dissatisfied owing to their not having been allowed to take out the immersion procession, and that it appears that this mode of celebrating the Ganpati festival is likely to be followed in every village next year.

56. The *Shubh Suchak* (83), in its issue of the 14th September, says:—The immersion procession of the Ganpati of Shrimant Abásáheb Mahárája was this year more pompous than usual. Shrimant Bháusáheb Mahárája accompanied the procession and the police arrangements being perfect, there was no sort of disorder. We hear that the police stopped yesterday the music accompanying the annual immersion procession of about five Ganpatis belonging to potters and others when it came near the Budhwár Masjid.

Ganpati festival at Hubli in Dhárwár and Sásvad in the Poona District.

57. The *Dnyán Prakásh* (12), in its issue of the 20th September, publishes two news-letters, one from Hubli and the other from Sásvad, in the first of which the correspondent states that a spirit of greater union was apparent among the Bráhman railway employés during the Ganpati festival at Hubli, and that it was perhaps due to the alleged attitude of partiality assumed by the Government officers for the last one or two years. The correspondent believes that the harm done by this attitude has been more than compensated by its beneficial effect on the minds of the Hindus. The correspondent from Sásvad states that the Ganpati festival was celebrated by all the castes of Hindus for ten days with more than usual *eclat*, and that there was no disturbance in connection with music in front of mosques.

Ganpati processions at Kolhápur.

58. The *Dnyán Ságar* (38), in its issue of the 17th September, says that the Ganpati processions of this year at Kolhápur were grander than usual, and partook of the nature of the *Nal* procession of the Muhammadans.

State of affairs at Wái in the Sátára District.

59. The *Moda Vritt* (57), while writing in its issue of the 20th September on the state of things at Wái in the Sátára District, states that the trials of respectable and rich Hindus that are now being held there form the engrossing subject of talk in the town and have given rise to much anxiety and uneasiness among the people. That Police Inspector Dullekhán is the originator of all this fuss and excitement; that the Assistant Police Superintendent has been obliged by the doings of Mr. Dullekhán to keep watch at night in company of some mounted policemen, though there is no breach of the public peace either in the Hindu or Musalman quarters of the town; that there is a report that the complaint made to a high Government officer by a Musalman about a tomb in the Nimajgá mosque having been dug up by some Hindus has been found on enquiry to be unfounded, another Musalman having admitted that he had done it as a matter of fun; and that a Hindu who had gone to a Musalman to ask for the payment of a debt due to him received sound beating instead of his money.

60. The *Bodh Sudhákar* (8) of the 19th September, in its English columns, writes:—It is very painful to observe that the relations between the Hindus and Muhammadans at Wái are not as cordial as could be desired and that the ever watchful mischief-mongers have taken advantage of a petty misunderstanding to magnify it into a racial disturbance. It is still more unfortunate that our worthy District Magistrate, who has had good opportunity of hearing both the sides and placing full reliance upon police reports, has made up his

mind to recommend Government to sanction the establishment of a strong and very costly punitive police post at Wái, costing annually nearly Rs. 12,000, it is said, solely at the cost of the Bráhman community there. The adoption of such severe measures on the strength of mere police reports appears to us to be rather precipitate and scarcely warranted by the facts of the case. We purposely visited Wái during this week and ascertained the real facts of the imbroglio, and from the information thus collected on the spot and from free talk with various members of both the communities we are fully convinced that the circumstances have been greatly exaggerated and represented in a manner which is likely to leave a wrong impression upon the public mind. The active exertions of well-intentioned persons for the preservation of peace have been interpreted as endeavours towards inflaming the embers of racial animosities and the mere assertion of one's own legal rights has been perverted into disobedience of the orders of the District Magistrate. Many persons of great respectability and position in the Hindu community have been accused of inciting public discord without sufficient reasons, and have been dragged into Magisterial Courts. The trial of some fifteen Hindus of respectability is still proceeding in the Court of Mr. C. H. Kennedy, First Class Magistrate, and startling facts are being brought to light. The trial is likely to last for some days more, and it is not, therefore, proper on our part to pass any remarks on the evidence in this case. But this very circumstance ought to be duly considered by our District Magistrate. We yield to none in our respect to the authority of our District Magistrate, Mr. W. C. Rand, and in our strong opinion that Mr. Rand is not an officer likely to be misled by one-sided accounts and flimsy reasons when he has got before him the evidence on both sides. We, therefore, earnestly request and beseech our worthy District Magistrate to consider the propriety and necessity of not committing himself to any line of action until the trial before Mr. Kennedy is over and the whole evidence on either side is sufficiently sifted.

Objection taken to music accompanying a Pálkhi procession at Pimprala in the Khándesh District.

61. The *Prabodh Chandrika* (67), in its issue of the 17th September, says:—While the Pálkhi procession taken out at Pimprala in the Khándesh District on the last Ekádashi day (10th September) was passing by a Masjid, the Muhammadans asked the Hindus to stop even the music of *zánj*, *tál* and *mridung*. The Hindus did not do so. The latter were ready to stop playing on other musical instruments except the three above-named according to ancient custom. But the Chief Constable prevented the playing on *zánj*. So the procession did not proceed on its way, and the Pálkhi was taken back to the temple.

Disfigurement of a Hindu idol at Sátára.

62. The *Maháráshtra Vritt* (56), in its issue of the 17th September, reports the disfigurement of the idol of a Hindu god in the Shanwár Peth at Sátára, but cannot say whose work it is.

Apprehensions of a disturbance of the public peace at Ratnágiri owing to a new practice of cow-slaughter.

63. The *Bakul* (26) of the 16th September is of opinion that some misunderstanding is likely to arise between Hindus and Muhammadans of Ratnágiri, who have hitherto been on excellent terms with each other, on account of cow-slaughter having lately been commenced at that place, and requests the Collector to nip the threatening dissatisfaction in the bud by taking prompt and due measures in the matter.

Hindus and Muhammadans at Mugutkhán Hubli in the Belgaum District.

64. The *Chikitsak* (31), in its issue of the 12th September, says that while some Hindus of Mugutkhán Hubli were carrying their Ganpatis to a tank for immersion at about 8 P.M. on Saturday last, some Muhammadans are said to have snatched away the Ganpatis from their hands.

Disapproval of the proposed building of a new Masjid in a thickly populated quarter at Amalner.

65. The *Khándesh Vaibhav* (51), in its issue of the 14th September, says:—Amalner is a big town and sub-division headquarters. It being the death place of the great saint Sakhárám Mahárāj is considered by the Hindus a holy place. Ten to twenty thousand Hindu pilgrims visit the place at the anniversary of the saint. The

Muhammadans also consider it a holy place. It is not therefore good in these times that the seed of contention should be sown at this place. The Muhammadans are obstinately building a new Masjid on the road just at the entrance of the town by which all auspicious processions always pass with music. The managing committee of the local municipality and the táluka and district authorities are reported to have objected to the building in such thickly populated quarters. It is now many days since the municipality passed a resolution for stopping the work, which was commenced in disregard of the order of the managing committee. We do not know why none of the orders above referred to were enforced. It cannot be said that the Mámlatdár, who is the Chairman of the municipality, was not aware of the commencement of the work, for he always passes by that road. We think that it is his duty to give effect to the resolutions of the municipality. We request the táluka and district authorities to enquire into the matter and see that the new seed of contention is not allowed to grow.

Musalmans of Chiplun in the Ratnágiri District commended.

66. The *Moda Vritta* (57), in its issue of the 20th September, considers the action of the Musalmans of Chiplun in the Ratnágiri District, in stating to the Mámlatdár of the táluka that they had no objection to Hindu music in front of mosques, to be sensible and far-sighted, thanks the Mámlatdár, Ráo Sáheb Deval, for his having brought about a reconciliation between the two rival communities, recommending his example and that of the Mámlatdár of Pen in the Kolába District for imitation by other officers, and gladly admits that its mind has been disabused by the Musalmans of Chiplun of its sweeping impression formed by recent occurrences that the Musalmans of all places had been elated and blinded by the instigation of some contentious Government officers.

Reconciliation between Hindus and Musalmans at Kelshi in the Ratnágiri District.

67. With reference to the affray at Kelshi in the Ratnágiri District between some Hindus and Musalmans in connection with Ganpati previously reported (*vide* paragraph 47 of the Weekly Report No. 37 of 1894), the *Satya Shodhak* (79) of the 16th September, states that a meeting of 2,000 Hindus having been held and they having resolved to stop all business dealings with the Musalmans, the latter came to their senses and conciliated the Hindus, and the former cordial relations between the two communities have been resumed.

An appeal to the Hindus of Bombay to celebrate the ensuing Dasara as a national holiday.

68. The *Rájyabhakta* (146), in its issue of the 18th September, observes:—It is gratifying that the Hindus of Poona should have followed in the footsteps of the Hindus of Bengal and the Panjab, who celebrate with great *eclat* the Navarátra holidays and hold a fair in honour of Guru Govind, respectively, by celebrating the Ganpati holidays. It behoves all the true followers of the Hindu religion to sink their minor differences in religious matters by joining in the celebration of a national holiday. This will prove to non-Hindus that we possess religious fervour, will prevent them from forming a low opinion of us, and will make Government alive to their duty of respecting the Hindu religion in the same manner as they do in regard to other religions, preventing thereby religious disturbances and other troubles. The Dasara holiday is an important festival of the Kshatriyas and other Hindus and will best suit the purpose, and it is desirable for the Hindus to hold meetings for religious discussion on that day and to consider the means of regenerating the Hindu religion. The Dekkani Hindus of Bombay observe this day on a grand scale, and we shall be glad if the other Hindus join them on the ensuing Dasara day (9th October). We must thank the Muhammadans and those Anglo-Indian officers who support them against the Hindus for awakening in us a sense of our duty in religious matters.

Meeting of the Industrial Conference at Poona.

69. The *Native Opinion* (16) of the 16th September, in its English columns, writes:—In spite of the Poona riots, the Industrial Conference, under the presidency of the Honourable Mr. Ranchhodlál Chhotálál, was opened with the usual *eclat*, about two hundred delegates being present and many more

arrivals being expected. After the usual form of the presidential election was gone through, the Honourable Mr. Ranchhodlál, in a wide survey of Indian finances, made the pointed remark that, without the revival of Indian arts and industries and consequent answering of all our needs in the country itself, the Indian people will never prosper to any appreciable extent.

Movement for extending the use of indigenous cloth.

70. The *Arunodayă* (24), in its issue of the 16th September, refers to a meeting held at Kelwa Máhim on the 2nd instant at the house of one Mr. Rámdás Bápubhái, at which a committee was appointed to extend the use of indigenous cloth, and observes that the attempts of the people of Kelwa Máhim are praiseworthy and that the people in all other places should make a similar resolution and bring it into practice.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 25th September 1894.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.] 4

REPORT ON NATIVE PAPERS PUBLISHED IN BERÁ'R FOR THE WEEK ENDING 22ND SEPTEMBER 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Alleged self-interest of the ruling class in the administration.

1. The *Varhád* (*Berár*) *Samáchár* (3) of the 17th September, in its English columns, writes:—Indian affairs are treated with scant courtesy in the English Parliament. The question on the Indian Budget was promised a full and free deliberation. But it was like a dream. The Liberal Ministry is as bad as the Tory one. The first holds forth vague and eloquent promises, while the latter is proverbially stubborn and will not swerve an inch from its old aristocratic despotism. Sir William Wedderburn was indeed right when he pointed out that reform in Indian politics is a hopeless task with either party in power. India is governed for England first and then for the Indians. Self-interest of the ruling class is too powerful to mend and adjust Indian matters on a just and sound basis. A largely spending administration is the all-absorbing topic in India. The nation is drifted to the brink of utter poverty, and India will be extinct as a nation if no salvation is granted on a liberal and altruistic policy. The annual drain multiplies the evils that a policy of 'divide and rule' entails. Free trade is a misnomer to Indian interests. It is a word for English cowards to clothe therewith their selfish and aggrandising tenets. The new Tariff Act is a living example of an erring and destructive basis in political economy. This point was pressed by that Grand Old Man of India, Mr. Dádábhái Navroji, who pointed out the difference between India and other countries, the difference that while the revenues of other countries are spent within those countries and fructify in the pockets of the people, the revenues of India are drained away into an ocean from which they never return. The arguments of India's expense in exports and imports, material advancement and rose-coloured pictures of the people's condition are all stereotyped. No one can safely shut his eyes to such a blundering optimism. In Indian politics the great stumbling block is the Anglo-Indian despotism and the Parliamentary indifference. We are to face repulses in a series. One's watchword ought to be the banner of freedom for his country, let what may. We have yet to learn the lesson of self-denial and a proportionate self-sacrifice. It is within the powers of the present generation, particularly its educated portion, to build up the nation's weal. The good opportunity will never return if we let it slip now. The National Congress has paved the way for progress and reform. But our onward march is quite uphill and the race is worth all that we hold dear to our heart. It is worth while to fight manfully our political battles

and to turn England and India into one whole nation of devout, loyal and happy subjects. The Congress is our main stay and round its standard we must each and all flock.

Recent Hindu-Muhammadan disturbance at Poona and the policy of the Bombay Government with regard to these disturbances.

2. The same newspaper writes:—In spite of the high and unfounded expectations of the peace-loving Poona Hindus, the Ganpati festival there has not passed without bloodshed. From the unnatural attitude which the Bombay Government has assumed towards the contending parties, and the manner in which it has fostered their animosities by insulting one and impliedly and often openly infuriating the other, we were quite prepared for it. The feeling which reigns might yet be nipped in its bud, and a threatening calamity might yet be prevented, if our benign and impartial rulers were more statesmanlike!

G. M. SATHE,

Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 25th September 1894.

[CONFIDENTIAL.] **No. 39 of 1894.**

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 29th September 1894.

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List of Newspapers and Periodicals.

(For the week ending 29th September 1894.)

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	1,000
11	„ Dnyánodayă	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly	425
13	„ Hitopadeshak	Bombay	Weekly	1,000
14	„ Indu Prakásh	Do.	Do.	900
15	„ Mantri	Poona	Do.	...
16	„ Native Opinion	Bombay	Bi-Weekly	600
17	„ Prabhákar	Do.	Daily	350
18	„ Rámdás	Bijápur	Weekly	600
19	„ Shetkaryáncha Kaivári	Bombay	Do.	500
20	„ Subodh Patrika	Do.	Do.	950
21	„ Subodh Prakásh	Do.	Do.	...
22	„ Sudhárak	Poona	Do.	3,009
23	„ Vártáhar	Bombay	Do.	1,509
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	150
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	325
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	650
46	„ Kalpataru	Sholápur	Do.	250
47	„ Karmanuk	Poona	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly	1,500
49	„ Kesari	Poona	Weekly	5,000
50	„ Khándesh Chitragupta	Dhulia	Do.	230
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khara Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	200
54	„ Maháráshtra Kokil	Sátára	Monthly	2,000
55	„ Maháráshtra Mitra	Do.	Weekly	250
56	„ Maháráshtra Vritt	Do.	Do.	161
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár	Ahmednagar	Weekly	150
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni	Do.	175
62	„ Nyáyă Sindhu	Ahmednagar	Do.	175
63	„ Panchánan	Karád	Do.	...
64	„ Pandhari Mitră	Pandharpur	Do.	260
65	„ Pen Samáchár	Pen	Do.	...
66	„ Poona Vaibhav	Poona	Do.	3,200
67	„ Prabodh Chandrika	Jalgaon	Do.	100
68	„ Prabodh Ratnă	Bársi	Do.	225
69	„ Prántik Samáchár	Poona	Do.	...
70	„ Pratod	Islámpur	Do.	300
71	„ Rághav Bhushan	Yeola	Do.	270
72	„ Ratnákar	Kaládgi	Do.	50
73	„ Saddharmadip	Alibág	Monthly	1,000
74	„ Sanmitra	Bombay	Do.	...

No	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
75	The Sarvadaman	Poona	Monthly	...
76	„ Satya Nirnayă	Bárámati	Weekly	...
77	„ Satyă Prakásh	Poona	Do.	...
78	„ Satyă Sadan	Alibág	Do.	200
79	„ Satyă Shodhak	Ratnágiri	Do.	400
80	„ Shikshak	Chikodi	Do.	...
81	„ Sholápur Samáchár	Sholápur	Do.	260
82	„ Shri Shiváji	Poona	Do.	300
83	„ Shubh Suchak	Sátára	Do.	260
84	„ Sudhákar	Pen	Do.	300
85	„ Sumant and Satyă Sudha	Kárwár	Do.	300
86	„ Tukárám	Ahmednagar	Do.	250
87	„ Udyogavriddhi	Poona	Do.	...
88	„ Vanapriya	Chikodi	Fortnightly	100
89	„ Vártáhar	Bombay	Tri-weekly	700
90	„ Vengurla Vritt	Vengurla	Weekly	175
91	„ Vichár	Dhárwár	Monthly	500
92	„ Vichár Ságar	Baroda	Weekly	650
93	„ Vidushak	Karád	Do.	300
94	„ Vidya Vilás	Kolhápur	Do.	275
95	„ Vijay	Sháhápur	Do.	250
96	„ Vikshipta	Bombay	Do.	600
97	„ Vita Vritt	Vita	Do.	...
98	„ Vividh Dnyán Vistár	Bombay	Monthly	500
99	„ Vrittadhára	Dhár	Weekly	150
100	„ Vrittasár	Wái	Do.	285
101	„ Vritt Sudha	Sátára	Do.	200
102	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
103	The Deshi Mitră	Surat	Weekly	1,250
104	„ Gujaráti	Bombay	Do.	2,450
105	„ Gujarát Mitră	Surat	Do.	800
106	„ Hind iPunch	Bombay	Do.	450
107	„ Kaiser-e-Hind	Do.	Do.	2,500
108	„ Káthiáwár News	Rájkot	Bi-weekly	600
109	„ Suryă Prakásh	Surat	Weekly	375
110	„ Vidyut	Ahmedabad	Fortnightly	...
	GUJARA'TI.			
111	The Ahmedabad Times	Ahmedabad	Weekly	250
112	„ Ajab	Surat	Monthly	700
113	„ Akhbáre Sodágar	Bombay	Daily	800
114	„ Arajadár	Baroda	Weekly	...
115	„ A'ryă Dharm Prakásh	Bombay	Monthly	400
116	„ Bhim Sen	Do.	Weekly	...
117	„ Bombay Samáchár	Do.	Daily	2,600
118	„ Broach Mitră	Broach	Weekly	350
119	„ Broach Samáchár	Do.	Do.	700
120	„ Buddhi Prakásh	Ahmedabad	Monthly	580
121	„ Cambay Gazette	Cambay	Fortnightly	124
122	„ Chának	Surat	Monthly	500
123	„ Chandra	Do.	Do.	300
124	„ Darbár Patrika	Ahmedabad	Weekly	...
125	„ Din Mani	Broach	Do.	...
126	„ Dnyán Sudha	Ahmedabad	Monthly	250
127	„ Dnyán Vardhak	Bombay	Do.	600
128	„ Fursad	Do.	Do.	400
129	„ Gap Sap	Do.	Fortnightly	300
130	„ Gul Afshán	Do.	Monthly	1,200
131	„ Hindusthán	Ahmedabad	Weekly	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly	500
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	400
136	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Fortnightly	1,200
139	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
140	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	„ Kelavni	Baroda	Monthly	500
142	„ Nure Elam	Bombay	Do.	320
143	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
144	„ Praja Mitra	Karáchi	Weekly	200
145	„ Praja Pokár	Surat	Do.	800
146	„ Rájyabhaktă	Bombay	Do.	1,300
147	„ Rást Goftár	Do.	Do.	1,697
148	„ Samsher Báhádur	Ahmedabad	Do.	300
149	„ Satyă Mitră	Bombay	Do.	500
150	„ Satyă Sodhak	Surat	Fortnightly	500
151	„ Satyodaya	Dohad	Weekly	68
152	„ Sneha Sindhu	Kaira	Do.	275
153	„ Stri Bodh	Bombay	Monthly	560

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issue
	GUJARA'TI—*continued.*			
154	The Stri Mitră	Bombay	Monthly	697
155	" Surat Akhbár	Surat	Weekly	600
156	" Svadesh Bandhu	Mahudha	Do.	210
157	" Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	" Vartamán Tatva Darshak	Bombay	Fortnightly	...
159	" Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patră	Hubli	Weekly	475
161	" Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	" Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayă	Dhárwár	Weekly	200
165	" Karnátak Vaibhav	Bijápur	Do.	400
166	" Karnátak Vritt	Dhárwár	Do.	...
167	" Lokă Bandhu	Do.	Do.	190
168	" Rasik Ranjini	Gadag	Do.	300
169	" Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	" Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárată Bhráta	Rewáh	Fortnightly	375
173	" Bhásha Bhushan	Bombay	Monthly	400
174	" Bombay Baipar Sindhu	Do.	Weekly	250
175	" Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
177	" Alam Aphroz Bambai	Bombay	Tri-monthly	450
178	" Charkhári Akhbár	Rewáh	Fortnightly	23
179	" Dhár State Gazette	Dhár	Weekly	280
180	" Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	" Gwalior Gazette	Gwalior	Do.	850
182	" India Gazette	Bombay	Do.	400
183	" Khair Khah	Do.	Daily	...
184	" Kushful Akhbár	Do.	Weekly	150
185	" Muin-ul-Mulk	Do.	Daily	...
186	" Muslim Herald	Do.	Do.	300
187	" Vakil Islam	Do.	Do.	...
188	" Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	" Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	" Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
196	" Muin-ul-Islám	Do.	Do.	300
197	" Prabhát	Hyderabad (Sind)	Do.	400
198	" Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or á) is the last letter of a word, the accent is left out, and the short a (अ = u in gun) is, to prevent confusions never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

ole in the [illegible]

[illegible] The [illegible]

of the Spring [illegible]

of 0.15 the last [illegible]

error placed [illegible]

standard [illegible]

with a mark over it [illegible]

Part I.—*Politics and the Public Administration.*

Administration of India and military expenditure.

1. The *Bhimsen* (116), in its issue of the 26th September, gives a cartoon entitled, "India put in a press," in which a Hindu female representing India is shown as being pressed by two Anglo-Indians, symbolising military expenditure and extravagant administration, and therefore crying out that she cannot stand the pressure and is being almost killed.

Policy of disintegration.

2. The *Pratod* (70), in its issue of the 24th September, says that the English people are very scheming and shrewd and are trying to cause disunion among the Natives of India by setting one community against another, as for instance, the Musalmans against the Hindus, the Maráthas against the Bráhmans, and so on, just as they have already prohibited all intercourse with each other among the different Native Princes of the country without the knowledge of the Paramount Government, that this disunion is intended to counteract the efforts of the National Congress and educated persons and to facilitate and strengthen the administration of the country according to the sweet will of European officers, that it is very deplorable that the Musalmans as a community, and its educated members in particular, should not see through this design and should help to bring about its accomplishment by rising against and annoying the Hindus, though they have received from Government no special concessions such as reduced revenue assessment, greater patronage in the public service, greater facilities of education, &c., and are being swept away along with the Hindus with the same broom, and though Native Princes of their religious persuasion, for example, His Highness the Nizám and Her Highness the Begum of Bhopal, are not treated liberally. The paper adds that though the present policy of disintegration is approved of by persons of the type of Sir Richard Temple, it is considered by more discreet persons to be fraught with danger in the long run, for they believe that when the Natives, both Musalmans and Hindus, will have realized to themselves its ultimate object and found that after they have exhausted their force against one another they are not a whit better in their condition, they will all turn against the Government who misled them to indulge in mutual fights.

Enhanced revenue assessment.

3. The *Hindi Punch* (106), in its issue of the 23rd September, gives a cartoon, entitled, "The Bleeding Process," in which an Anglo-Indian is shown as opening the artery of the left arm of a rayat with a lancet (new survey), and another Anglo-Indian as holding a vessel (Indian Treasury) into which the blood (increased land revenue) is falling. The letter-press below the cartoon runs as under :—*Doctor.*—Courage, man, courage! Don't be afraid in the least! The editor gives the following explanation of the cartoon :—The *Pioneer* sounds a note of alarm that great discontent prevails amongst the agricultural masses in India owing to the new survey of land and the prospect of an increased land-tax.

Pecuniary aid from India to the late Mahárája Dhulipsing's family.

4. The *Jám-e-Jamshed* (134), in its issue of the 25th September, writes :—There was no objection to the payment of the large pension received by the late Mahárája Dhulipsing from the Indian treasury as he was the dethroned king of the Panjáb, but his family deserves no pecuniary aid from India. After his dethronement Dhulipsing gave no thought whatever to his native country, nor to the people of India, nor to his own co-religionists, the Sikhs. Dhulipsing, moreover, renounced his original religion, embraced Christianity and married a Christian wife. There is no good reason why his Christian family should be helped from the Indian treasury to allow it to live in state in Europe. Dhulipsing's children and widow are well provided for, and no further help should be extended to them from the Indian treasury which has been in a depleted condition of late. The Secretary of State for India may give a small pension to the eldest son of the Mahárája, expressly telling him that the grant is merely a life allowance, and that after his death the late Mahárája's family will receive no allowance whatever from the Indian treasury.

Remarks on the decision of the Secretary of State for India in the Madras kissing case.

5. The *Indu Prakásh* (14) of the 24th September, in its English columns, writes :—We must say the more we see of Mr. Fowler the more we are convinced of the truth of the remarks we have been making about him. Every one by this time knows of the hard case of Dr. Smith of the Indian Medical Service, who has been asked to resign the service at once by the Secretary of State for India. We do not know for what exact offence Dr. Smith has been punished with so much severity, and we doubt if Dr. Smith himself knows what he is accused of. The only thing we know is that he asked a married lady, a guest of his, for a kiss which was refused and which led to his sending a private apology to the husband of the lady. This spasmodic outburst of puritanism, this excessive but capricious regard for the rectitude of another man's conduct, may be justifiable in private relations, but these fits become absolutely dangerous when they mark out a Government—and especially our Government—for their victim. A punishment is valuable when tempered with mercy; its object is to chasten the offender, not to ruin him; it is meant to act as a corrective and not destructive of the offender's future life. We are willing to concede that in a moment of infatuation Dr. Smith did a very reprehensible thing, and that a severe scolding was necessary. But as soon as he came to himself he acted most honourably. And for this conduct, for this outspokenness and sincere repentance, he is punished more severely than a man less honourable would have been for a similar offence. We do not mean that he should meet with no punishment; sending him off to military duty for several years would have sufficiently met the ends of justice and the morality even of a Non-conformist Minister of the Queen-Empress. But what has been the result of the severe punishment? Have the aggrieved persons got more satisfaction than they had got before? All they wanted was the removal of Dr. Smith from the place. Mr. and Mrs. Clegg got more notoriety than they should have wished the incident to have. The Secretary of State has shown that his puritanism gets the better of his sense of justice. Poor Dr. Smith and his family are practically thrown on an unsympathetic world to carry afresh the struggle for existence. If this is doing justice to all parties, our prayer is "Save us from such justice, and, if possible, save us from a puritan Secretary of State!"

Deaths from wild beasts and snakes in India and the Indian Arms Act.

6. The *Native Opinion* (16) of the 23rd September, in its English columns, writes :—One feels sadly disappointed at the apparent apathy of Government in the matter of deaths from wild beasts and snakes. Year after year they have been asked to remove the rigours of the Arms Act that prevent the people from a free, though limited, use of arms. With the increase in the extent of our forests the number of wild beasts has increased, the result being that villages on the borders of forests and remote corners of the country are more and more exposed to the frequent depredations of wild beasts. From the telegraphic summary of a report published in the dailies, we find that the number of deaths from wild beasts in India has not yet appreciably diminished; on the contrary, the number of deaths in Bengal has increased and the Government of India only regret the sad circumstance. We for one, however, would say that verbal regrets in such matters will never mend things; they must allow the people more extended use of arms for personal protection, as also increase pecuniary rewards for the destruction of snakes and other reptiles. One feels at a loss to understand Government hesitating in these serious matters. We recommended the free use of match-locks, swords and javelins wherewith people could well protect themselves from the attacks of wild beasts. Government need have no conscientious scruple in this connection. Indians are loyal to the very core to ever think of rising. They may tax Government for withholding from them their legitimate rights, but surely they will do nothing harmful to the permanency of British rule in this country. The Arms Act is a dark spot on the administration, and His Excellency Lord Elgin's Government must run to remove it.

7. The *Jám-e-Jamshed* (134), in its issue of the 24th September, observes :—To lessen the large number of deaths of men and cattle from wild beasts and snakes, the extensive plots of waste ground to be found throughout

the country ought to be brought under cultivation. If the existing land revenue system be improved, keeping in view the extension of cultivation, instead of pursuing the present policy of enhancing revenue, the condition of the cultivators will improve, land revenue will increase, and the evil of wild animals and poisonous snakes will abate. It is well known that there are some good antidotes for snake-bites, and it is to be hoped that Government will instruct its medical officers to devote their attention to them and ascertain their curative properties.

Exchange compensation allowance and Pársi Surgeons employed in the Madras Presidency.

8. With reference to the refusal of the Government of India to pay exchange compensation allowance to the Pársi Surgeons employed in the Madras Presidency, the same newspaper, in its issue of the 29th September, remarks:—The Pársi Surgeons of the Madras Presidency claimed exchange compensation allowance, stating that they had their children in England for their education, but the claim has been disallowed. Is it not strange that a Eurasian officer of Government whose whole family is in India should get the allowance, while a Pársi officer who has sent to England his children for their education should not have it? It is to be hoped that some member of the House of Commons will place this piece of injustice before the House and obtain redress.

Alleged circular order of the Bengal Government for the employment of Muhammadans in larger numbers than the Hindus in the Educational Department found fault with.

9. In a leader, headed, "The partial circular of the Bengal Government," the *Bhárat Bhráta* (172), in its issue of the 21st September, observes:—The increasing animosity between Hindus and Muhammadans appears to be attributable to the strange policy adopted by Government officials of encouraging one party and suppressing the other. We are surprised to hear that the Bengal Government has issued a circular in the Educational Department enjoining that on a vacancy occurring it should be filled up by the appointment of a Muhammadan, that only in the case of no Muhammadan being had the vacant post should be bestowed on a Hindu or a member of some other community, and that more Muhammadans should be appointed to the posts of Deputy Inspectors, Sub-Inspectors and school-masters, their education more than their competency being looked to. We do not hate the Muhammadans, but it is to be regretted that Government officials should make these two main communities fight with each other like sheep and bring about their complete ruin. After relating a story of a farmer who punished separately each of the four persons who had stolen some sugarcane, the *Bhráta* continues:—Such is the policy adopted by Government officials, who encourage and put down Hindus and Muhammadans by turns. It is to be regretted that neither the Hindus nor the Muhammadans should understand this crooked policy. The Government officials are aware that such a policy is unbecoming to the British Government. The people of India know well that Government is very kind to them and has secured several benefits to them, and hence they are very loyal. If the crooked policy of Government officials lessens the kindness of Government, the people will become less loyal to Government. It behoves the Government officials, therefore, to adopt an impartial policy and keep the people contented and secure peace in the country.

Remarks in connection with the approaching visit of His Excellency the Governor to Káthiáwár.

10. The *Deshi Mitra* (103) of the 27th September, in its English columns, writes:—If His Excellency Lord Harris were but aware to what extent the subjects of the several Princes are fleeced in order to welcome the Governor and his suite in a magnificent manner, we doubt not that His Lordship would be the first to intimate that no extravagant preparations should be made for his reception during his contemplated tour in the province of Káthiáwár. But we doubt very much whether even the Rájas are themselves aware of what their preparations cost them. On occasions like these the Kárbhári is given *carte blanche*, and he of course gives no eye to economy in order that he may obtain his due share of the praise. It may be that these expenses might be justified, if the occasion for them occurred but once in many years. But during the five years of a Governor's term of office he usually visits Káthiáwár twice. Thus, these occasions are ever recurring, and it cannot but be disastrous to the

finances of the States that abnormal expenses should be the rule on every such occasion.

Balladhan murder case and the alleged tendency of the executive officers to come in conflict with the judiciary.

11. Referring to the published papers *in re* the "Balladhan Murder Case," the *Mahráta* (4), in its issue of the 23rd September, writes:—The Government of India have two hundred thousand soldiers to support them when they embark on an oppressive policy, and it is now clear that the minor executive Anglo-Indian officers, in addition to the military strength of the Empire, have in the Government of India a staunch protector to enable them to oppress British subjects with impunity. The case in question discloses a very strong tendency in the executive to come in conflict with the judiciary. The former have commenced to criticise the solemn decisions of the High Courts which are not relished by them. In the Ráver case in the Bombay Presidency the District Magistrate of Khándesh contemptuously characterised the decision of the Bombay High Court as more occidental than oriental, and the Government of Lord Harris, which often acts on impulse, approved of the remark and circulated his report to all the Collectors and District Magistrates for information. The executive consider themselves above the law, and where this tendency exists it is impossible to expect justice at their hands. Hard times have come and we cannot prophesy what the end of all this mistaken policy would be. Human nature is human nature everywhere, and however patient, inoffensive and weak the people of India might be, the policy of the executive in every part of India as emphasized in connection with the recent racial differences is calculated to drive them to despair.

Remarks on the conviction of a Hindu for murdering his unchaste wife and her paramour.

12. The *Gujaráti* (104), in its issue of the 23rd September, under the heading "My Notes," observes:—In Europe a husband, who murders his unchaste wife or her paramour, is not punished with more than six months' rigorous imprisonment, but in India a similar criminal is generally sentenced to death. Some time ago the American Consul in France shot the paramour of his wife and this act met with universal applause from the French people, and his acquittal was received with great delight. A case of double murder recently occurred in the Bengal Presidency. A farmer in Behar failing to reform his unchaste wife, in a fit of anger murdered her and her paramour. The Sessions Court which tried the murderer passed capital sentence on him, but it was commuted to one of transportation by the Calcutta High Court. This difference between the law of Europe and that of India is a stigma on Government.

Mr. Hamilton's appointment as successor to Mr. Cooper, Chief Presidency Magistrate, Bombay, strongly recommended.

13. Writing about the rumour that Mr. C. P. Cooper, Chief Presidency Magistrate, Bombay, intends proceeding on furlough shortly, the same newspaper, in its English columns, observes:—We are sorry to have to lose such an experienced Magistrate as Mr. Cooper, and this feeling is somewhat intensified by the rumour that Mr. Hamilton's claims are going to be ignored in favour of a junior barrister. Personally we have not much to say against the latter. Yet none will venture to assert that he has Mr. Hamilton's qualifications. His long experience, his intimate knowledge of the habits and feelings of the people, his close acquaintance with Maráthi, Gujaráti and Hindustáni, and his undoubted seniority in the service to which he belongs entitle him to the post of the Chief Presidency Magistrate as Mr. Cooper's successor. Limited legal experience and hurriedly acquired knowledge of one vernacular are certainly not higher qualifications than those of Mr. Hamilton. The Chief Presidency Magistrate should be a person in whom the public have the fullest confidence, and we hope Lord Harris' Government will not give the go-bye to elementary considerations of justice and fairness in appointing Mr. Cooper's successor. [Several other papers of the week express the same sentiments.]

Approval of the permanent appointment of Mr. Vincent as Commissioner of Police, Bombay.

14. The *Deshi Mitrá* (108) of the 27th September, in its English columns, writes:—Colonel Wilson having retired, Mr. R. H. Vincent has been appointed Commissioner of Police, Bombay. This appointment will give very general satisfaction in Bombay. Mr. Vincent, who was called upon in the beginning of his apprenticeship for the

post to deal with the Bombay riots, has convinced every one that he is *the* man for the place. During those dark days he was seen everywhere, and showed how he could work apparently without food or sleep. Since that he has watched late and early to bring together the rival sects, and has been ever on the *qui vive* to see that the occurrences of last year are not repeated. His services on that occasion have been recently recognized in the highest quarters, and now this appointment comes to keep in Bombay the man who is most needed there.

Complaint against the income-tax officer at Kaira.

15. The *Kaira Vartmán* (137), in its issue of the 26th September, gives instances of undue income-tax assessment in the Kaira District, complains that the officer entrusted with the work of hearing appeals causes great inconvenience to appellants coming from distant places by holding his office from 7 to 8 A.M. and that the appeals of a barber and a Bháwsár of Kapadvanj were dismissed in the absence of the appellants although they were never asked to be present earlier than the usual office hours, and requests the higher authorities to take due notice of the matter.

Brutal murder at Ashta in the Sátára District.

16. The *Bodh Sudhákar* (8), in its issue of the 26th September, states that one Bali Sinda was murdered about 10 days ago in broad daylight at Ashta in the Válva Táluka of the Sátára District by one Dadu Sinda, who has passed the vernacular sixth standard examination by crushing the head of his victim to pieces with a clog which is tied round the neck of a she-buffalo.

PART II.—*Education.*

Condemnation of the existing Schools of Art in India.

17. The *Jám-e-Jamshed* (134), in its issue of the 25th September, observes:—The Indian public agrees in the views expressed by the Secretary of State for India on the subject of the gradual withdrawal of Government support from the Schools of Art in India and their absorption into technical schools. Four years past the Native public has been recommending that due changes ought to be made in the curriculum of the Bombay School of Art in view of the wants and desires of the country, but nothing of the kind has been done. Moreover, the Native public has been recently impressed with the conviction that a technical institution would prove of greater use to the country than a School of Art. When a conference of art teachers and a few other educational authorities was held at Lahore we complained that no experienced Natives attended it. The opinion arrived at by the conference is not acceptable to the Native public, which desires to see the Art Schools absorbed into technical schools. The people would, however, be glad if the Art Schools be retained and improved so as to suit the wants of the country.

Educational Inspectors and the annual examinations of schools.

18. The *Káthiáwár News* (108) of the 26th September, in its English columns, writes:—We cannot understand why the Educational Inspectors have given up annually examining high schools and other schools. When the examination of schools is left to the head master and his staff there is absolutely no check on their work, which is most undesirable from a public point of view. Examinations of schools by Educational Inspectors are a great incitement to progress in schools and keep the masters on the alert. It is the principal duty of the Inspector to examine the schools, to point out the defects of the students in their studies and those of their masters in their system of teaching. Most experienced educational officers are of opinion that schools should be examined by the Inspectors, because if their work of examining the schools could be left safely to the head masters the appointment of Educational Inspectors might be abolished, as they have very little other work to do which could not be done by the head masters being placed in direct communication with the Director. At present the Educational Inspectors are a sort of post office for communication between the Director and the head masters.

PART III.—*Municipalities.*

Bombay Government charged with misrepresentation in connection with the correspondence which passed between them and the Honourable Mr. Setalvad as to the power of the official presidents of municipalities.

19. The *Dnyán Prakásh* (12) of the 27th September, in its English columns, writes :—The Government of Bombay is very fond of charging the Native press with indulging always in misrepresentations—especially misrepresentations of the actions of the Government and its officers. The further correspondence, however, that passed between the Honourable Mr. Chimanlál H. Setalvad and the Government with reference to his applications to certain municipalities for information and the subsequent refusal of some of the Collector-Presidents even to place his application before the municipalities, shows that Government also is not quite exempt from misrepresentation. Mr. Chimanlál's letter to the Government is as clear as clearness itself. He simply wants to know whether Collector-Presidents have any right to withhold papers and applications from the municipalities to whom they are addressed. Instead of giving a definite and clear answer, however, Government sent him quite irrelevant replies—replies that have no earthly connection with what he prays for. He never said that he had any right to ask the Collector-Presidents to show him any official documents; he simply wanted that his applications for information on certain points should be placed before the general body of municipal members. The meaning of his letter is quite clear. But, then, nobody is so blind as one who would not see. The Government, it appears, are, as it were, determined upon interpreting his letter in all ways except the right one. Mr. Setalvad has, moreover, repeatedly explained his meaning, but yet Government harps upon the same string and again and again tells him that he has no right to ask to inspect public documents—a right that he never pretended to possess. Why can Government be not straightforward and plain? Why can they not let Mr. Setalvad and the public know once for all whether the official and non-official presidents of municipalities have or have not the right to withhold applications intended to be placed before the municipal boards?

20. The *Gujaráti* (104) of the 23rd September, in its English columns, writes :—The further correspondence that has passed between the Honourable Mr. Chimanlál and Government shows how Government can as easily make others victims of misrepresentation as Native papers are said to do. From Mr. Chimanlál's letters to official presidents it ought to be clear to the meanest intelligence that what he wanted them to do was not to allow him as of right to inspect public documents, but that they should place his application before municipal boards to enable them to decide whether his request should be complied with or not. Yet Government, in spite of the plain meaning of his letters and in spite of repeated explanations, put a construction upon his application which, on the face of it, is unsustainable, and defend their interpretation by quoting a detached sentence from one of Mr. Chimanlál's letters. For an infinitely less grave misunderstanding Government ran down the *Mahrátta* in a special resolution. After all, Governments, publicists and private individuals are subject to the same code of ethics, and Mr. Bright always preached that a well-known moral maxim, which every school-boy knows, is of universal application. If any Native newspaper had misconstrued a plain official document, the great Tuesday preacher, who regularly delivers his sermon every week for the edification of his erring contemporaries, would have got an appropriate theme on which to preach his weekly homily, and it would be interesting to see how far this journalistic minister, who has hitherto been taciturn on the present subject, is prepared to extend his evangelic work and thus the benefit of his gospel.

21. The *Native Opinion* (16) of the 23rd September, in its English columns, writing on the same subject, observes :—Government may have good fencing Secretaries at their elbow to draft pungent resolutions, but they will never improve the situation when the good intentions of the authorities and the interests of the people seem to clash. Clever fencing is no part of sound

statecraft when the interests of a subject people are more directly concerned. We are sorry for Lord Harris' Government. Outspoken and straightforward as His Lordship is, he should not allow his Secretaries to accord to members of his Council treatment which will ultimately lodge a serious responsibility on Government.

A letter to the Honourable Mr. C. H. Setalvad in connection with the same correspondence.

22. The *Hindi Punch* (106), in its issue of the 23rd September, publishes a letter addressed by the *Punch* to the Honourable Mr. Chimanlál H. Setalvad to the following effect:—You have been annoying His Excellency Lord Harris for some time past, but it is a fortunate circumstance that His Excellency knows well how to keep under due check a young and boisterous fellow like you. It will be well if you cease to put any more puzzling interpellations to His Excellency. It does not behove a good man who has been given a little to ask for more. As regards the refusal by the official presidents of the Broach and Belgaum Municipalities to give you certain information, Government has given you evasive replies; you seem to be obstinate in asking Government directly the inconvenient question whether the presidents were justified in disposing of your communications without placing them before their respective corporations. Is it right to put such a question and expect a definite reply? Your obstinacy is inexcusable. You will have seen by this time that Lord Harris is not at all bound to give countenance to your tenacity. Do not further annoy His Excellency by putting awkward questions, but keep quiet and blindly say "yes" to all that Government says. A sensible man who is desirous of attaining his object in this world is sure to adopt this far-sighted and wise policy.

PART IV.—*Native States.*

Mr. M. C. A'pte's difficulty in getting a lodging at Baroda and Diván Bahádur Manibhái's administration.

23. The *Vártdhar* (89), in its issue of the 24th September, states that Mr. Mahádev Chimnáji A'pte, a Bombay High Court Pleader, who has been engaged to conduct the defence of Mr. Bápat at his trial by a Commission at Baroda, could not get a house either for rent or *gratis* at that town, and remarks that this fact is a good index of the terror with which Diván Bahádur Manibhái's Council is viewed at Baroda and of the dreadful shape the Bárkhali Department has assumed under his administration. The paper further states that when Her Highness Jamnábái Sáheb of Baroda learnt that Mr. A'pte could not get a lodging, Her Highness placed her favourite palace, the "Belbág," at Mr. A'pte's disposal in order to save her capital from the discredit which would have attached to it on account of Mr. A'pte's not getting a house to live in.

Mr. Tilak of Poona at Baroda.

24. The *Shri Sayáji Vijay* (193) of the 22nd September, in its English columns, writes:—The following is an extract from a true copy of the letter sent by Mr. B. G. Tilak to His Excellency the Diván Bahádur of Baroda: "I hope the following extract from my diary will satisfy all detective purposes, and I shall be happy to supply you with similar extracts from day to day if required. It seems that I am dogged by detectives, who walk, run or drive close after me in an extremely annoying way, halting wherever I may chance to halt. If they are necessary at all, this is not the way they should work." We are sure that the Diván Sáheb can have no hand in the matter; but we are afraid that this unsatisfactory execution of "detective purposes" may unnecessarily bring the Divan Sáheb into disrepute. But now that the matter has been brought to his notice by Mr. Tilak himself, we hope His Excellency will take immediate steps to *samjau* the head of the department.

25. In alluding to the above communication, the *Ahmedabad Times* (111), in its issue of the 23rd September, regrets that Mr. Tilak, who, it says, is a respectable gentleman and frequently visits Baroda on behalf of his friend Mr. Bápat, should have been suspected of intrigue and his movements should have been watched by detectives; says that if the complaint made by Mr. Tilak be true and if the State Council has a hand in it, it will not only stigmatise the State

but the Council itself which connived so long at Mr. Bápat's alleged misconduct; and requests the Diván to make inquiries into the matter and do justice to Mr. Tilak.

Extensive robbery at the temple of Shri Náthji at Náthdwár in the Udepur State, Rájputana.

26. The *Jám-e-Jamshed* (134), in its issue of the 27th September, states:—Much excitement and sorrow prevail in the Vaishnava community of Bombay and other places in consequence of the intelligence that two lákhs of rupees worth of ornaments, diamonds, pearls, &c., have been stolen from Shri Náthji's temple at Náthdwár. It is said the theft occurred during day time on the 18th instant and that the Bráhmans in charge of the temple, assisted by some other persons, are guilty of it. Maháráj Lálbáwa Girdharlálji has sent information of the theft to the Mahárána of Udepur, and the Vaishnava community of Bombay and elsewhere anxiously desires that the Mahárána and the Resident would order a thorough inquiry into the circumstances of the offence.

Part V.—*Intelligence extracted from the Press.*

Policy of the Bombay Government with regard to Hindu-Muhammadan disturbances found fault with.

27. Referring to the recent disturbance at Poona, the *Shri Sayáji Vijay* (193) of the 22nd September, in its English columns, observes:—We admit that there is some truth in the remark of one of our contemporaries that it is bad that the Muhammadans and Hindus—not the masses, but the educated leaders of the two communities—should not move in the present upheaval and try to amicably settle the religious differences. But then we say that it is worse that the executive police officials should be led away by party feelings and should not act on the sound principles of justice and equity; and it is worst of all that the head of the Government also, who according to the Native ideas, is the *má báp* of all, and the incarnation of justice and impartiality, should not be above "party politics." The situation has been explained and its perilousness exposed, and the ways and means are suggested more than once in the Native press; but our Government is too aristocratic to be guided by popular opinion. Not only this—favouritism has been its watchword and official report its guide—and what is the secret of all this? It is not that the Government feels so much pity for the decided minority of the Muhammadans; it is not that it is convinced of the truth of the Muhammadan cause by the cogency of their arguments; nor is it the pure and simple motive to protect the weak against the strong; but it is the vindictive spirit to crush the Hindu who has now become an eyesore on account of his frequently exposing Government officials. No one would ever say that Muhammadans should not be given protection: it is their due; but at the same time it must not be forgotten that the Hindus also have equal claims to it. It is to be devoutly hoped that Government will give what is due to every community and that peace will reign supreme over the British dominions.

Attack on His Excellency Lord Harris and his Political Secretary with reference to Hindu-Musalman riots.

28. The *Maháráshtrá Mitrá* (55), in its issue of the 27th September, asks whether the state of things prevailing at Poona, indicated by inconsiderate complaints against respectable persons made by the police, the issue of summonses and warrants by Magistrates at the bidding of black coats, the acceptance of bail in some cases and the refusal to do so in others, does not show that courts of justice are closed, the deities presiding over them are blinded, the police and magisterial authorities have become all in all, and, in short, the whole is like the play of hide and seek; regrets that Musalmans should destroy the images of Hindu gods in broad daylight and in the presence of the police and break the heads of Hindus with sticks at a place which is the seat of Government for eight months of the year and where the Governor, his Political Secretary, the Commander-in-Chief and others are carrying on administrative work; says that the occurrence of the Poona riot, not in the absence of the Governor like the Bombay riots, but while the head of the administration was on the spot, is a sign of weakness; and concludes:—The fortune of some Governors and Secretaries is such that their

actions become their undying memorials. The repute of the present *régime* which is making so much noise in the world has fallen to the lot of Lord Harris and his shrewd Secretary, Mr. Lee-Warner. The ways of the latter have long been known at least in the Bombay Presidency and nothing more need be said of him. As for Lord Harris, he appears from his doings to be an inert marble statue with stuffed ears, holding in his hands a bat and ball, wearing the costume of a soldier and exhibiting an expression of *ma báp* (mother and father). His Lordship's memorial is taking place every day. His career will present a very amusing spectacle in Indian history. His capacity and fitness to hold a high office can be easily perceived from the fact of his not finding his way to putting an end to Hindu-Musalman riots. Why should a high administrative officer, who cannot do anything himself and has no courage to follow advice volunteered by others, hold the reins of Government in his hands? Why should he not immediately resign office and go home? One can arouse a man who is asleep, but who can awaken one who feigns sleep? We have made from time to time several suggestions for putting a stop to these riots, but we don't know when they will be carried out. We now suggest that the public associations should memorialize the Government of India, and if need be even Parliament, for justice must be obtainable somewhere. All cannot be blind.

Attack on His Excellency Lord Harris, Major Macpherson and Mr. Plunkett of Poona.

29. A correspondent, writing from Poona to the *Moda Vritt* (57) of the 27th September, says:—The current year will ever be memorable in history for its terrible Hindu-Musalman riots at Bombay, Yeola, Prabhás Pátan, &c., and for the mean conduct of Government officers in connection with them. Nobody knows in what the policy of sheltering the Musalmans and trampling down the Hindus which has been in vogue under the *régime* of His Excellency Lord Harris will end. We expected this policy would not be followed with respect to Poona, but no, there is not the slightest change in the actions of Lord Harris. At first there was room for supposing that His Lordship might be guilty of such things on account of ignorance, but now there are strong grounds to say that he is intentionally partial. The twenty-five resolutions which His Excellency issued one after another in the matter of Yeola riots have acquainted the whole world with his love of justice and impartiality and nothing need be said about them. It is really an act of wisdom that His Lordship has not opened his closed lips on the Poona disturbance. From beginning to end the dreadful state of things at Poona is the result of one-sided conduct on the part of the local police. If on the 13th September the police had arrested the real offenders in connection with the assault on the Hindus by the Musalmans at the Dáruvála Bridge all the subsequent mishaps and trouble would have been avoided. There would have been no warrants and no arrests of Hindus. As under the Peshwa's Government arbitrary acts committed by permission of Ghásirám Kotwál (mayor) were rife for some time, so at present the reign of Major Macpherson and Mr. Plunkett is supreme at Poona. These two officers are now all in all there. It may be said and will have to be said that Messrs. Macpherson and Plunkett are now making themselves notorious at Poona just as Hiranyáksha Hiranyakashipu, Rávan, Kumbhakarna, &c., (monsters of Hindu mythology) were notorious in ancient times. In the cases of Messrs. Abhyankar and Pánse Mr. Plunkett evinced his hatred of the Hindus by mentioning in his judgment unnecessary things. The police set at liberty one Musalman from among the arrested persons. This is their cleverness! In short, the Poona Hindus have now no protector except God. The police, the Magistrate and the Governor are minded to shield the Musalmans and trample upon the Hindus. What the Hindus should now do is a very serious question. If they try to protect themselves there is fear of loyalty being forsaken, but if they remain quiet they have not the strength to bear hardships. They are thus in a dilemma. They should now only pray to God and seek His protection.

30. The *Mantri* (15) of the 21st September, in its English columns, writes:—We are sorry that the City Magistrate and police authorities at Poona, who are the guardian angels of our life, liberty and property, have been acting in a way which is eminently calculated to rudely shake the popular confidence in the Habeas Corpus justice, impartiality, equanimity and even-handed policy which are among the blessings secured to us by the establishment of the civilized British

rule in this country. It is needless to observe that we have personal spite against none. We are dissatisfied with the City Magistrate and the police officers because we honestly believe that their actions are unjust and unfair. We admire and thank the District Magistrate because his actions have led us to believe that he possesses independent judgment and strength of purpose, that he is not firmly wedded to official prejudices and is quite amenable to reason and open to conviction. In the absence of any action by the Government, will the District Magistrate request Major Macpherson to fully explain the following reports and rumours which are current in the city, and which are widely believed to be founded upon truth? Did Major Macpherson ask the mob assembled on Wednesday night to disperse and did he allow sufficient time or any time at all for the people to disperse? If not, why not? Did he furiously charge the innocent mob, wounding and injuring hundreds? Was it not wantonly cruel in him to spur his horse on to and over the innocent spectators, many of whom had gone to simply enjoy the sight and the illuminations in honour of the Ganpati festival? We fail to understand the *legal acumen* of those who appear to hold that the mere crowd of spectators who went there with diverse, and in some cases with laudable, objects constituted an unlawful assembly. We do not desire to say even a word in favour of those who might have really damaged the mosque. But we contend that the crowd of innocent spectators ought not to have been so wantonly and cruelly maltreated by the Police Superintendent by asking his "sowárs" to follow his example in furiously rushing into the mob, by greeting the trembling spectators with the words "*chaláv sále*" or "*nikálo sále*" and in actually hurting and crushing the poor but obedient and well-nigh stupefied mob to their lasting remembrance. If the Muhammadans assembled in the mosque at an unusual hour on a day not usually devoted to prayer and with stout sticks in their hands, it is clear that *they* formed an unlawful assembly; since they had the common object, as suggested by the surrounding circumstances, of picking a quarrel with Hindus, and of beating them, if possible. The great wonder is that no inquiry appears to be directed to ascertain the names and addresses of the Muhammadans who might, *primâ facie*, be presumed to be members of an unlawful assembly; while great activity has been shown in arresting innocent Hindus, who had gone there either to enjoy the recreation, or through a higher and nobler sense of duty. What can this be but the unfortunate result and living evidence of official prejudices? But we are extremely sorry for those, reported to be more than one hundred in number, who were wounded in what they call "charge" on the crowd by the Police Superintendent and his followers, the Muhammadan sowárs, on Wednesday night; and who apparently, through fear of being considered members of the so-called unlawful assembly, dare not make complaints against those who hurt them. Theirs is the most pitiable condition. We yield to none in desiring the minimising of differences between Hindus and Muhammadans and in endeavouring to cementing the ties of sympathy and union between the rulers and the ruled. But we are at a loss to understand why those who have been seriously wounded, through no fault of their own, should allow themselves to be frightened by official displeasure into the abandonment of a legal remedy and why people at large, who honestly believe that there is no probability of satisfying the ends of justice by proving the innocence of the poor and helpless persons that have unluckily got into the police clutches and of thoroughly exposing the real character and gross absurdity of the prosecution, should show so great a want of moral courage as not to open a subscription list in aid of the legal defence of the unfortunate individuals. Let there be no injustice for want of funds. We know as a fact that the services of the Government Solicitor are to be engaged to conduct the prosecution. It is also an open secret that our City Magistrate has been helping the police authorities, who are the prosecutors, in preparing cases against persons on whom he is to sit in judgment. Whether this is allowed by law or not we do not take upon ourselves to answer. The patent fact is that the police and the City Magistrate have been giving the people ample cause for concluding that they are bent upon running down the character of Hindus in general and Bráhmans in particular. We admit our inability to fully and satisfactorily account for the change in the attitude of our, until recently, popular, cautious and conscientious Magistrate. If the police are influenced by the general Government policy against the Hindus, things have been what they exactly should be, for as the old cock crows so crows the young. We deeply lament the seed of discontent the Government have been sowing broad-cast among the Hindus. We are most unwillingly constrained to record our deliberate conviction that the Government of Lord Harris have been undoing the most useful work done by his predecessor in office, Lord Reay, who took so much pride and interest in moulding, guiding and utilising public opinion. The sacred images of Vithoba and Rakhmái are removed and broken to pieces. A basket of human excreta is reported to be placed in a certain Hindu temple. Hindus are beaten in open streets and broad daylight by Muhammadans and destruction is threatened to more Hindu temples. In spite of these sad occurrences and threats, the police seems to have done almost nothing to restore public confidence and to bring the real offenders to justice. Unless the fire of riotous spirit is checked in time, it will spread to an extent incompatible with the safety not only of the people but of British rule to which the numerous blessings of peace derived from it have made us so much attached, which, if rightly wielded, will vastly contribute to the amelioration, political, social and intellectual, of India and to the greatness and glory of England. When will the eyes of the Government of Lord Harris be opened to the necessity of taking some steps to bring about union between the two races and of rooting out the seed of discontent so thoughtlessly sown through a mistaken policy?

Recent Hindu-Muhammadan disturbance at Poona and Mr. Ommanney, the District Collector.

31. The *Gujaráti* (104) of the 23rd September, in its English columns, writes:—It is a redeeming feature of the accounts of the recent riot appearing in the Poona papers that each and every one of them speaks in the highest terms of the thorough impartiality, sound judgment, laudable firmness and keen foresight of Mr. Ommanney, the Collector of the Poona District. This unanimous verdict is in strange contrast with the view which our Deccani contemporaries have taken of the conduct of the police. They all characterise it as needlessly harsh and one-sided. But for the firmness of Mr. Ommanney, the Ganpati procession would have very probably been stopped at the eleventh hour on Thursday in consequence of the scuffle near the Dáruvála Bridge on Wednesday night. Such a short-sighted measure would have still more embittered the feelings of the Hindu community and we are glad this experienced officer had the sagacity to see that it was after all the wisest course to let the popular enthusiasm and religious fervour have a free outlet instead of seeking to smother it by an arbitrary fiat. It is officers of this type, firm, impartial, far-seeing and sympathetic, that are wanted at the present juncture, and we feel sure neither the Native papers nor the Hindus nor the Muhammadans would have to say anything against Government. None of them is in the least interested in the continuance of the present deplorable state of things which would bring discredit even on a Native administration and less advanced races than Hindus and Muhammadans, and we once more appeal to Government to entrust the settlement of the present difficulties, which threaten to be ubiquitous, to selected officers like Mr. Ommanney, who can rise superior to all prejudices against Hindus or Muhammadans. Indiscriminate arrests, as in Yeola, and punitive posts, we have always held, are a political mistake, and we yet hope wiser and more far-seeing counsel will prevail with Government.

The Poona riots cases, the City Magistrate, Mr. Plunkett, and necessity for a Special Magistrate.

32. The *Native Opinion* (16) of the 27th September, in its English columns, writes:—The insecurity to life at the hands of rowdies, felt a week ago by the innocent and peaceful citizens of Poona, has, it is reported, now been replaced by a feeling of insecurity to reputation at the hands of the over-zealous police. We have already commented on their action, and the opinion of the press runs in the same direction. We do not mean that the police should be handicapped in their investigations, but we would like that justice, fair-play and discretion are not subordinated to vengeance and animosity. But if the people are in dread of their life and honour on the score of the conduct of the police, they are in still greater terror at the prospect before them. With Mr. Plunkett as the City Magistrate, the persons who are or will be placed on their trials seem to despair of justice. While the City Magistrate is on the one hand reported to be extremely prejudiced against the

Hindus and especially the Bráhmans, on the other he is said to believe implicitly in the police statements. It cannot be urged against that old and experienced officer that he has either forgotten his law or defies it. But a biassed mind is apt to lose balance of judgment and judicial acumen. If the report of the decision recently given by that officer be true, it will clearly show whether or not Mr. Plunkett, however supported by his hoary head, is capable of properly sifting the evidence in the present state of his mind. He may be generally kind and sympathetic. But the sympathies of a trying Magistrate ought to be on the side of the accused and not on that of the prosecution. That they are not so is evident from the attitude he has assumed since the beginning of the drama, and seems confirmed by a recent case. Mr. Pánse and Mr. Abhyankar, two of the most peaceful citizens, were arrested by the police on a charge of throwing stones at two police constables while discharging their duty, and eventually placed before the City Magistrate for trial. One of the constables was the plaintiff, and the other turned a witness. The statements made by these two constables did not agree with regard to the vital point at issue. The witnesses on behalf of the accused deposed that there were no stones at all on the road, and that, therefore, the accused could not have thrown any, unless they could make stones. The third witness on the side of the accused stated that *after* the accused were arrested they saw stones thrown at the two arresting constables. In the face of this evidence the Magistrate argued that the third witness *meant* to say that the stones were thrown *before* the accused were caught, and that since the police charged them with having done the act, he gave the verdict that the accused were guilty of the charge and accordingly sentenced them. We will say nothing against this decision, if it has been come to after a clear case was made for the prosecution, and we may even hope the report of it, as it has appeared in the Poona papers, is incorrect. But so long as it remains uncontradicted, we cannot but depend upon it. Be that as it may, one fact is confirmed, that the public confidence in the City Magistrate is totally shaken, and the people have begun to demand that these trials should be conducted before a Special Magistrate. The demand is neither unjust nor unwarranted. Moreover, Special Magistrates are usually appointed in such cases. The people of Poona will be satisfied if the riot cases be entrusted to an official in whom they have full confidence. As yet people have not lost faith in the judicial courts of Her Majesty, nor have they yet come to look upon all the judicial officers as not possessing the requisite attributes of a Judge, and it is necessary that this faith should remain firm. We have no objection to justice taking its due course. But we would say that a transfer of the riot cases be made to an officer in whom both parties—the reasonable section of them—may have full confidence, and since the public has rightly or wrongly despaired of obtaining justice from the City Magistrate, Government would not be doing a bad thing in granting the request of the people. [The *Kesari* (49) of the 25th September expresses similar sentiments.]

33. The *Kesari* (49), in its issue of the 25th September, considers that the form which the police officers of Poona and the higher authorities patting them on the back have given to the Poona disturbance is without any foundation, but has some ulterior object, and that there is evidently some injustice in issuing a warrant against Mr. Tátya Sáheb Nátu when he was himself beaten in the disturbance, while no summonses should be issued to persons complained against by him, and recommends that as Mr. Plunkett appears to be prejudiced against Hindus in general and Bráhmans in particular a Special Magistrate should be appointed to try the cases in connection with the recent disturbance.

34. The *Dnyán Prakásh* (12), in its issue of the 27th September, considers that Messrs. G. N. Abhyankar and Dámodarpant Pánse, who are sentenced by Mr. Plunkett, City Magistrate of Poona, to pay a fine of Rs. 25 each in connection with the recent Hindu-Musalman disturbance at Poona, were unnecessarily mulcted with fine on account of Mr. Plunkett seeing no reason to disbelieve the police, and says that if the City Magistrate has no reason to distrust the police he need not make a farce of a trial, but should pronounce sentences after hearing the police and thereby put an end to all trouble.

35. The *Shri Shiváji* (82), in its issue of the 21st September, refers to the same sentences and observes:—All people had foretold this result of this case as it was to be tried by Mr. Plunkett, who, it is believed, has been of late offended with the Poona Bráhmans and has resolved to wreak his vengeance on some of them. Looking to the general aspect of the case it cannot be said that the people are quite wrong in their belief. A perusal of the evidence adduced in the case cannot but lead people to the conclusion that the poor accused have been sentenced by the Magistrate through spite, for there was no direct trustworthy evidence against them and it was quite improper to assume that persons in the position of the accused would throw stones and behave like mad men. The utter absence of common sense shown in this case by the City Magistrate, who was so long known to possess it, naturally leads one to think that his brains have been affected by old age. It would therefore be better if no further extension of service were granted him.

36. The *Mahrátta* (4), in its issue of the 23rd September, says:—The Poona Police, never very remarkable for sagacity or great aptitude for their work, have no reputation to lose. They seem to be conscious of this fact and they have therefore taken advantage of these troublous times in Poona to make a name for themselves. They are at present so dreaded that it has become impossible to believe for a moment that we are living under the protection and jurisdiction of the British Government, for arrests of respectable Bráhman gentlemen are the order of the day and nobody knows whose turn may come next. The antagonism between the Muhammadans and the Hindus of the city has now been superseded by one between the police and the people. But the former forget that, in a quarrel, some mud sticks even to the successful party. Exaggeration and unbounded license invariably create a reaction, and we are confident that the license which the police of the city have allowed themselves will ultimately end in their discomfiture. The vernacular press thoughout the presidency has been bitterly criticising the recent proceedings of the Poona Police. Even some of the up-country English papers have begun to echo that criticism, and it is now time therefore for the police to improve their behaviour and regain what little reputation for fairness they possessed. In Poona at present no man's honour and respectability are safe. Gentlemen are dragged from their homes and taken to the Faraskhána to await the pleasure of the omnipotent police and the Magistrate. And who is this Magistrate? Mr. Plunkett has been amongst us for many years, and during the long period he has been the City Magistrate of Poona he has never been known to act arbitrarily, perfunctorily and unjustly. All those who came before him were treated by him courteously and respectfully. But every man is tested under exceptional circumstances, and it is then only that his latent inclinations, prejudices and antipathies reveal themselves. In the Nágoba case he was so tested and was found wanting. He then seemed to be as pliant as clay in the potter's hand, to be shaped and moulded as the other interested party pleased. Not that he was so pliant intentionally and deliberately, but all that we can urge against him is that he was too weak as a judicial officer to resist the current of official opinion and prejudice. A second opportunity has come to test him more thoroughly, and we trust and hope that on the eve of his retirement from public service he will not mar that reputation as a Magistrate which he has taken so many years to build up. We are not disposed to discuss at the present moment the merits of the cases now before him as they are *sub-judice*; but we ask him whether he is competent to try some of the cases, as he was present on the scene of riot and had taken an active part in suppressing it and arresting the offenders, and had thus completely identified himself with the police.

Recent Hindu-Mahammadan disturbance at Poona and the local police.

37. The *Vyápári* (102), in its issue of the 23rd September, says it is a disgrace to the Poona Police that they should not yet find out the Musalmans who mutilated images of Ganpati in Badhai lane or assaulted some clerks of the Survey Department while returning from office. The paper also exculpates the Musalmans in the matter of the late Hindu-Musalman scuffle at Poona on the ground of their being illiterate and ignorant, and attributes the occurrence to the negligence and connivance of the police and recommends Government to punish the latter.

38. The *Kesari* (49), in its issue of the 25th September, has a long article on the doings of the Poona Police authorities, in which it characterises their action in connection with the recent disturbance at Poona as irregular, unjust, oppressive and likely to produce general discontent among the people, says that the high-handed procedure of the police is said by some people to have been encouraged by some officials with some particular object in view, asks whether it is not like darkness under a lamp that police high-handedness should take place within two miles from the Governor's residence, and requests His Excellency the Governor will stop the police from doing irregular and unlawful things at his capital town.

39. The *Karnátak Vaibhav* (165), in its issue of the 22nd September, writes :—It is evident that the Hindu-Musalman riots are chiefly caused by the so-called police encouragement to Musalmans. It may easily be concluded whether the riot at Poona was unexpected or pre-arranged, as the Koran reading of the Musalmans at 1 o'clock at night was disturbed by the sweet sound of the harmonium of the Hindus and for that trifling reason the Musalmans took the law into their own hands. The Dáruvála's Bridge is a public place where disturbances are likely to arise, and there being a necessity of keeping a strong police guard there the city police did not take proper precaution to guard against the danger. It is clear, therefore, that the police side with the Musalmans and create such disturbances. The police are encouraging the Musalmans and the latter do not hesitate to tease the Hindus, but it is a pity that Government should remain indifferent and not settle the question of music before temples and mosques once for all and thus remove the cause of the disputes.

40. The *Gujaráti* (104) of the 23rd September, in its English columns writes :—The whole Poona press is unanimous in condemning the police, whose one-sided action has provoked bitter feeling throughout the city. It is alleged that some of the men running about in all directions, when attacked by the police, were arrested, but none of those who first used unjustifiable violence towards innocent boys have been secured. Again, one of the two Ganpatis that were shattered to pieces was broken in the presence of the police and yet the perpetrators of the deed were not arrested, though the Márwádi whose Ganpati was broken was arrested for throwing stones. Some of the Bráhman clerks belonging to the Survey Department were assaulted without provocation, but no steps whatever were taken to arrest the assailants. While no Hindu is allowed to walk in a public street with a stick, Muhammadans are at liberty to do so. The scene of the present riot has always proved a source of more or less trouble. Though there were grounds for uneasiness, as is clear from the telegrams that appeared in the dailies, no sufficient police was stationed near the bridge, nor do the police authorities seem to have taken sufficient precautions to meet an emergency. If this had been done, the Ganpati festival would have quietly passed off. If the above facts are true, as they are represented by the Poona papers, we do not see how they can reasonably be expected to remain silent and allow people to suffer without a protest.

Request to Government to ascertain by a public enquiry and to remove the causes of the Hindu-Muhammadan disturbances.

41. In a communicated English article, the *Sudhárak* (22) of the 24th September writes :—The attitude of Government in the lamentable occurrences that have blackened the name of the Hindu and Muhammadan communities during the last two years cannot by any means be said to savour of that strict neutrality and impartiality which the British Government has maintained under circumstances less significant and serious. Of what use are Darbárs held and post-prandial speeches delivered by high functionaries when those immediately entrusted with the preservation of order go about their task with prejudiced minds and assist by their negligence in creating disturbances which it is their duty to stop? This is the imputation made against the subordinate executive officers by an almost unanimous press. But Government have not as yet condescended to answer the imputation publicly. Whether this reticence be due to the moral conviction of Government that the magistracy and police have on all these occasions acquitted themselves honourably and manfully, or whether it be due to the notion that in answering the imputation the dignity and high prestige of Government are compromised—whatever the

cause of this silence may be, it is, we say, not at all expedient or politic under the present circumstances. Its effect has been that the good intentions of Government are called in question and doubts are cast on their honesty and sincerity by all shades of opinion. There has been no lack of imagination in suggesting the causes of this one-sidedness of Government officials. We are firmly of opinion that what they insinuate has not the least foundation in fact. To attribute all this mischief to Government or to its European servants as a class is the height of partisan spirit. But we cannot persuade ourselves into the belief that this spirit is wholly irrational. Cases have occurred during the last year when utmost incapacity and want of judgment were shown in dealing with them. Has Government taken any notice of them ? Processions which from time immemorial passed with all the *eclat* of music were stopped in deference to Muhammadan feeling. Was this act of the police justifiable ? Were not Government bound to make inquiries ? If the Muhammadan feeling is to be respected, should not similar courtesy be shown to the Hindu feeling ? Had the least check been exercised on, or anything like an inquiry been directed into, the conduct of the police, much trouble would have been avoided. We say this with due respect to the good intentions of Government and to the obviously difficult task which has been opened up by these internecine sanguinary feuds. But we firmly believe that Government could have done much more than it has hitherto done in connection with the problem of pacifying the excited feelings of the combatant communities. Last Wednesday's riots at Poona have given another opportunity to make reckless insinuations to those who through excessive partisanship, or injured feeling, or uncharitable disposition, are unable to judge properly. The burden of all the leading articles of the whole vernacular press at Poona and in the mofussil is that the Muhammadans were the aggressors and that the conduct of the police was oppressive. This is a challenge to the authorities which should be accepted boldly. There are details in the circumstances which have leaked out in connection with the riots which demand investigation, and which, if uninvestigated, would lead to the probability of some of the allegations made by the press turning out to be too true. We hope therefore that Government will not shirk a public inquiry into this lamentable affair. Mr. Ommanney has won golden opinions by his tact and impartiality, and he should be the head of the investigating committee, the members of which should be taken from the judicial service of Government. In the meantime we think that Government should reaffirm in a proclamation the principles of neutrality and promise an early and complete inquiry into the Hindu-Muhammadan riots. This, we are persuaded, will allay the excitement considerably and eventually root out all cause of the differences between the two communities, which have to a certain extent disturbed the peace and retarded the progress of them both.

Remedies for putting a stop to Hindu-Muhammadan disturbances in the Bombay Presidency.

42. The *Native Opinion* (16) of the 23rd September, in its English columns, writes:—Events in the mofussil, for some months past, show the presence there of a cause which, if not removed skilfully, threatens to be constantly destructive of peace and good-will between Hindus and Muhammadans. Who knows that the contagion from the mofussil will not widely spread in Bombay too? But so far as the towns and villages having a mixed population of Hindus and Muhammadans are concerned,—and there are very few towns and villages where there is no such population,—this question of music by processions has given sufficient indications of becoming a sore that may fester, unless healed by a competent physician. The recent events in Poona have capped the numerous disturbances from the same cause. Any reader of mofussil papers must have seen that in nearly a dozen places peace has been disturbed by the same cause, and many more are in the way of faring similarly. He must naturally be asking himself why some way of remedying the evil is not found out by those presiding over the administration of the presidency. The matter is hardly so incapable of a satisfactory solution that Government should, to all appearances, not seriously attempt it. Lord Harris has many highly paid competent officers to assist him. But notwithstanding this, it is astonishing that nothing should be done till now—till matters have well-nigh reached a crisis. People have now begun to despair of any such remedy and have, consequently, commenced taking the remedy into

their own hands. At Pen and at Kelshi, for instance, they have successfully boycotted the Muhammadans for their aggressive attitude and brought them to terms. The same thing, we are told, is being done at Wái. There were rumours of it even at Poona. We do not say this is commendable. We are of opinion that such enforced arrangements rankle in the mind for a long time. But what we wish to point out is that people have begun to remedy the evil as far as they can in the absence of any perceptible move on the part of Government in the matter. There may be difficulties in the way of hard and fast rules for each and every place, but there need be no difficulty in laying down general directions for the guidance of the mofussil authorities. In our opinion, the best solution will be that pointed out by the Penal Code, Section 296, and the Madras High Court decisions, requiring music to be stopped only when congregational prayer or worship is actually going on, whether in Masjids or temples. The second best solution will be to require stopping of music equally when either a Masjid or a temple is passed. These will be simple solutions, fair to both communities alike. The latter has been, we are told, adopted by the Berár administration. If neither of these is acceptable to the local Government, it may appoint joint reconciliation committees as in the N.-W. Provinces, which committees should ascertain local customs, if there be any, or arrive at some agreement satisfactory to both the communities. This latter has been excellently done at Aundh, as will appear from the rules recently published by the State authorities. These rules, which have been arrived at by the leaders of the two communities, have been formally sanctioned by His Highness the Pant Pratinidhi, the Chief of the place. But these investigations by committees may open up a long vista of conflict and bickering, and the rules may be questioned afterwards as unfair or unjust, and this may again lead to disturbance of peace. Ascertainment of rights through the instrumentality of the Civil Courts has been rendered almost impossible by the decision of the local High Court in the Ráver case, on the technical point that unless special damage is shown such declaratory suits are not maintainable. Therefore, one of the two remedies alluded to above appears to us to be alone capable of putting a stop to the spreading evil. Government is quite competent to adopt and enforce it, and it should lose no time in doing so.

43. The *Karnátak Vritt* (166), in its issue of the 21st September, writes:—Granting that Hindu music disturbs Musalmans in their prayers, our Government will do well to summon the heads of each community and hold an enquiry as to the particular hours of their prayers in different mosques when music should not be used by the Hindus, and like enquiries should be made about the Hindu temples and then they can frame rules binding the representatives of both the communities so as to prevent the recurrence of riots among them. Should they adopt this course, will not further rioting come to an end? If our benign and prosperous Government cannot put an end to the evil consequences following from such trifling causes, what else can we expect from them? What can we expect from a handful of police sepoys in a crowd of rioters? To find out the main cause that is working out the evil will be for the good of Government. Or if they be kind enough to put a stop to the slaughter of cows—animals that are revered and worshipped by the Hindus—as much as they possibly can, that will be another way of remedying the evil. But if they overlook these effective remedies and adopt any other procedure based upon one-sided decisions, not only riots will occur occasionally, but, in our opinion, the disastrous consequences that follow from them will cause decay and instability of the empire.

Rules about the playing of music before mosques and temples passed by the Chief of Aundh with the consent of the leaders of the Hindu and Muhammadan communities.

44. The *Mahrátta* (4) of the 23rd September publishes the following rules about the playing of music and tom-tom in front of temples and Masjids (mosques) prepared with the consent of the leaders of the Hindu and Muhammadan communities for future guidance at the head-quarter town of Kinhi in the Aundh State:—(1) A tomb is not to be considered a Masjid (*i.e.*, a place of either worship or prayer); therefore there shall be no prohibition to play any kind of music or tom-tom at any time while passing by it. (2) Asurkhána means a place where Tábuts are prepared. It is not a place of

worship or prayer and therefore there is no objection to play music and tom-tom of any kind and at any time as aforesaid while passing by it. (3) Nimájgas are invariably built outside a town. In front thereof once a year after the fastings in the month of Ramjan and a second time in the month of Jilhej on the day of the Bakri-Id a Kaji delivers Khutbas (sermons) to Muhammadans. On these two days in the year, and at the time of the delivery of sermons, no music shall be played within 50 feet of the Nimájga. (4) There is no objection to play music while passing a mosque at the time of the repetition of prayers; because these prayers, when the time comes, are not repeated in Masjids only, but on the sides of the nullas, rivers and the plains by each party himself and no prohibition of music is enjoined in the Koran. But on every Friday sermons, called Khutbas, are delivered to the audience of Muhammadans by a Káji, and it being desirable to have no noise at the time, no music shall be played 20 paces or 50 feet on both sides of the Masjid at the time of the Khutba aforesaid. With this exception there is no objection to play music in front of Masjids while passing along the same. (5) Music includes Táshás, Dhol, Nagárkhána and Wájantris, but does not include Vina, Satár, Harmonium and similar other sweet-toned instruments. (6) The above rules are applicable to ancient Masjids that are situated on road sides. They are not applicable to Masjids situated apart from the road or to Masjids that might be built on the sides of the roads hereafter. (7) Subject to the prohibition to play music at the time of the delivery of sermons at Masjids and at Nimájgas as stated in rules 3 and 4, all processions appertaining to Ganpatis, Nágobas, Gokulashtami or to any other Hindu festivity or fairs shall pass without obstruction with the use of music by all Masjids and Nimájgas. (8) The Muhammadans while passing Hindu temples where Kirtan, Purán or any other religious ceremony is being performed, shall cease playing music as aforesaid 50 feet on both sides. (9) These rules having been framed with the consent of the heads of both Hindus and Muhammadans, both the communities should abide by them. If any one were to transgress them, none of the aggrieved parties should take the law into their own hands, but inform the authorities, who will take steps according to law.

British Government requested to take a lesson from the Chief of Aundh for framing rules for the guidance of Hindus and Muhammadans.

45. The same newspaper writes:—It will be seen that the rules which Shrimant Shrinivásrão, Pratinidhi of Aundh in the Sátára District, has passed for guidance of the Hindus and Muhammadans are conceived in a spirit of fairness and are enough to meet all contingencies. Here is a lesson which a Native State can teach the British Government. The noteworthy point in connection with the above rules is that they are passed with the approval of the leaders of both the communities. With this set of rules before the public, it would, we believe, not be open to reproach if it says that District Magistrates, or, for the matter of that, the Government are making a confession of inexcusable weakness in the quiet manner in which they have been receiving reports of open street fights between Hindus and Muhammadans regarding this question of music. The first riot ought to have induced Government to pass these rules, but unfortunately they have not done so, and have drawn on their heads the sin of loss of many valuable lives. It is neither the definition of music nor the limitation of places in front of which music is prohibited that strikes us, but the rules which provide that in cases of a breach of any of these rules the only legal course is to apply to the authorities for redress. No one, the rule enjoins, can take the law into his own hands. The history of every riot shows that the Muhammadans have had never the patience to wait and bring offenders to justice, and yet we have not heard of any prosecution having been instituted on that account.

46. The *Bodh Sudhákar* (8), in its issue of the 26th September, says:—The reason why there are squabbles between Hindus and Muhammadans in British territory while there are none in Native States appears to be one-sided conduct on the part of Government officers. Native Chiefs take measures to prevent such internecine quarrels among their subjects. An instance is supplied by the rules recently made in the matter of music by the Chief of Aundh in the Sátára District which are equitable and deserve to be copied by officers of

Government in British territory. Those officers who are very adept at bragging of their abilities and judgment will certainly have to hang down their heads in shame when they see that the Chief has done what they have neglected to do.

Lesson to be taken from the Poona riots.

47. The *Pratod* (70) of the 24th September, while writing on the Poona riots and the distress which it is alleged the Poona Bráhmans are suffering at the hands of the police, consoles the Hindus saying that it is simply natural that the Bengali Babus and the Marátha Bráhmans, who are taking such an active part in the cause of the National Congress and are both brave and political should be an eyesore to the English, and that the Marátha Bráhmans, who have rendered some horrible services to the English during the Peshwa's *régime*, should, now that the time is so favourable under the administration of His Excellency Lord Harris, assisted by clever counsellors like Mr. Lee-Warner, suffer from retaliation; that their present misery is simply a reverse of fortune of which numerous instances will be found in Roman and Grecian histories; that it is quite natural that there should be fluctuations of fortune like the boat being carried on the cart or the cart on the boat. The paper then observes that the greater the oppression on the Hindus at the present time, the better is it for them, for it will soon open their eyes and set them to find out the means of their future happiness; that the spirit of unity exhibited by the Poona Hindus during the last Ganpati festival was very praiseworthy, and that the example set by the Poona people should be followed by the Hindus of other places for their own amelioration.

Remarks in connection with the same disturbance.

48. The *Poona Vaibhav* (66), in its issue of the 23rd September, while writing on the Poona riots, says:—Looking to the facts that the object of the Hindus in celebrating this year the Ganpati festival with more than usual pomp was to gratify the passion of their community for pleasure and that they chose for the Ganpati procession a route which had no Masjid nor Musalmans' houses along it, it is plain that the affray which the Musalmans had with the Hindus was wantonly intended by them to break the public peace and that they were instigated by quarrel-loving officers of our *má báp* Government to make it. The Musalmans, however, forget that by whomsoever encouraged the affray would do harm to the contending parties themselves and none to the persons who encouraged the contention. At any rate the Hindus are now in a very miserable plight and there is nobody to protect them. The Government officers, like the Superintendent of Police, whose duty it is to protect them, seem to desire that no protection should be afforded them. The evil desire of the Musalmans and the oppression of Government officers have been now widespread, and not only the property of the Hindus but even their lives are insecure. The only constitutional means to remedy this state of things is to memorialise Government, but it being the practice of Government to send memorials for enquiry to those very persons against whom they are made, redress of the Hindus' grievances has become very hard to obtain. It seems that the happy days under British rule are at an end. If a guardian of the people like Major Macpherson makes his horse trample down men to-day, the fearful prospect of poor loyal Hindus being hunted down like Red Indians of America seems to loom in the near future, and it is very desirable that the Hindus should now unanimously find out means of self-defence. The best of these means appears to be to bring this state of things to the notice of the British public, who are the real masters of India. Another means appears to be to acquaint the Native Princes of the country with our condition that they may bear testimony to its existence. The fact that there are no Hindu-Musalman riots in Native States clearly shows that the Princes are better able to carry on administration than the Anglo-Indian officers in British territories and that these riots are instigated by these officers. The third means is to stop all dealings with the Musalmans. In concluding this article we would tell the English officers that they had better cease to gratify any more their passion for quarrels, as they do not only do harm to the Native subjects, but also stigmatise the fair names of British Government and of Her Majesty the Queen-Empress. If they want to show their ability to rule the people of India by the sword, we admit at once that they possess it in a very high degree.

49. In a paragraph, headed, "*Chow Chow*," the *Hindi Punch* (106) of the 23rd September, in its English columns, writes:—The explosive forces in the human breast have begun to show themselves susceptible to the influence of music—not the war music of the *dhol* and the *tásha*, but the sweet strains from harmoniums played in the streets of Poona during the recent Ganpati processions, and the sharp detonations are still crackling in the air. Never mind the cordite in isolated magazines out of harm's way, but cannot something be done to prevent the explosives of passion from getting into an "intense" or "critical" stage? If music has power "to soothe the savage breast," surely some extraordinary disorder must account for the semi-civilized breast revolting against its gentle influence! We have yet hopes of seeing music survive in this presidency, and the several Philharmonic Societies and Gáyan Uttejak Mandalis need *not* despair though puritan Madras has proscribed the insidious music of stolen kisses and the *nautch* girl's jingling bells and bangles.

50. The *Rást Goftár* (147), in its issue of the 23rd September, observes:—The Poona Police is to be congratulated on having prevented a recurrence of the riot, but serious allegations are made by the Hindus of Poona against its conduct in connection with the riot, and it behoves Government to make a patient and impartial inquiry into the subject. The Hindus of Poona can, we believe, show from the actions of Government and from the writings of Anglo-Indian newspapers which support their actions that Government want to lower the Hindus and raise the Muhammadans so that the latter may be encouraged to even assault the former. Nobody questions their good intentions or motives, but their opposition to the Indian National Congress and other political movements of the Hindus and their subsequent actions lead to their intentions and motives being called into question. They ought not to mix the Congress movement with the riot affairs. The authorities are bound to act impartially towards the Hindus and Muhammadans when there are ill-feelings and disputes between the two communities. When they exhort these communities to forget their differences and behave peacefully, the Hindus may ask them why the police gave countenance to the memorial of the Muhammadans of Poona against the celebration of the Ganpati festival on a grand scale this year, and also why it added fuel to fire by treating the peaceful Ganpati festival on a par with the mischievous Tábut holidays. The action of the Poona Police under the excuse of the memorial of the Muhammadans led the latter to think that they were successful in their attempts and strengthened the general belief that the police sided with the Muhammadans and slighted the Hindus. Under these circumstances there was nothing surprising if the warlike spirit of the Hindus received a fresh impetus. We do not want to be partial to one community or the other. We have already blamed the Hindus when we thought they were wrong, and in justice to them we ask, if the Hindus get excited or cause a riot, owing to their feelings being wounded, are the Hindus or the authorities responsible for it?

51. The *Satyá Mitrá* (149), in its issue of the 23rd September, attributes the Poona riot to the objectionable notification issued by the local police prohibiting music near mosques, fears that a similar notification in other places will result in a similar way, disapproves of the conduct of the Hindus and Muhammadans—that of the former in having shown hostile feelings towards the Muhammadans by inflammatory writings and actions some time before the riot broke out, and that of the Muhammadans in having rushed out of the mosque near the Dáruvála's Bridge shouting "*din, din*" and attacked the Hindus in a Ganpati *mela*, regrets that the police did not take timely precautions to avert the riot although the strained relations between the two communities were known to it and it was feared that the smallest spark would be sufficient to raise flames, congratulates the police and the military on their preventing the further progress of the riot, and exhorts the leaders of both communities to take prompt measures, similar to those taken at the time of the Bombay riots of last year, to restore peace between the two communities.

State of affairs at Poona.

52. The *Indu Prakásh* (14), in its issue of the 24th September, says that if the description of the state of affairs at Poona as regards the conduct of the local police given by the papers be correct, we must say that things are being done there in a very high-

handed manner. We therefore suggest to the just officers of Government again and again that they should give up perversity of mind and do what is proper after coolly and impartially considering the real cause of the sad scuffle and the object of the people in making it, that they should not produce popular discontent by doing anything absurd and should not thereby make a flaring display of their superior wisdom. Though the officers gratified themselves for the time being by dispensing justice according to their sweet will and showed off their cleverness, they should remember that they will have positively to suffer retribution for it in future.

Alleged uncertainty of personal freedom at Poona and the Bombay Government.

53. The *Native Opinion* (16) of the 23rd September, in its English columns writes:—What is the Bombay Government about? Has it lost all sense of responsibility, or does it think that by the uncertainty of personal freedom it can restore peace and order in the capital of the Deccan? Of course we do not pretend to have at our fingers' ends all the facts of the cases now cropping up, but surely the wild reports of likely arrests and of the issue of warrants merely for the asking are no indication of an administration being advised by superior counsels. If what the Poona papers say be true, there was no necessity of the present hubbub being allowed to be kicked up. The Dáruvála mosque row was quite a nut-shell affair, and yet look what great proportions it has assumed! We thought that, with the assistance of the Honourable Messrs. Birdwood and Trevor, His Excellency Lord Harris would tide over the present upheaval, but unfortunately they too seem to be off their guard. We must, however, confess that the policy pursued in these matters has been a continuous series of blunders, which, with a little more promptitude and the use of past history, could well have been avoided. And though the press did cry itself hoarse for the formation of conciliation committees, Government has not moved an inch in that direction. Could not the Government profit itself by what Sir Charles Crosthwaite has done in the United Provinces? But some sad and inscrutable irony of fate seems to rule the present *régime*, so that even with instances of what is already done elsewhere they do not seem inclined to run in the right track! Of all the arrested persons how many are non-Hindus? Why are the Poona Bráhmans made the target of Anglo-Indian vituperation? What have they done, except that they lead a very peaceful life, to incur the displeasure of Government? Yes, there was a grand Ganpati procession, but is it a crime for a Hindu to observe his own festivals in a quite peaceful way? Indeed, the ways of the present Government are no less mysterious than those of Providence, but yet while there is some hope for the future, there is none for the present.

Police prosecutions at Wái in the Sátára District.

54. The *Bodh Sudhákar* (8) of the 26th September, in its English columns, writes:—The three cases lodged in the Magistrate's Court at Wái by the Police Inspector Dullekhán against some fifteen persons of the place have not yet been decided; but the evidence adduced before the Magistrate for the prosecution tends to show that the police authorities concerned committed a mistake in dragging into the Magistrate's Court some of the accused, whose social position and past conduct scarcely justified the infliction of such humiliation upon them. Some of the Muhammadan witnesses for the prosecution openly stated in the Court that there was no misunderstanding between the Muhammadans and the Hindus at Wái in respect of playing music and that the Hindus did not do anything to injure the religious feelings of the Muhammadans. The evidence of the Police Inspector and the Chief Constable very considerably broke down in the cross-examination, and the Police Inspector was forced to admit his ignorance of various material facts in the case. Both the police officers were unable to state clearly what actions of the accused constituted the offence of abetment charged against them. In the second case it was fully proved by the evidence for the prosecution itself that music was played by two of the accused only at a point on the public road which did not come within the limits specified in the proclamation issued by the District Magistrate. All this tends to show that the action of the police was hasty and injudicious on the present occasion and that the complaints were lodged in the Magistrate's Court without

proper inquiry. While at Wái, we also learnt that the police, at some time before the commencement of the trial, found out that some mistake was committed in the preparation of the plaints and therefore requested the Magistrate to permit them to amend the plaints by inserting therein some sections of the Penal Code so as to secure the infliction of the punishment of rigorous imprisonment on the accused in case of conviction. This request was not, however, granted by the Magistrate. This clearly shows that the police were not wisely and carefully advised in these cases from the beginning, and that their action was not probably the result of deliberate and mature consideration. The trying Magistrate, Mr. B. C. H. Kennedy, has, however, succeeded in thoroughly unravelling the police meshes in these cases and has dispensed with the daily presence in his Court of thirteen of the accused who were charged as abettors. This is a significant circumstance and has strengthened our belief in the upright and independent character of the trying Magistrate. The truth of it is that there was really no disturbance at Wái and what happened on the day of the Dwár procession was simply a tempest in a teapot. But the new Police Inspector and the police officers under him wanted to make a name for themselves and have thus attempted to make a mountain out of a mole-hill. They appear to have a strong belief in the truth of the adage that "a new broom sweeps clean," and wanted to afford a good illustration of it by their conduct on the present occasion. How far they were right in their belief is still to be seen, and we would therefore reserve our future remarks on the subject till the result of these cases is known.

Twelve Bráhman leaders of Hindu society sent to jail at Wái in the Sátára District in the matter of music in front of mosques.

55. In an article, headed, "Injustice ! Injustice !! Injustice !!!" the *Moda Vritt* (57) of the 27th September states that judgment was pronounced by Mr. Kennedy, First Assistant Collector, at 8 o'clock on the morning of the 27th idem in the police prosecutions which, it says, had been unnecessarily instituted by Musalman Police Inspector Dullekhán at Wái in the Sátára District, and twelve Bráhmans, whom the paper describes as benevolent, respectable and leading gentlemen of Wái, and who, according to the paper, include among them a Municipal Chairman, a Municipal Commissioner, a Conciliator and Chairman of the Local Board, and an Inámdár, were sentenced to various terms of imprisonment, and that the judgment created much excitement and consternation among men, women and children of the town. The trying Magistrate ordered, adds the paper, that the accused should go to Sátára on foot to undergo their punishment. In commenting on this judgment the paper says :—The barrister for the accused had addressed the Court and the hearing of the cases was finished on Tuesday the 25th idem, but the judgment was not pronounced till the morning of the 27th idem. The accused gentlemen will have now to undergo the full term of imprisonment without reduction even of two or three hours. If judgment had been pronounced on Tuesday an appeal could have been made to the High Court and order obtained to release the accused on bail, but now there is no time to do so, as the High Court is closed and will not re-open till Monday. However, all legal steps will be taken at Sátára to obtain release on bail. In these cases two Europeans, three Native converts, the Mámlatdár and the Phadnis were examined as witnesses for the prosecution and their evidence was entirely favourable to the accused, and yet the decision was, be it noted, as above described. We are unable, by reason of our sight being dimmed by trickling tears and the faltering of the pen, to describe the magnitude of the misfortune brought on the 12,000 Hindus of Wái by the adroitness of the Musalman witnesses grown fat on food supplied to them by the Hindus, who deposed as they liked at the instigation of Inspector Dullekhán. The relations of the accused should quietly submit to fate, remembering that not only the 12,000 Hindus of Wái, but 20 krors of Hindus in the country sympathise with them in their misery. There is a rumour of 27 more Hindus being soon overtaken by the police visitation.

Question of the imposition of a punitive police post at Wái.

56. The *Bodh Sudhákar* (8) of the 26th September, in its English columns, writes :—In our last issue we expressed a fear that great injustice was likely to be done to the people of Wái by the proposed imposition of a strong

punitive police post at that place at a cost of more than Rs. 12,000 a year, and we therefore requested our worthy District Magistrate, Mr. W. C. Rand, to consider well before adopting a course. We are, however, extremely glad to say that Mr. Rand, who is always on the alert, had already taken steps in the right direction to ascertain the true facts of the case from an independent source and had already desired a considerable number of the Wái Municipal Commissioners and respectable persons of position and influence at Wái to meet him at his residence on Wednesday last, the 19th instant, to talk over the affairs at Wái and explain to him whether there are any reasons for not establishing a strong punitive police post at the place. Accordingly some fifteen representative persons from Wái met Mr. Rand at his residence. It was a most fortunate circumstance that this representative deputation was headed by Ráo Bahádur Janárdan Sakhárám Gádgil, B.A., LL.B., the late Chief Judge and Náib Diván of Baroda. We need scarcely say that the Native journalistic world would easily recognize in Ráo Bahádur Gádgil the most independent and fearless editor of our contemporary of the *Indu Prakásh* of Bombay. At the meeting a long discussion took place between Mr. Rand and the members of the deputation lasting nearly an hour, and in the course of this discussion Mr. Gádgil fully and satisfactorily explained the insignificant nature of the alleged dispute between the Hindus and the Muhammadans at Wái and the injudicious and reprehensible conduct of the police in making such a fuss of the matter. He cited two or three instances in which the police at Wái recently gave a false colour to insignificant acts with the intention of bringing the Hindus into difficulties, and informed Mr. Rand that Mr. Kennedy was already aware of this conduct of the police. Ráo Bahádur Gádgil plainly told Mr. Rand that there was not the remotest fear of a breach of the public peace by the Hindus of Wái, and that he himself would be responsible for the good conduct of the Hindus, provided the meddlesome police did not interfere in the matter and secretly foment quarrels for their own advancement. He fully explained the unjustifiable nature of the proposal for the establishment of a punitive police post, especially at the cost of the Bráhmans only, and requested Mr. Rand to come to Wái and personally see the state of things there. Mr. Gádgil's earnest advocacy and his independent spirit had the desired effect, and our worthy District Magistrate expressed himself satisfied with the explanation thus afforded by the deputation. Mr. Rand also advised the deputation to use their influence with the Hindu community at Wái in the cause of the preservation of the public peace, and promised that he would not on the present occasion press any further the proposal for the punitive police. He, however, as the responsible head of the executive administration of the district, plainly told the deputation that everything depended upon the good conduct of both the communities, and that if any disturbance occurred in future he would be under the painful necessity of imposing a punitive police. The deputation then again assured him of the future good conduct of the Hindus, and after thanking him for the cordial reception accorded to them withdrew. We are sincerely grateful to Mr. Rand for this happy result and the foresight, patience, consideration and noble-mindedness shown by him on the occasion. "All is well that ends well!" as the Bard of Avon has truly said.

Two instances of the Ahmednagar police objecting to Hindu music when the Musalmans themselves had no objection to it.

57. The *Tukárám* (86) of the 21st September, in its English columns, writes:—There is a general belief among the Muhammadans that Government indirectly assists them to maintain their supposed rights, nay, they even go further and think that any new rights will also be supported. Our Muhammadan brethren in Ahmednagar are wiser than their co-religionists in other places, which will be evident from the incident which took place on last Saturday night on the occasion of a Hindu Dindi procession (properly, religious book procession). This procession passed the Bohra Masjid near the Mission High School. The police peons who were stationed near the Masjid to avert the supposed danger ordered the Dindi-wallas to stop playing Tál and Vina in front of the Masjid. In the meanwhile, a respectable Muhammadan gentleman came out and told the Dindi-wallas that the Masjid-wallas had no objection to play Tál and Vina and the procession went on very smoothly. This action of the old gentleman is very commendable. But look to the wise action of the plucky

police. It is a known thing in Nagar that no objection was raised to play Tál and Vina in the Dindi procession whenever it passed this Masjid. The police, by their uncalled-for action, have added to the belief now extant among the lower class of Muhammadans. On Friday last, while a similar Dindi procession was passing by the Kamáni Masjid near the City Police lines no Muhammadan took any objection to the playing on Vina and Tál. But our over-enthusiastic police, peeping out of their quarters, noticed the inaction of the Muhammadans, and as if to rouse them to their sense of religion, nay, to teach them the principle of their religion, repaired to the spot and noted the names of some of the leading men in the procession. We do not know for what earthly good such uncalled-for business is done by the police. The Police Department is certainly intended to keep peace and not create disturbances by unnecessary interference. We do not wish to continue this subject, as it is simply washing dirty linen, but we advise the police, whether they like it or not, to be more sober and conscientious in the discharge of their duties and not abuse the power and trust put in them by Government. It is really a strange thing that the incessant cries of the public and the press for settling this procession question should not reach the ever open ears of His Excellency the Governor of Bombay. After so many disturbances we were expecting a Government resolution on this question, but alas! the loss of so many lives and general peace seems to be of lesser value to Government than answering or reproaching a Poona paper for passing remarks upon a confidential circular. This inertness of Government has created a sort of uneasiness in the minds of the public, and we earnestly hope that His Excellency Lord Harris will at least do this piece of justice before he completes his *regime*.

Prohibition of music at the time of worship in a temple by a police order at Ahmednagar.

58. The same newspaper, under the heading of "Darkness," says that the police authorities at Ahmednagar are reported to have ordered on the 21st ultimo that no music should be played in the temple of Máruti, outside Maliváda, at the *Arti* ceremony (or waving round an idol a burning lamp) on that day, and asks whether the police would hereafter prohibit even the ringing of a small hand-bell at the time of worshipping the family gods at one's house, as there is sure to be some Pir or Masjid in its neighbourhood.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 2nd October 1894.

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 6th October 1894.

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List of Newspapers and Periodicals.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued
	English.			
1	The Bombay East Indian	Bombay	Weekly	735
2	" Indian Spectator	Do.	Do.	650
3	" Káthiáwár Times	Rájkot	Daily	300
4	" Mahrátta	Poona	Weekly	375
5	" Phœnix	Karáchi	Bi-weekly	400
6	" Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	" Sind Times	Karáchi	Bi-weekly	250
	Anglo-Maráthi.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	" Din Bandhu	Bombay	Do.	1,550
10	" Dnyán Chakshu	Poona	Do.	1,000
11	" Dnyánodayă	Bombay	Do.	375
12	" Dnyán Prakásh	Poona	Bi-Weekly	425
13	" Hitopadeshak	Bombay	Weekly	1,000
14	" Indu Prakásh	Do.	Do.	900
15	" Mantri	Poona	Do.	...
16	" Native Opinion	Bombay	Bi-Weekly	600
17	" Prabhákar	Do.	Daily	350
18	" Rámdás	Bijápur	Weekly	600
19	" Shetkaryáncha Kaivári	Bombay	Do.	500
20	" Subodh Patrika	Do.	Do.	950
21	" Subodh Prakásh	Do.	Do.	...
22	" Sudhárak	Poona	Do.	3,009
23	" Vártáhar	Bombay	Do.	1,500
	Maráthi.			
24	The Arunodayă	Thána	Weekly	625
25	" A'ryávart	Dhulia	Do.	225
26	" Bakul	Ratnágiri	Do.	440
27	" Belgaum Samáchár	Belgaum	Do.	215
28	" Chandánshu	Tásgaon	Do.	102
29	" Chandrakánt	Chikodi	Do.	200
30	" Chandrodaya	Chiplun	Do.	125
31	" Chikitsak	Belgaum	Do.	400
32	" Chitragupta	Karád	Do.	200
33	" Daivadnya Mitră	Bombay	Monthly	...
34	" Daivadnya Samáchár	Do.	Do.	500
35	" Dakshin Vritt	Kolhápur	Weekly	150
36	" Dhárwár Vritt	Dhárwár	Do.	820
37	" Dnyán Dip	Bombay	Monthly	300
38	" Dnyán Ságar	Kolhápur	Weekly	400
39	" Ganga Lahari	Násik	Do.	211
40	" Gulburga Samáchár	Gulburga	Do.	325
41	" Hindu Punch	Thána	Do.	700
42	" Holkar Sarkár Gazette	Indore	Do.	450
43	" Jagadádarsh	Ahmednagar	Do.	352
44	" Jagad-hitechchhu	Poona	Do.	4,500
45	" Jagatsamáchár	Thána	Do.	650
46	" Kalpataru	Sholápur	Do.	250
47	" Karmanuk	Poona	Do.	1,500
48	" Keral Kokil	Bombay	Monthly	1,500
49	" Kesari	Poona	Weekly	5,000
50	" Khándesh Chitragupta	Dhulia	Do.	230
51	" Khándesh Vaibhav	Do.	Do.	200
52	" Khara Prakár	Bombay	Monthly	1,000
53	" Kumtha Vritt	Kumta	Weekly	200
54	" Maháráshtra Kokil	Sátára	Monthly	2,000
55	" Maháráshtra Mitra	Do.	Weekly	250
56	" Maháráshtra Vritt	Do.	Do.	161
57	" Moda Vritt	Wái	Do.	325
58	" Mumbai Vaibhav	Bombay	Daily	350
59	" Nagar Samáchár	Ahmednagar	Weekly	150
60	" Násik Vritt	Násik	Do.	275
61	" Nipáni Vaibhav	Nipáni	Do.	175
62	" Nyáyă Sindhu	Ahmednagar	Do.	175
63	" Panchánan	Karád	Do.	...
64	" Pandhari Mitră	Pandharpur	Do.	260
65	" Pen Samáchár	Pen	Do.	...
66	" Poona Vaibhav	Poona	Do.	3,200
67	" Prabodh Chandrika	Jalgaon	Do.	100
68	" Prabodh Ratnă	Bársi	Do.	225
69	" Prántik Samáchár	Poona	Do.	...
70	" Pratod	Islámpur	Do.	200
71	" Rághav Bhushan	Yeola	Do.	220
72	" Ratnákar	Kaládgi	Do.	50
73	" Saddharmadip'	Alibág	Monthly	1,000
74	" Sanmitra	Bombay	Do.	...

No	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
75	The Sarvadaman	Poona	Monthly	...
76	„ Satya Nirnayă	Bárámati	Weekly	...
77	„ Satyă Prakásh	Poona	Do.	...
78	„ Satyă Sadan	Alibág	Do.	200
79	„ Satyă Shodhak	Ratnágiri	Do.	400
80	„ Shikshak	Chikodi	Do.	...
81	„ Sholápur Samáchár	Sholápur	Do.	260
82	„ Shri Shiváji	Poona	Do.	300
83	„ Shubh Suchak	Sátára	Do.	260
84	„ Sudhákar	Pen	Do.	300
85	„ Sumant and Satyă Sudha	Kárwár	Do.	300
86	„ Tukárám	Ahmednagar	Do.	250
87	„ Udyogavriddhi	Poona	Do.	...
88	„ Vanapriya	Chikodi	Fortnightly	100
89	„ Vártáhar	Bombay	Tri-weekly	700
90	„ Vengurla Vritt	Vengurla	Weekly	175
91	„ Vichár	Dhárwár	Monthly	500
92	„ Vichár Ságar	Baroda	Weekly	650
93	„ Vidushak	Karád	Do.	300
94	„ Vidya Vilás	Kolhápur	Do.	275
95	„ Vijay	Sháhápur	Do.	250
96	„ Vikshipta	Bombay	Do.	600
97	„ Vita Vritt	Vita	Do.	...
98	„ Vividh Dnyán Vistár	Bombay	Monthly	500
99	„ Vrittadhára	Dhár	Weekly	150
100	„ Vrittasár	Wái	Do.	285
101	„ Vritt Sudha	Sátára	Do.	200
102	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
103	The Deshi Mitră	Surat	Weekly	1,250
104	„ Gujaráti	Bombay	Do.	2,450
105	„ Gujarát Mitră	Surat	Do.	800
106	„ Hindi Punch	Bombay	Do.	450
107	„ Kaiser-e-Hind	Do.	Do.	2,500
108	„ Káthiáwár News	Rájkot	Bi-weekly	600
109	„ Suryă Prakásh	Surat	Weekly	375
110	„ Vidyut	Ahmedabad	Fortnightly	...
	GUJARA'TI.			
111	The Ahmedabad Times	Ahmedabad	Weekly	250
112	„ Ajab	Surat	Monthly	700
113	„ Akhbáre Sodágar	Bombay	Daily	800
114	„ Arajadár	Baroda	Weekly	...
115	„ A'ryă Dharm Prakásh	Bombay	Monthly	400
116	„ Bhim Sen	Do.	Weekly	...
117	„ Bombay Samáchár	Do.	Daily	2,600
118	„ Broach Mitră	Broach	Weekly	350
119	„ Broach Samáchár	Do.	Do.	700
120	„ Buddhi Prakásh	Ahmedabad	Monthly	580
121	„ Cambay Gazette	Cambay	Fortnightly	124
122	„ Chának	Surat	Monthly	500
123	„ Chandra	Do.	Do.	300
124	„ Darbár Patrika	Ahmedabad	Weekly	...
125	„ Din Mani	Broach	Do.	...
126	„ Dnyán Sudha	Ahmedabad	Monthly	250
127	„ Dnyán Vardhak	Bombay	Do.	600
128	„ Fursad	Do.	Do.	400
129	„ Gap Sap	Do.	Fortnightly	300
130	„ Gul Afshán	Do.	Monthly	1,200
131	„ Hindusthán	Ahmedabad	Weekly	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly	500
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	400
136	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Fortnightly	1,200
139	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
140	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	„ Kelavni	Baroda	Monthly	500
142	„ Nure Elam	Bombay	Do.	320
143	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
144	„ Praja Mitra	Karáchi	Weekly	200
145	„ Praja Pokár	Surat	Do.	800
146	„ Rájyabhaktă	Bombay	Do.	1,200
147	„ Rást Goftár	Do.	Do.	1,697
148	„ Samsher Báhádur	Ahmedabad	Do.	300
149	„ Satyă Mitră	Bombay	Do.	500
150	„ Satyă Sodhak	Surat	Fortnightly	500
151	„ Satyodaya	Dohad	Weekly	68
152	„ Sneha Sindhu	Kaira	Do.	275
153	„ Stri Bodh	Bombay	Monthly	500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issue
	GUJARA'TI—*continued.*			
154	The Stri Mitră	Bombay	Monthly	697
155	„ Surat Akhbár	Surat	Weekly	609
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
159	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patră	Hubli	Weekly	475
161	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayă	Dhárwár	Weekly	206
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Lokă Bandhu	Do.	Do.	190
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárată Bhráta	Rewáh	Fortnightly	375
173	„ Bhásha Bhushan	Bombay	Monthly	400
174	„ Bombay Baipar Sindhu	Do.	Weekly	250
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
178	„ Charkhári Akhbár	Rewáh	Fortnightly	23
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Khair Khah	Do.	Daily	...
184	„ Kushful Akhbár	Do.	Weekly	150
185	„ Muin-ul-Mulk	Do.	Daily	...
186	„ Muslim Herald	Do.	Do.	300
187	„ Vakil Islam	Do.	Do.	...
188	„ Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
196	„ Muin-ul-Islám	Do.	Do.	300
197	„ Prabhát	Hyderabad (Sind)	Do.	400
198	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or á) is the last letter of a word, the accent is left out, and the short a (अ = u in gun) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

The *Má-báp* (paternal) Government and advice to the Hindus.

1. The *Poona Vaibhav* (66), in its issue of the 30th September, considers the present treatment of the Hindus by the *Má-báp* British Government to be hostile and unworthy of parents, says that probably *Má-báp* Englishmen, whom it characterises as liberty-loving, ambitious, selfish, extremely shrewd, irascible, knavish, implacable, enterprising, &c., wish by their present treatment to teach the Hindus, whom it designates the mildest people in the world, to acquire and cultivate the qualities of their rulers, draws the attention of the Hindus to the legend about Pralhád to be found in their mythology, who was persecuted by his father and was saved from the persecution by God killing his father, and advises them to depend on and pray to God like Pralhád for relief from the present so-called persecution consistently with their filial love to their *Má-báp* Government. In conclusion, the paper entreats Government to remember that their welfare, strength and credit lie in showing paternal love for their Hindu subjects.

Representative government in India.

2. The *Mahrátta* (4), in its issue of the 30th September, writes:—The gravest standing complaint against time is that it is fleeting; but with the vast changes that it is slowly, yet steadily, working, it would not at least be possible to accuse time of passing away idly. Thinkers who only thirty years ago winked and laughed at the idea of an Indian Parliament as "a remedy for the misgovernment which has brought India into her present critical condition" are at last coming round to the Congress creed that "representation is the sovereign remedy for all constitutional ills." Of course, the tree being foreign to the soil will have to be planted with all the precautions necessary to ensure its full growth under the new conditions of clime and soil; but a truth bottomed upon the very common nature of man and borne out by the uniform and uncontradicted experience of all civilized communities for centuries past must necessarily be universally applicable. "Much had been done," says Mr. J. DaCosta, "during forty years past to better the condition of the people of India." Fixity was given to land assessment and penal law embodied in a code and subsequently revised. A steady course of improvement was the result. But the troubles of 1857 led to a change in the administrative machinery of Government, which gave full powers of control and supervision to a member of the British Cabinet. This was the source of all subsequent mischief. The Government of India at once rushed headlong into costly yet unprofitable speculations, and have now incurred burdens from which it would be extremely difficult, if not altogether impossible, for them to extricate themselves. The proceeds of the sale of waste lands were misappropriated, being falsely entered as land revenue. The Indian Finance Committee would have put a stop to this "extravagance and illegality" if its labours had not been interrupted by a dissolution of Parliament in 1873. The alterations introduced in the Penal Code in 1860 modified it in the direction of obstructing appeals to High Courts, thus banishing judicial independence from all the lower courts. A remedy to these evils, which seem to be daily growing, lies in enlarging and strengthening our legislative bodies; law will then be brought into harmony with popular needs and the people given an effectual control over the strings of the public purse.

Reflections on the coming tour of His Excellency Lord Elgin from Simla to Quetta.

3. In alluding to His Excellency the Viceroy's proposed programme during his coming visit to Lahore, the *Jám-e-Jamshed* (134), in its issue of the 3rd October, says:—Some months ago it was reported that His Excellency Lord Elgin was told by his advisers that the Native Indian subjects of Her Majesty were best impressed with the great strength of the British Government when they were presented with grand and pompous exhibitions, and it seems that His Excellency's tour of a month and a half from Simla to Quetta is likely to inflict a heavy expenditure on the British treasury, the Native Princes and their subjects. It is to be regretted that His Excellency has not been able to exhibit sufficient strength of mind to dispense with this causeless expenditure. It is, no doubt, highly to be approved that the highest

representative of Government should visit the different parts of the country on an official tour, and the impression that such visits will produce on the mind of the subjects will depend upon their plainness and usefulness and not upon any ostentatious exhibitions. The Viceregal and Governors' balls and costly evening parties are scarcely known to one-tenth of the population. If a Viceroy or Governor visiting a city, town or village goes on foot to the Native quarters of it without giving previous intimation to any one of his intention, issues orders to keep them clean, and takes steps to meet the wants and desires of their residents, a strong and lasting impression will be produced upon their mind. The principal events of the coming tour of His Excellency Lord Elgin are balls, evening parties, garden parties, &c., on which large amounts will be spent, and yet His Excellency will not come in contact with the middle and poorer classes. At Lahore the European residents will hold balls for two days successively in honour of His Excellency's visit, on each of which thousands of rupees will be spent, and each family that joins in these festivities will have to spend hundreds of rupees besides, and yet it has been represented to the English people at home that on account of the fall in exchange the Europeans suffer heavily and have therefore been granted the exchange compensation allowance!

Protest of the inhabitants of Ahmedabad against the rumoured intention of the Bombay Government to deprive Gujarát of its right of sending a representative to the Bombay Legislative Council.

4. The *Indu Prakásh* (14) of the 1st October, in its English columns, writes:—The timely protest of the inhabitants of Ahmedabad against the rumoured intention of Government to deprive Gujarát of a representative to the local Legislative Council will, we hope, have the desired effect on Government. The Central Division has a strong claim for representation, but if Government are only going to transfer a seat from one constituency to the other, their conduct will not be admired by the general public. The Central Division itself would not thank Government for giving them a seat which deprives another important part of the presidency of representation. Why not create an additional seat? And if it is not possible, they might as well deprive the Sind Chamber of Commerce of their seat and give it to the Central Division.

Remarks on the careers of some Additional Members of the Bombay Legislative Council.

5. The *Surat Akhbár* (155), in its issue of the 1st October, observes:—Several Additional Members of the Bombay Legislative Council have proved useful both to Government and the people, as they are steady, polite, industrious and able. Among these are the Honourable Messrs. P. M. Mehta, Javerilál U. Yájnik and some others. The Honourable Mr. Yájnik seems desirous of getting a law passed by which religious endowments can be protected from misuse, the Honourable Mr. Ranchhodlál Chhotálál seems to entertain a strong desire for reducing intoxication in the country, and the Honourable Mr. Pánse is for checking corruption. The honourable member for Sind seems inclined to be serviceable to Government officers. The Honourable Mr. Chimanlál H. Setalvad is clever and industrious, but is wanting in steadiness, moderation and politeness, and has not consequently cut a good figure in the Council Hall. Government intended to increase the salaries of teachers of primary schools of their own accord, owing to the demand made by the public and the Bombay riots of 1893, and at such an opportune time the Honourable Mr. Setalvad happened to make a similar request to them. Soon after this Government issued a resolution increasing the salaries of the teachers. This coincidence has elated the Honourable Mr. Setalvad. He thought that the elected members were superior to Government officers and carried on correspondence with the Collector-Presidents of some municipalities asking for certain information. He forgot, however, that some Collectors were as young and hot as himself, or even more so. He was not satisfied with the reply that Government gave him out of mere courtesy, and persisted in his rash writings. One who takes American writers for his guides must know that the conditions in America and India are not similar. The Americans are more advanced in education than the Natives of India and have got no castes among them. Those Natives who advocate reforms according to American notions are likely to do harm to this country. It is wrong to

think that the position of Additional Members of Legislative Council makes them masters of Government officers and puts them on a par with Governors and members of the Executive Council.

Impropriety of having Bráhmans as Government servants.

6. The *Din Bandhu* (9), in its issue of the 30th September, says:—Employment of persons of one caste in any Government department results in partiality and oppression. Most of the employés in Government offices being Bráhmans the rayats have to suffer much inconvenience and misery. Properly speaking, it is against Hindu religion and social organism to employ Bráhmans in Government service, for they do not give to non-Bráhmans even that respect which they give to beasts. No doubt, the Bráhmans are educated and pass the different tests prescribed by Government, but so long as they are not free from pride of their own race they are quite unfit to hold responsible posts under Government. The recent case of one Mr. Dixit at Thána is an instance in point. It shows how Ráo Bahádur Bhátkhande, a Bráhman officer, who is known to be just and impartial, has evinced caste jealousy in forming a plot to ruin Mr. Dixit, a Parbhu by caste. How are poor people to obtain redress when matters have reached such a pass that litigants do not get pleaders to appear for them in cases tried by Ráo Bahádur Bhátkhande? Employés in Government offices in the Thána and Kolába Districts are mostly persons belonging to one or two castes, and we request Government to lessen their number soon in the interests of both Government and their subjects.

Comments on the reply of the Post Master General, Bombay, to a petition of the Bombay postmen.

7. The *Gujaráti* (104) of the 30th September, in its English columns, writes:—Some time ago the postmen in Bombay addressed a petition to the Post Master General, Bombay, detailing therein some of their glaring grievances. They complained that their privileges had been curtailed in recent years and their salaries were small as compared to the heavy work they have to do in an exceptionally busy city like Bombay. Our contemporary of the *Times of India* was good enough to support the prayer of the memorialists in an editorial. The Post Master General seems to have resented this journalistic interference on behalf of the most deserving, but ill-paid and over-worked, servants of the public. In his reply to the petitioners the Presidency Post Master intimates:—"The Presidency Post Master General has expressed his disapprobation at a copy having been sent to a local newspaper, apparently with the object of attempting to put pressure on the department. Representations submitted in a proper spirit will always be fully considered, but any attempt to bring pressure to bear by illegitimate means will not improve their case." We fail to see how the poor postmen can be convicted of having resorted to *illegitimate* means, simply because their grievances have been noticed, and very properly noticed, by the *Times*. If the principle insisted upon in the present case had been acted upon by the Government of India, the exchange compensation allowance would never have been granted, as it is notorious that systematic agitation was carried on in India as well as England by or on behalf of the parties affected by the vagaries of exchange. It would, indeed, be a pity if poor and voiceless servants of Government were prevented from ventilating their grievances, when superior and influential officers can do so openly without a single word of rebuke and with perfect immunity. The postmen have, however, now found themselves in a doubly unfortunate position. They have been snubbed for making their grievances known to the public, and besides they are told that, owing to financial difficulties of Government, it will not be possible to entertain any proposals involving additional expenditure. But if two or three krors are wanted for paying the exchange compensation allowance, the fiscal embarrassments vanish like the fleeting clouds and the public exchequer is at the disposal of those who are influential enough to make their voice loudly heard!

Gambling at the bagatelle table in Bombay.

8. A correspondent of the *Jám-e-Jamshed* (134), in its issue of the 2nd October, writes:—The game at bagatelle, at which gambling was practised, was suppressed on one occasion in Bombay, but for the last two months it has revived with vigorous vitality. Formerly this game was played with closed doors,

but now-a-days it is played with open doors in the very sight of the police, which is quite powerless to put it down. In more than three hundred places this game is played and the poor people are being ruined. These bagatelle rooms are to be found in large numbers at Falkland Road, Two Tanks Road, Bhendi Bazar, Páidhuni, Nal Bazár, and Kálbádevi. With the intention of ascertaining how gambling is carried on at these rooms I visited one of them recently. Formerly the play at odd and even was practised; now the play is quite different, and is called by the players "Fátáfitiká Dáv." After describing the play, which seems to resemble the usual bagatelle game, the correspondent continues:—From two annas to fifteen annas are betted at a game by each person. The proprietor of the table exacts a pice from the winner of two annas and one anna from the winner of a rupee, and collects a pretty good sum in one night. On leaving the room I found near by a police constable and asked him how the gambling was allowed. He replied that the game was played in such a way as to come under the head of a game of "skill" like the play at billiards, and the police was powerless to put it down. If the present bagatelle evil continues longer, there is fear of its causing serious mischief.

Another murder in the Sátára District.

9. The *Pratod* (70) of the 1st October reports another brutal murder in the Sátára District at the village of Shiréle similar to the one already reported to have taken place at Ashta.

PART II.—*Education.*

The Honourable Mr. Setalvad's memorandum on the subject of free-studentships and scholarships in schools.

10. The *Gujaráti* (104) of the 30th September, in its English columns, writes:—The Honourable Mr. Setalvad's memorandum on the subject of free-studentships and scholarships in schools maintained and aided by municipalities, shows how the present rules regulating the distribution of free-studentships are working unfairly in practice. While it may be expedient to encourage the backward classes of the Hindu and Muhammadan communities by giving them special facilities, it is difficult to understand the propriety of shutting out equally deserving students of the other classes by means of hard and fast rules. If the requisite number of indigent students of the selected classes do not avail themselves of the facilities provided for them, it is monstrous to withhold them, so far as they are available, from other destitute students whose only guilt seems to be their hereditary desire to learn. The rules in question are being worked irrespective of the circumstances and conditions of each locality. The injustice of the present system is likely to become the more intolerable since it is proposed to extend its operation even to schools aided by municipalities. How harassing its operation has proved is best illustrated by the history of the Private English School at Umreth. In England compulsory education has necessarily resulted in free education. But because it cannot be instituted in this country, it does not follow that municipalities should be actually prohibited from encouraging cheap education or that private proprietors should be coerced into acting upon the cast-iron system laid down by Government for municipalities. The present rules, though they profess to carry out the recommendations of the Education Commission, are opposed to the spirit of the principles they laid down with a view to preserve the autonomy of private schools and encourage private enterprise, and we trust His Excellency Lord Harris' Government will not arbitrarily enforce them without consulting municipal boards and without ascertaining the results of their operation in the various parts of the presidency.

11. The *Dnyán Prakásh* (12) of the 4th October, in its English columns, writes:—We certainly fail to understand why Government should be so anxious to see its own rules observed by bodies who have nothing to do with Government. On the very face of it, we see that this rule about restricting the number of free students to only 15 is, to say the least, very unreasonable. We would not quarrel with the Government if they would restrict the application of the rule to their own schools only; but they are by no means satisfied by debarring poor students from entering their own schools. They needs must prevent them

from any schools at all. In fact, they arbitrarily rule that the minimum number of poor boys will strictly be restricted to 15 per cent. of the pupils on the rolls of a school that has anything to do with Government or a municipality! The overzeal of the educational officers does not end with the municipalities alone in our presidency. It is doing mischief even in Native States. We remember to have heard of one instance in the Southern Mahrátta Country. In the Kolhápur State the High School fees were some time ago very much lower than those at Belgaum, Dhárwár and other Southern Mahrátta Country towns. The Inspector for that division did not think it proper for the State to be more liberal than the British Government. Official pressure was brought upon the Educational Department of the Kolhápur State and the rate of fees was raised to the level of that obtaining in the Government schools in the British territories! What are we to understand from this policy of Government?

His Excellency Lord Harris and the popularisation of healthy sports.

12. The *Native Opinion* (16) of the 30th September, in its English columns, writes:—If Lord Harris' *regime* becomes known more for one thing than another, it will be for the popularisation of healthy sports—the more requisite ballast to a people who have to strive hard to make a living. We have no doubt that before His Lordship retires, he will give a finishing stroke to his popularisation by founding some prizes for Native competition. Lord Reay's memory will be ever cherished for the Reay medical lectures, and we have no doubt the present Governor's, too, may be cherished for a similar foundation.

PART III.—*Municipalities.*

Expenditure proposed to be incurred by the Surat Municipality at the approaching visit of His Excellency Lord Harris to that city considered exorbitant.

13. The *Jám-e-Jamshed* (134), in its issue of the 3rd October, says:—It is highly objectionable that the municipality of Surat, which has lessened the number of street lamps under the plea of economy and has thereby inflicted on the rate-payers the inconvenience of groping their way in comparative darkness, should have sanctioned the expenditure of Rs. 1,500 on His Excellency Lord Harris' visit to that city which is to last only for about thirty hours. The municipality cannot afford to provide due convenience to rate-payers in the matters of street lighting and road-watering, and yet comes forward to spend such a large sum on His Excellency's visit. The expenditure of a smaller sum on the occasion of the laying down of the foundation of the water-works would be sufficient, and it is to be hoped that Lord Harris will advise the corporation to desist from its proposed course. His Lordship would by doing so convey a good lesson to other municipal corporations to be more careful in the expenditure of the rate-payers' money.

A complaint against the Surat Municipality.

14. The *Gujarát Mitrá* (105), in its issue of the 30th September, observes:—It is to be regretted that the municipal authorities at Surat should have resorted to improper measures for recovering the unpopular house-tax. The municipality had to file about 8,500 complaints against rate-payers. This shows that the present municipal administration has been very hard on and annoying to the people. The following irregularities in recovering the tax have been detected, viz., notices calling upon rate-payers to pay the tax, which ought first to be presented to the house-owners and on the latter declining to accept them to be posted to their houses, have been in many cases posted to closed houses; the names of many house-owners have been found incorrectly given; the tax has also been levied on buildings, on lands paying land assessment to Government and on charitable properties; there is no provision in the rules to exempt houses lying vacant; in some cases complaints have been filed against house-owners who have made appeals either to the house-tax committees or to the corporation against the assessment, and whose appeals have not yet been disposed of, and the municipality tries to recover the tax from one of several owners of a house.

Part IV.—*Intelligence extracted from the Press.*

Hindu-Muhammadan disturbances and the Native press.

15. The *Deshi Mitrá* (103) of the 4th October, in its English columns, writes:—The following from the *Rást Goftár* is a fair sample of what we meet with in the majority of journals. Our contemporary remarks:—"The disturbance at Poona is over, but the endeavours of the Anglo-Indians to set the Hindu and Muhammadan communities against one another have not ceased. Especially, the task of bringing off the Muhammadans at the expense of the Hindus by throwing the whole blame on the latter, nay more, of encouraging the Muhammadans, is still persevered in by the police authorities and their organs, the Anglo-Indian papers." When statements like these are set current, the strongest evidence possible must be forthcoming to back them. But we might search throughout the whole range of the Native press and find no evidence which can induce a reasonable man to give credence to such statements. We have to say nothing as regards the charge against the English papers; they are well able to defend themselves. Suffice it to say that nowhere in any Anglo-Indian journal is to be met with that intemperateness of tone and sentiment which is to be found in many Native papers in regard to race disputes. But it is a very serious charge to bring against responsible authorities that they are bent on doing an injustice to a whole community, and certainly if the writers had but paused to realize the nature of their remarks, they would have seen that their words were the last that should have been written. None of them has yet come forward with any sane explanation as to why Government should favour one particular community at the expense of another. What possible interest could they have in dealing unjustly with one section on purpose? Are they so foolish as not to see that government by class interests would in the end be most destructive to their rule? They may possibly err in judging from the evidence before them. But he is blind and is one of the maliciously disposed who says that their decision will go against a class because they are biassed against it. Granting that the Poona police were against the Hindus from the first, no useful purpose can be served by proclaiming this in loud angry tones from the house-tops. The best course would be to quietly collect evidence in support of the assertion and approach Government with it. But why should the press assume the *role* of the judge? It is within the province of journals to suggest, but it is outside their functions to decide. We hope these remarks will be taken in the spirit in which they have been made. It is not our intention to pose as an unbidden Daniel come to judgment. Our one wish is to point out how consciously or otherwise the tendency of the tone adopted by many of our contemporaries is to nourish germs of disunion and unrest. In such a crisis it is necessary to leave things alone; for matters are bad enough and can be made only worse by unwise meddling.

Hindu-Musalman disturbances and the attitude of the Government of Lord Harris towards the contending communities.

16. The *Kesari* (49), in its issue of the 2nd October, has a long article on the Hindu-Musalman riots of the latter day, their causes and the attitude of Government and their officials towards the contending communities severally, in which the paper throws the whole blame in the matter on Government, saying that the question of music in front of Masjids, which is the cause of the present riots, is not so difficult to solve satisfactorily, that if Government really wish to settle it they can do so in a manner similar to that in which it has been disposed of in the Native State of Aundh by a Deccani Bráhman, and that it is due to their apathy and neglect to lay down sound rules in the matter that different officials, such as Mr. Unwin of Násik, Mr. Cumine of Khándesh, Mr. Ommanney and Major Macpherson of Poona, and Mr. Kennedy of Sátára, have laid down different principles on the subject and dealt differently with the communities concerned, and that oppression is being practised on the Hindus in general and the Bráhmans in particular in such a manner as to bring discredit on the name of Her Majesty the Queen-Empress. The paper adds that if, with almost the same officers as the present, the administration of the presidency went on smoothly under the *régime* of Lord Reay and so much confusion is prevalent under the Government of Lord Harris, the conclusion that can legitimately be arrived

at is that the reins of Government are not at present in the hands of an able administrator. The paper further says that some high officers of Government have utterly mistaken notions of the cause of the present Hindu-Musalman disturbances in believing that they are owing not to any mistake on the part of the Government officials, but to the perversity of Hindu and especially Bráhman leaders, that there are signs of an outbreak of general disaffection and rebellion in the Deccan like the one in 1857, that this outbreak can be prevented by dealing high-handedly with the Hindus, and assures them that these notions are quite wrong and that Hindus will never be deterred by unjust and severe punishments inflicted on them from urging their claims to their legitimate rights, and that such punishments will, on the contrary, teach the people to look upon them as their credentials and passports for increased public honour and esteem. In conclusion, the paper reminds Government that oppression practised on Bráhmans and cows has at no time proved conducive to the prosperity of a government in India, and that though the British Government is indisputably a strong Government, its main strength lies, as Her Gracious Majesty the Queen-Empress has laid down in the Royal Proclamation of 1858, in the contentment of subjects.

17. The *Mahrátta* (4) of the 30th September observes:—Apart from the consideration of the guilt or otherwise of the thirteen unhappy Bráhman gentlemen sent to jail at Wái, the question is how long the Government of Lord Harris will continue apathetic and indifferent to the sufferings, fears, anxiety, unrest and confusion that prevail in the Bombay Presidency. The feeling of animosity between the two principal sections of the population, like subtle poison, has gradually spread and poisoned not only large and hitherto peaceful cities, but even small villages and towns. This subtle poison-like feeling, wherever it has penetrated, has been producing disastrous results. Villages, towns and cities appear almost to be in a state of civil war. Bloodshed, arson, broken heads and limbs, dislocation of all social and commercial relations, and curses heaped on those who are supposed to foment racial animosities for their selfish interests have been too frequent to foster anything like confidence in the truth, justice and mercy of the Government of the Queen. A crusade has been preached against one section of the population by high officials who ought to be above petty intrigues and prejudices nursed by evil councillors, whether they be private men, officials or journalists. Under these circumstances, how long will the Government of Lord Harris delay laying down a definite and just policy for the guidance of the subordinate executive? Every man has a heart and conscience, and when his judgment is not warped by prejudice he can discover for himself a just and righteous policy, whenever his position of responsibility as well as necessity demands. Lord Harris has undoubtedly both; but as to his good judgment people are every day becoming suspicious on grounds which His Lordship himself has furnished. Being the responsible Governor of a large province, His Lordship can enunciate a policy just and true, if he has the will to do so. "Where there is a will there is a way." His Lordship's ability to enforce a policy of his own is unquestioned. But he seems to lack that will to deal justly all round, to rely upon the true instincts of an Englishman, to appreciate the changes incident to the progress of the times, and to discard as poison the counsels and suggestions of evil-doers who are to be found in astonishing numbers among the officials who surround him. We cannot say that his education, his English instincts and his nobility of character have all been extinct in him or that he has deliberately taken a long time to evolve a righteous policy from the dictates of his inmost conscience. But the delay has been dangerous, and under the pressure of the events no unusual delay can be justified in a person who is supposed to guide and control the destinies of millions. The delay in question has not only been construed into apathy and indifference, but has also produced anomalies in the way in which different executive and judicial officers have proceeded in dealing with the riots and the culprits alleged to be guilty of them. For in the absence of a definite Government policy formally, solemnly and publicly enunciated, each officer follows his own inclinations, likes and dislikes, and prejudices, and the result has been as many policies as there are executive and judicial officers

charged with the suppression of the riots and the punishment of the offenders. These anomalies can be illustrated by a reference to two or three incidents that happened in the year 1893-94. In the Bombay riots the particulars of the case were so peculiar that the police could not show their sympathy or antipathy either for one or the other of the contending parties; it is therefore doubtful what the police of Bombay think or feel about the two sections of the community. But in the trials of offenders that proceeded both before the Magistrate and the High Court, even-handed justice was done without any distinction of race or creed. In Yeola the police were found too weak to cope with the mob, and as the riots proceeded each section took part in them to attack, retaliate or to defend themselves. But the District Judge, Mr. Unwin, who seems to have a policy of his own, seems to consider that riots usually happen when the hand of the police is too weak to grapple with them, and that the communities opposed to each other are therefore obliged to retaliate or defend themselves. On these principles it is said that he acquitted all the accused, both Muhammadans and Hindus, brought before him either in his original or appellate jurisdiction. But a different and far more mischievous policy is being pursued at Poona and Wái. That policy is one of suppression of Hindus and more particularly of the Bráhmans. Now these anomalous results are due to Lord Harris' Government not having laid down and publicly proclaimed a line of conduct which a righteous and Christian Government desires every subordinate executive and judicial officer should adopt and scrupulously follow. But there being no guiding principle, what we see around us is demoralisation and a capricious method of treatment of the riots, both by the police and the executive. When things have come to this pass, how can Lord Harris lay his head on the pillow with composure and without his sleep being disturbed by spectres of murdered men, of men with broken heads and limbs, of families mourning the loss of their bread-winners, and of the confusion worse confounded in the social, commercial and other relations without which no community can exist for a single day? It is yet time for Lord Harris' Government to redeem his *régime*, which is drawing to a close, from condemnation. Of all the policies which executive and police officers follow in different places from different motives, the one of the suppression of Hindus is most dangerous and ruinous to the interests of the Empire, and it is only short-sighted and unintellectual statesmen who will devise it. That policy is sure to fail completely, even though Hindus, including Bráhmans, are subjected to its grinding machinery, for the Hindus have lived when England was nowhere and shall continue to live even after England has gone into the sea. They have lived not only for centuries, but for thousands of years even though they were visited by tremendous organisations before which any other nation would have perished 'unsung, unmourned, unhonoured, unknown!' The Hindus have lived, and history of which anti-Hindu Anglo-Indians are generally ignorant demonstrates the truth of the statement we have made above.

> "The East bowed low before the blast,
> In patient deep disdain,
> It heard the legions thunder past
> Then plunged in thought again."

If this policy is intended to clip the wings of the Congress movement, those who have relied upon that policy are destined to bitter disappointment. The Congress will continue to hold its sessions with increasing prosperity and power too strong to be despised. The Anglo-Indian papers and the Anglo-Indian officers who are moving heaven and earth to belittle its significance, its character and its stability have long been found out by the British public and at the present day their utterances are not taken seriously in England. Its existence, however, is calculated to bring the perpetrators of the unrighteous, unjust, un-Christian policy before the bar of public opinion in England, and then it will be an amusing thing for us to contemplate how Lord Harris and men of his stamp will wriggle and smart under the lashes of Parliamentary and public criticism. In conclusion, we have to offer this advice to our countrymen. "Sufferance is the badge of our tribe"; we have undergone sufferings in the past. If the present Government cannot succeed in eradicating the poison that is being daily instilled into the system and methods of Government, further suffering and even death may be our future lot. The terrors of the prison are outside its walls. Those who are incarcerated by way of revenge or vindictiveness can never lose their character for truth, honesty and respectability in the estimation of the community in which they move. They should never lose courage under the stroke of a temporary misfortune, nor should they desist from standing by and doing their duty to their community and to their country. They should never resort to violence and illegal methods and thus get into the clutches of their opponents. All constitutional methods are open to them, which if honestly followed will guarantee them from persecution; and even if after this peaceful conduct they are overwhelmed with tyranny, they should remember the philosophic truth of the following lines and abide by it even to the end:

"What need of complaint? No setting sun,
But somewhere, in truth, is a rising one,
Whether it be in your world or mine.
What stars shall twinkle, or sun shall shine,
What does it matter? This fact holds fast:
'Twill be daylight somewhere while time shall last."

18. The *Sudhárak* (22) of the 1st October, in its English columns, writes:—The question in the Wái prosecutions is whether the offences with which the accused were charged were of so serious a nature as to demand the punishment inflicted. All the heavy music was stopped as directed in the District Magistrate's order. This was admitted even by the prosecution, and the only cause of action was a solitary pair of cymbals. If the offences were proved against the parties concerned, simple fine would have amply met the ends of justice. But the Magistrate wanted to make an example and desired to repress the spirit of hostility and antagonism displayed by the members of the Hindu community and therefore he proceeded to pass a heavy sentence. The case is analogous in some respects to the *Nágoba* case tried by Mr. Plunkett, the City Magistrate of Poona. In both cases the original order prohibiting music near or before mosques has been considered by the Hindus to be adverse to custom and illegal, in both it was disobeyed on that account, and in both the disobedience has been punished. The orders and the punishments in these two cases show the attitude of the subordinate executive and magisterial officers, and this has been the subject which has disturbed the quiet tenor of life in the mofussil for some time past and engaged the attention of the Native press thereon. Take any Native journal; you are sure to find in its columns something or other in the nature of a complaint against the police in their dealings with Hindus as against Muhammadans. Do not these complaints ever reach the rulers of the land? Or do Government manage to be careless of them all? Possibly the Native press has very little influence with them and Government think that it deserves no attention. If that be their belief they are sadly mistaken, and the sooner they listen to the outpourings of Native wails the better for the British administration of India. The Government of His Excellency Lord Harris has so long shown a masterly inactivity and apathy in the matter of the unhappy feuds between the Hindus and the Muhammadans, and now that His Lordship's *regime* is hastening to its close, it is high time for His Excellency to do what he can to restore confidence in the public mind and calm the troubled waters. Otherwise the state in which the presidency will be left at the time of His Lordship's departure will be a blot on his administration. The problem is a serious one: serious, because it affects millions of Her Majesty's Indian subjects, but to a strong and impartial Government it is not at all serious to deal with. Ever since the occurrences at Yeola the Native papers have been recommending the appointment of an independent investigating Commission, but the Government presided over by Lord Harris has not condescended to give it the least consideration. A Commission then is a desideratum, and if Government will exclude Natives therefrom let them do it, but let them also exclude all European officials. Benevolent non-official Europeans with sympathy for the people, both Hindus and Muhammadans, as well as for the maintenance of order and British justice, will certainly be found to undertake the task. The weekly chronicler of Wái describes the feeling with which the citizens there saw their fellows sentenced and taken on foot a long way off to Sátára. The want of attention showed to the position of the accused and the nature of their offence has certainly shaken the confidence of the people in the benignity of British rule. The doings of the executive in Poona have had a similar effect, and the state of feeling of the Native community in one place comes naturally to be

shared by their brethren elsewhere. Government show no solicitude for the thoughts and opinions of their subjects, nay they are heedless of them, and people attribute the actions of the subordinates to the desires or the dictates of their superiors. This impression ought not to be allowed to gain ground; and Government will never be too soon to the front when they come to enquire into the complaints levelled by the public against their subordinates. This enquiry must not be entrusted to the usual official groove, but a departure must be made as recommended above. Lord Harris has never had a more urgent call to duty than this, and it is hoped that His Lordship will yet see his way to meet it. The question is now being reduced to one, not between Hindus and Muhammadans, but between Hindus—especially Bráhmans—and Government. The Government officials, through a misconception of the policy of Government, or through the action of their own prejudices, have sided with the Muhammadans, and the latter have set up claims—or claims have been set up for them—directly leading to an estrangement of the cordial relations that have existed for generations between the two communities, which have always lived side by side, and very often to an actual outbreak of ill-feeling. The Hindus and the Muhammadans are in the same boat; and when the exultation of the hour cools down, the Muhammadans will see the folly of their ways. Government can, however, have the credit of bringing about the result sooner by the help of their strong arm than can be achieved by the process of time, and Government alone know why they should not prize the reward. The thoughtless and foolish mischief-mongers belonging to any community must certainly be brought to book, but to see a whole community labelled as mischief-monging, or any of its respectable constituents condemned on flimsy pretexts, is certainly not the proper way of procedure.

19. The *Native Opinion* (16) of the 4th October, in its English columns, observes:—In its recent remarks on our note on the present riots in Poona, the *Bombay Gazette* expressed its regret at our dissatisfaction at the policy pursued by Government in respect to recent religious riots. Let the *Gazette* bethink what a hue and cry Anglo-India would kick up the moment the most trivial harm were done to a European. It is quite natural for the writer in the *Bombay Gazette* to find fault with us; but may we ask him to say whether the policy now being pursued of *divide et impera* is a right one and calculated to restore peace and harmony among the people? As the present *regime* is drawing to a close, strange and painful events have begun to happen. We never thought that under the beneficent rule of Empress Victoria the written and unwritten law of the land would be ridden down at the will of a mere official whose orders seem to serve the purpose of a perpetual edict. Would it not then do well for Lord Harris' *regime* once for all to declare that the Muhammadans are a favoured people of Government and that the Hindus must meekly submit to them? Such an order would at once put an end to the present harassing prosecutions, which only have the effect of deepening communal animosities. The judgment in the Wái trials is a most astounding piece of judicial acumen. Though independent and, for the matter of that, non-Hindu witnesses gave evidence on the side of the defence, their evidence is thrown out because, in the words of Mr. Kennedy, "they are converted Hindus." But if the evidence of Christians is not admissible on the ground of their being converted Hindus, how can that of the Muhammadans be admissible on the same ground, when, for aught we know to the contrary, many of them may be converted Hindus also? We never thought that existing practices were to be subordinated to the will of the authorities despite their prescription. But we have come to a stage when all custom and prescription is to be cast to the four winds and the will of the executive is to rule supreme! Although the Madras High Court judgments lay down the rational side of the law in the matter of music-playing, all these judgments must pale before the judgment in the Wái trial. The High Court says that music-playing must be stopped when there is actual prayer, but all this consideration does not seem to weigh with the Sátára authorities. Be that as it may, is the offence of cymbal-playing so heinous as to deserve no other punishment than incarceration?

20. The *Phœnix* (5), in its issue of the 29th September, writes:—There is a marvellous unanimity in the Indian and also in the Anglo-Indian press—the two sections having ranged themselves on opposite sides—on the question of

the Poona riot. The former holds partiality of Government towards the Muhammadans responsible for all the mischief, while the latter throws the entire blame upon the Hindus. Nothing can be more unfortunate than that this state of things should be allowed to continue longer. We appeal to the good sense of both the communities—the masses, we mean—and ask them to bury the hatchet and be friends again. If they go on waging war and flying at each other's throat, neither Government nor the Anglo-Indian press will suffer in the least, but they themselves will have to reap the consequences. If one thing is more certain than another, it is this that as long as Government chooses to side with or show the least inclination to support one or the other of these parties, so long there will be riots, strifes and bloodshed. Government is obstinately following a suicidal policy, though its professions are very high, and its acts of indiscretion regarding its treatment of the Hindu subjects will one day precipitate matters so as to leave it no alternative but to repent and retrace its steps. Let Government think of that humiliating position.

Comments on the convictions of certain leading Bráhmans at Wái.

21. While commenting on the convictions of eleven leading Bráhmans at Wái by Mr. Kennedy, Assistant Collector, the *Kesari* (49), in its issue of the 2nd October, observes:—These convictions are such as cannot but sadden the hearts of all people in the Deccan. One who contemplates these cases gets in his mind a suspicion as to whether Government has gone mad, and is led to believe that the Government officials have obtained a diploma or license to act wantonly under the *régime* of His Excellency Lord Harris. Though the practice of playing music during the *Dwár* processions at Wái while passing by mosques is one of long standing, the people conformed during these processions to the notification issued this year under Section 44 of the Police Act by the District Magistrate of Sátára without any previous enquiry as to the usual practice, prohibiting music in front of mosques, excepting that one man continued playing a pair of cymbals, and all that should have been done if thought necessary was to fine this man under Section 68 of the Police Act. But this would not satisfy the police, and as if to wreak vengeance on Hindu leaders it was decided by them to file complaints against a dozen or two of these leaders as abettors of the one who played on the cymbals and to get them punished. Accordingly complaints were made and persons who accompanied the man playing on the cymbals were convicted of encouraging him to disobey the District Magistrate's order and were sentenced to imprisonment. We do not think this unjust punishment is in any way derogatory or disgraceful to the persons convicted, and they will continue to be respected by us as before.

22. The *Sudhárak* (22), in its issue of the 1st October, remarks:—From the deposition of the witnesses, whether Musalman or Christian, in the Wái prosecutions, it is evident that all musical intruments except a pair or two of cymbals were stopped while the *Dwár* processions passed along the Nimajga Masjid, and that the allegation of the police that the processionists had determined to disobey the District Magistrate's order is unfounded. It may be wrong technically to say that the mere sounding of the cymbals does not constitute a breach of the Magistrate's order and in the eye of law playing on the cymbals may perhaps be an offence; but the offence is only nominal and should have been, if absolutely necessary, punished with a small fine; but by sentencing the accused to imprisonment for two weeks the trying Magistrate has only exhibited want of common sense. So far about the persons who played on the cymbals. As regards the respectable persons who were convicted of abetting the offence and sentenced to imprisonment, the Magistrate, in pronouncing the sentence, appears to have quite taken leave of his sense of justice, and from the arguments used by him in refuting the defence of the accused he appears to have been prejudiced by somebody and to have made up his mind from the first to sentence the accused to imprisonment under any circumstances.

23. The *Dnyán Prakásh* (12), in its issue of the 1st October, quotes from the *Moda Vritt* (57) an account of the convictions of some leading Bráhmans at Wái for disobeying an order of the Sátára District Magistrate in the matter of music in front of mosques, and says:—It is not good that the police should

have brought unfounded charges against such great and very respectable men and the trying Magistrate should have sentenced them to punishments according to his pleasure without giving least thought to the status of the accused. It is cases of injustice like these that are likely to endanger the stability of the Empire. The real strength of British rule lies in the contentment of educated and respectable men, and it is not good that things likely to displease them should occur. If Government think that by punishing them the public will be kept in awe, they are quite mistaken. Punishment of such persons is more likely to make the people desperate and disaffected than to inspire awe. Government should therefore prevent such things and take measures calculated to please all, and particularly high-class people.

24. The *Subodh Prakásh* (21) of the 3rd October, in its English columns, writes:—On Monday last, the Wái cases came before the local High Court. Records were sent for after much hesitation. We will not, therefore, enter into the merits of the cases. But it is impossible to refrain from noticing the egregious folly of which Mr. Kennedy has been guilty in meting out punishment to the accused. He assigns their respectability as a reason for sentencing them to imprisonment instead of fine, because he says, "they will feel more than others the degradation and inconvenience of imprisonment." Apart from the strong prejudice indicated by these words, can we not ask how there can be any degradation in an imprisonment which is universally felt to be absolutely unjust by those for whose opinion alone the victims care? Is not the Magistrate reckoning without his host in imagining that the unfortunate men would sink in the estimation of any but himself? Mr. Kennedy surely knows as much as any other person that punishments provided by the law are useless as deterrent of evil when they are not backed up by public sentiment. Can he expect public sentiment to go with him when he finds the accused guilty of abetting disobedience of law because of their presence in the procession, and he shows great anxiety to incarcerate them in jail for the atrocious crime of belonging to families of respectable position?

25. The *Rájyabhaktă* (146), in its issue of the 2nd October, observes:—Perhaps there is some gross exaggeration in the accounts given by the Wái newspapers about the trial of twelve respectable Hindus for disobedience of police orders, and very likely Mr. Kennedy, the First Assistant Collector, has acted with good intention; still Mr. Kennedy's relying on the evidence of Police Inspector Dulekhán and disbelieving the evidence of independent witnesses and passing sentences on the accused shows that like other Anglo-Indian officers he has been unable to look impartially on both the parties. It appears from an article in the *Moda Vritt* (57) that there is none to protect the Hindus. We do not mean to say that respectable gentlemen are not liable to commit crimes, but, in the present instance, it is really painful that the accused should have been sentenced in spite of the fact that the evidence for the prosecution proved their innocence. The tribunals in India are prone to put implicit faith in the police and cause miscarriage of justice. We request Government and the High Court to take prompt measures in the present case to lessen the anxiety of the people caused by the decision in this case. We also advise the Hindus to raise a fund by subscription for the defence of the Hindus sentenced by Mr. Kennedy.

26. The *Hindu Punch* (41), in its issue of the 4th October, while writing on the convictions at Wái, observes that, according to the opinion of some persons, Mr. Kennedy may have been instructed by some revengeful official in the Secretariat to pass the sentences he did on the respectable and leading Hindu gentlemen of Wái, and finds fault with the Government of Lord Harris for its alleged indifference in the matter. The paper then expresses its belief that the present treatment of the Hindus by Government and its officials is calculated to inspire a spirit of boldness and pluck which they at present lack and to prove beneficial to them in the long run, and advises the people to take courage and be patient and thank Government for their adverse actions. The Poona police, adds the paper, is suffering from Brahmophobia and is in need of the services of a clever doctor to cure it, and it is to be hoped that the disease which has extended to the Sátára District will not affect any other district. [The *Pramod* (70) also, in its issue

of the 1st idem, expresses sympathy with the persons convicted and sentenced to imprisonment at Wái, and says that all Hindus should feel the punishment as awarded to themselves and should act unanimously in the matter.]

Mr. Kennedy's judgment in the Wái cases and the alleged policy of repression of the Hindus.

27. The *Mahrátta* (4), in its issue of the 30th September, writes:—It will appear from the judgment in the Wái cases that it falls to the share of Mr. Kennedy, an Assistant Collector in the Sátára District, to announce the very suicidal policy of repression. The form the announcement has taken is as dismal as the policy, and we are sure the announcement will now set us all a-thinking. The policy is dangerous to the safety of the people; if it is allowed to continue it will ere long bring disgrace both upon those who have matured it and those who have to carry it out. We should have certainly despaired and given ourselves up in disappointment but for one hope, viz., that the Civil Service as a class will revolt against it. The members of it will, like one man, protest against it and nip it in its very bud. Reading between the lines of the judgment one very clearly sees the struggle between the inner and the outer man, and we make no doubt that though a difference of opinion might exist as to the merits of an individual case, there will be perfect unity in the condemnation of a policy that is as unjust as it is dangerous. We appeal to the Bombay press for help. A policy of repression is bound to fail, but it is no good abandoning it after failure, because the mischief it will do will be irreparable.

Contrast between the Poona and Wái criminal prosecutions.

28. The *Kesari* (49), in its issue of the 2nd October, contrasts the criminal prosecutions at Poona with those at Wái in connection with playing of music before mosques as follows:—At Wái one man played a musical instrument while other persons who were accused along with the first man were adjudged abettors, whereas of the nine or ten persons whom Mr. Tátya Sáheb Nátu accused of the offences of rioting and forming an unlawful assembly at the Dáruvála Bridge only one was charged by Mr. Plunkett with committing an assault and the rest were discharged under Section 203 of the Criminal Procedure Code, although the Police Jamádár Jagdale has deposed that about forty Musalmans, including the persons complained against by Mr. Nátu, issued from the Masjid near the Dáruvála Bridge to attack Nátu's *mela* or band of singers and that one of them assaulted Mr. Nátu. If the principle applied to the accused at Wái had been applied to the Poona cases the forty persons could have been charged with abetting a riot, but the accused at Wái were Hindus while those at Poona were Musalmans, and hence the scales of justice had to be changed. Moreover, while Mr. Nátu who had been assaulted has been charged with rioting, his assailant has been simply charged with making an affray. Candidates for law examinations who study the Penal Code so closely will never perceive that the Code is so replete with partiality, which can be realised only by experienced Magistrates like Mr. Plunkett.

Wái convictions and the High Court, Bombay.

29. The *Indu Prakásh* (14), in its issue of the 1st October, says that there was not only no objection to the High Court releasing the persons convicted at Wái on bail pending the hearing of the reference made to it, but looking to their social position it was necessary to do so. The intelligence of the High Court's refusal to accept bail will fall, adds the paper, like a thunderbolt on the ears of the convicts who were expecting release, their distressed families, friends and the Hindu public in general.

State of affairs at Wái.

30. The *Moda Vritt* (57) of the 4th October states that the people of Wái are not going to observe the Dasara holiday this year, and that some of the shops of cloth-merchants which were closed on Thursday last have not yet been opened.

Remarks in connection with the recent Hindu-Muhammadan disturbance at Poona.

31. The *Alam Aphroz Bambai* (177), in its issue of the 1st October, refers to the recent disturbance at Poona and observes:—Major Macpherson deserves praise for his exertions in quelling the disturbance. The District Collector does not seem to have properly discharged his duty. We concur with the *Muslim Herald* (186) in holding that the

disturbance was due to the negligence of the authorities. If Government had paid in time proper attention to the memorial of the Muhammadans of Poona no blame would have rested upon them for the deaths that resulted from the disturbance. It is rumoured that the Mahárájas of Baroda, Kolhápur and Indore have gone to Poona to effect a reconciliation between the two communities. We shall be very glad to hear about the restoration of unity between the two races.

32. The *Iklil* (189), in its issue of the 25th September, regrets the ill-feeling existing between the Hindus and Muhammadans of Poona which resulted in the recent disturbance at the place, and says that on a minute inspection of the matter it seems that the Hindus were the aggressors, that the Muhammadans being enraged at the attack made by the Hindus upon the mosque and the damage done to it, were preparing to retaliate when they were prevented from doing so by the militaries appearing on the scene, and that Government should severely punish the Hindu rioters or else they will be encouraged to repeat disturbances.

Alleged reign of terror at Poona.

33. The *Poona Vaibhav* (66), in its issue of the 30th September, describes the present condition of the Hindus at Poona to be terror-stricken and insecure on account of the alleged oppression and high-handed actions of the police, says that the town being under a visitation of injustice and misfortune the Hindu festival of Dasara will not be enjoyed there this year with the usual merriment and *eclat*, that on account of the terror caused by the police and the Magistrate many a pensioner who thought of spending the remaining days of his life happily at Poona is thinking of leaving the town, and the reason why many respectable persons did not attend the entertainment given to His Highness the Mahárája of Kolhápur by the Sárvajanik Sabha at the Hirábág Town Hall is that persons hesitate to go abroad singly even in broad daylight, not to mention nocturnal perambulations, for fear of, not assaults by Musalmans, but arrest by the police.

Poona riot cases and Mr. Plunkett, City Magistrate.

34. The *Subodh Prakásh* (21) of the 3rd October, in its English columns, writes:—In agreeable contrast with Mr. Kennedy of Sátára stands Mr. Plunkett, who, in disposing of Mr. Gádgil's application for bail, had the moral courage to own that, having been himself out on the day of the disturbance, he had such strong feeling in the matter as to feel doubtful of his own fitness for deciding the fate of the accused. If Mr. Plunkett had pocketed his conscience and proceeded with the case, certainly no one could blame him, as the High Court itself had set an example in the matter. The present Acting Chief Justice, who took no unimportant part in quelling the Bombay riots, was the presiding Judge at the sessions in which the rioters were tried, and we know how unnecessarily vindictive were the punishments inflicted in many of the cases. We, however, hope that the Poona men will be tried by an impartial and unprejudiced Judge as conscientious as Mr. Plunkett.

Disapproval of the criticisms of the *Pioneer* on the Poona riot.

35. The *Rást Goftár* (147), in its issue of the 30th September, observes:—The Poona riot is over, but the attempts of the Anglo-Indians to set the Hindu and the Muhammadan communities against each other have not yet stopped. It seems that the police and some Anglo-Indian newspapers are not only attempting to defend the Muhammadans by throwing the whole blame of the riot on the Hindus, but also to encourage the Muhammadans. The arrests of some respectable Hindus at Poona have caused great excitement among the Hindus, and even the Muhammadans seem to have been frightened by this proceeding. The *Pioneer*, which is considered an organ of Government officers, has added fuel to the fire. It has thrown the whole blame of the riot on the Hindus and exhibited a mischievous tendency to encourage and excite the simple-minded Muhammadans. Whereas the *Bombay Gazette* took pains to reproduce the article, the *Times of India* has exercised its good judgment in expressing disapproval of it. The Anglo-Indian papers must know that so long as they do not give up the practice of setting one community against another complete peace will never be restored. It is wrong of the *Pioneer* to

throw the whole blame on the Hindus when the facts show that the Muhammadans were the aggressors and the police which issued an order prohibiting music near mosques is responsible for the riot. The question of prohibiting music near mosques in those places where the Hindus freely played music till recently is only a recent one, and Government ought to be very careful in accepting the objection raised by the Muhammadans; moreover, it would be reasonable to prohibit music only at the time of prayer. Hindus, Muhammadans, Pársis and Christians have equal right of getting music stopped near their respective religious places only at prayer time. The Muhammadans do not offer prayers in mosques the whole day and never at midnight. The Muhammadans of Bombay have never set up a claim to stop music near mosques and it is creditable to them. Numerous processions, including those of Muhammadans, with the accompaniment of *tom-tom* daily pass by mosques without stopping music. Moreover, music is freely played during the Muharram holidays in those streets in which there are mosques, but it has never occurred to the Muhammadans to ask the persons concerned to stop it. [The *Kaiser-e-Hind* (107) of the same date and the *Broach Samáchár* (119) of the 4th October also express disapproval of the *Pioneer's* comments.]

Apprehension of a riot at Dhulia.

36. The *Áryávarta* (25), in its issue of the 29th September, reports that the people of Dhulia say there will be a riot at that place on the occasions of the ensuing *Rath* and *Váhana* processions, and recommends the authorities to take adequate precautionary measures. [The *Khándesh Vaibhav* (51) of the 25th idem, another paper published at Dhulia, announces the arrival at Dhulia of the 'well-known' Kazi of Ráver, but does not know the object of his coming there.]

Failure of an attempt to bring about a reconciliation between the Hindus and Muhammadans of Yeola.

37. The *Násik Vritt* (60), in its issue of the 29th September, says that some gentlemen from Násik and Málegaon, who had recently gone to Yeola to bring about a reconciliation between the Hindus and Muhammadans of the place, failed in their object on account of the Muhammadans not consenting to stop their music in front of Hindu temples and insisting upon the Hindus stopping it in front of mosques.

Hindus and Musalmans at Pimproli in the Khándesh District.

38. The *Prabodh Chandrika* (67) of the 1st October states that the Hindus of Pimproli have resolved not to have any dealings with Musalmans, and requests Government to take steps to effect a reconciliation between the two communities.

The Aundh State rules with regard to music before mosques and temples and the Bombay Government.

39. The *Gujaráti* (104) of the 30th September, in its English columns, writes:—The petty State of Aundh in the Sátára District has stolen a march over the Bombay Government in formulating very sensible and fair rules for the regulation of music near mosques and temples. The most satisfactory feature in them is that they have been accepted by the leaders of the Hindu and Muhammadan communities, and the Chief of the Aundh State as well as his experienced advisers deserve to be congratulated on the foresight they have shown in laying down definite rules and promulgating them for the information and guidance of all. This is exactly what a sympathetic Native Government is expected to do. Doubtful and confidential circulars, however well-meant, breed suspicion and resentment, while an open and straightforward settlement of a question in which the people at large are deeply interested cannot but fail to meet with approval. Conscious as we have been of the wisdom of this course, we have all along entreated Government to consider the whole question in a sympathetic and impartial manner. But they have shown activity only in imposing punitive posts and addressing secret circulars to executive officers. This policy is, we repeat, a fatal blunder and will never lead to a permanent solution of present difficulties. The incomprehensible attitude of Government has led to needless misunderstandings and laid them open to charges which perhaps cannot fairly be laid at their door. We have not the slightest doubt that if some of the able and experienced Mámlatdárs were taken into confidence by Government and called upon to suggest suitable measures, Govern-

ment would find not a little in their reports that was worthy of acceptance. There are Collectors like Mr. Ommanney who are again keenly alive to the responsibility of British Government in dealing with racial and religious disputes, and we have not the faintest doubt that if Government are really in earnest about the matter, the present scandalous state of things which has pained every right-minded Hindu and Muhammadan will cease in no time. It is no use blaming the Native press. It is no use blaming Bráhmans and holding them up to contempt. Their critics are at liberty to rave, but none of them is in the least interested in stirring up quarrels and thus retarding the progress of the country. Bráhmans are intelligent enough to see that a state of anarchy and racial animosity in the land are fatal to their political advancement, and it would be a poor compliment to their political sagacity and intelligence to suppose that they do not understand what a powerful handle the outbreak of riots is calculated to supply to unscrupulous and dishonest opponents of the cause of Indian progress. Bráhmans have realized all this long since, and their only regret is that Government have not realized the consequences of their short-sighted policy. Is it after all statesmanlike to rouse feelings of indignation amongst the masses by leading them to suppose, however erroneously, that they do not receive fair treatment at the hands of the authorities? The Indian police is, as Government are aware, not ideally perfect, and is it a far-seeing course to bring them now and then into conflict with the people or place the magistracy and the police in a delicate situation towards each other and the public? Mr. Plunkett's recent decision in one of the riot cases tried by him has called forth criticism everywhere, and we are sorry any occasion should at all arise for the public to grow distrustful of constituted authority. Even under ordinary circumstances there are not wanting temptations for the Indian police to deviate from the right path, and it is no less than a public misfortune that wild and unfounded rumours should spread about their action in dealing with rioters, supposed or real. This state of things is no less detrimental to the prestige and reputation of Government than to that of the police. Government are at times blamed for certain things of which they are utterly ignorant and for which they cannot be primarily blamed. Hence it is that it is absolutely necessary to remove the very cancer, root and branch, whose growth is threatening to be a serious danger to public peace and which is causing needless irritation. It is from this point of view that we commend the action of the Aundh State, and the Bombay Government will do well to emulate its example. [The *Rást Goftár* (147), the *Kaiser-e-Hind* (107), the *Satyă Mitră* (149), the *Rájyabhakta* (146) and the *Deshi Mitră* (103) of the week congratulate the Chief on framing the rules and recommend the Bombay Government to frame similar rules.]

Alleged high-handedness of Government officers and the issue of an order restricting the escort of a Native Chief.

40. While complaining of the actions of the police and magisterial officers at Poona, Wái, &c., and of the alleged intention of the Government of imposing punitive police on the town of Poona, the *Shri Shiváji* (82), in its issue of the 28th September, states by way of illustrating the alleged prevalence of high-handedness at Poona, that a political officer of Government is reported to have issued to a certain Native Chief an order that he should not go to Poona with an escort of more then ten followers, and that the cause of this order was that the Chief's sowárs and retinue had accompanied a Ganpati procession.

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Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 9th October 1894.

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REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R FOR THE WEEK ENDING 6TH OCTOBER 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	" Vaidarbha...	Akola	Do. ...	475
3	" Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati (Amráoti)..	Monthly ...	400
5	" Shuddha Varhádi...	Akola	Weekly ...	350

Remarks of the Judicial Commissioner on the weakness of the magistracy in Berár.

1. While reviewing the report on criminal justice in the Hyderabad Assigned Districts for 1893, the *Pramod Sindhu* (1) of the 28th September, in its English columns, observes:—It is evident from the remarks made by the Judicial Commissioner that guilty persons are let off in many cases on account of the existence of a strong bar and a weak and inexperienced magistracy. The bar has been growing and has grown strong and the Judicial Commissioner ought to be proud of it. We fully agree with the Judicial Commissioner in his view of the magistracy, but we find no hope merely in lapse of time as the Judicial Commissioner does. Our hope lies in admitting men of liberal education and legal training into the Berár Commission. We remember that similar remarks were made in the past reports and we think that one may naturally object to the practice of constantly telling the magistracy, as it is, that offenders escape through their weakness; for this might create a belief in them that the true test of their ability lies in convicting persons brought before them and in pretending to be stronger than the bar.

Notification announcing the honourable retirement of Ráo Bahádur Jatár from Government service in Berár.

2. The *Varhád* (*Berár*) *Samáchár* (3) of the 1st October, in its English columns, writes:—Last Monday was a red-letter day in the educational history of Berár. Ráo Bahádur Jatár retired on that day with a very appreciative recognition of his brilliant and conspicuous administration on the part of the local Government. The *Extraordinary* of the Residency Orders notified the honourable retirement, and the text itself speaks volumes in praise of the esteemed gentleman and deserves to be written in golden letters. Such a brilliant record of Native administration is a national gain. The ideals of a successful life may be as numerous as the number of men who hold them, but here in the career of Ráo Bahádur Jatár a loving and attentive student may find a noble and living pattern for safe guidance and worthy imitation. Let one imagine for a moment what a variety of intellectual powers, what strange arts of pleasing all while sticking to the path of solid truth, and what strict observances of occasions of silence with a politic 'yes' or 'no' a man must bring into play to make life successful in the long run. We offer once more our heartfelt congratulation to Ráo Bahádur Jatár and wish him a long life, health and prosperity.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 9th October 1894.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 13th October 1894

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(For the week ending 13th October 1894.)

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	1,000
11	„ Dnyánodayă	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly	425
13	„ Hitopadeshak	Bombay	Weekly	1,000
14	„ Indu Prakásh	Do.	Do.	900
15	„ Mantri	Poona	Do.	...
16	„ Native Opinion	Bombay	Bi-Weekly	600
17	„ Prabhákar	Do.	Daily	350
18	„ Rámdás	Bijápur	Weekly	600
19	„ Shetkaryáncha Kaivári	Bombay	Do.	500
20	„ Subodh Patrika	Do.	Do.	950
21	„ Subodh Prakásh	Do.	Do.	...
22	„ Sudhárak	Poona	Do.	3,009
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	150
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	325
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	650
46	„ Kalpataru	Sholápur	Do.	250
47	„ Karmanuk	Poona	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly	1,500
49	„ Kesari	Poona	Weekly	5,000
50	„ Khándesh Chitragupta	Dhulia	Do.	230
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khara Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	200
54	„ Maháráshtra Kokil	Sátára	Monthly	2,000
55	„ Maháráshtra Mitra	Do.	Weekly	250
56	„ Maháráshtra Vritt	Do.	Do.	161
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár	Ahmednagar	Weekly	150
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni	Do.	175
62	„ Nyáyă Sindhu	Ahmednagar	Do.	175
63	„ Panchánan	Karád	Do.	...
64	„ Pandhari Mitră	Pandharpur	Do.	260
65	„ Pen Samáchár	Pen	Do.	...
66	„ Poona Vaibhav	Poona	Do.	3,200
67	„ Prabodh Chandrika	Jalgaon	Do.	100
68	„ Prabodh Ratnă	Bársi	Do.	225
69	„ Prántik Samáchár	Poona	Do.	...
70	„ Pratod	Islámpur	Do.	300
71	„ Rághav Bhushan	Yeola	Do.	250
72	„ Ratnákar	Kaládgi	Do.	180
73	„ Saddharmadip	Alibág	Monthly	1,000
74	„ Sanmitra	Bombay	Do.	[illegible]

No	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
75	The Sarvadaman	Poona	Monthly	...
76	„ Satya Nirnayă	Bárámati	Weekly	...
77	„ Satyă Prakāsh	Poona	Do.	...
78	„ Satyă Sadan	Alibág	Do.	200
79	„ Satyă Shodhak	Ratnágiri	Do.	400
80	„ Shikshak	Chikodi	Do.	...
81	„ Sholápur Samáchár	Sholápur	Do.	260
82	„ Shri Shiváji	Poona	Do.	300
83	„ Shubh Suchak	Sátára	Do.	260
84	„ Sudhákar	Pen	Do.	300
85	„ Sumant and Satyă Sudha	Kárwár	Do.	300
86	„ Tukárám	Ahmednagar	Do.	250
87	„ Udyogavriddhi	Poona	Do.	...
88	„ Vanapriya	Chikodi	Fortnightly	100
89	„ Vártáhar	Bombay	Tri-weekly	700
90	„ Vengurla Vritt	Vengurla	Weekly	175
91	„ Vichár	Dhárwár	Monthly	500
92	„ Vichár Ságar	Baroda	Weekly	650
93	„ Vidushak	Karád	Do.	300
94	„ Vidya Vilás	Kolhápur	Do.	275
95	„ Vijay	Sháhápur	Do.	250
96	„ Vikshipta	Bombay	Do.	600
97	„ Vita Vritt	Vita	Do.	...
98	„ Vividh Dnyán Vistár	Bombay	Monthly	500
99	„ Vrittadhára	Dhár	Weekly	150
100	„ Vrittasár	Wái	Do.	285
101	„ Vritt Sudha	Sátára	Do.	200
102	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
103	The Deshi Mitră	Surat	Weekly	1,250
104	„ Gujaráti	Bombay	Do.	2,450
105	„ Gujarát Mitră	Surat	Do.	800
106	„ Hindi Punch	Bombay	Do.	450
107	„ Kaiser-e-Hind	Do.	Do.	2,500
108	„ Káthiáwár News	Rájkot	Bi-weekly	600
109	„ Suryă Prakásh	Surat	Weekly	375
110	„ Vidyut	Ahmedabad	Fortnightly	...
	GUJARA'TI.			
111	The Ahmedabad Times	Ahmedabad	Weekly	250
112	„ Ajab	Surat	Monthly	700
113	„ Akhbáre Sodágar	Bombay	Daily	800
114	„ Arajadár	Baroda	Weekly	...
115	„ A'ryă Dharm Prakásh	Bombay	Monthly	400
116	„ Bhim Sen	Do.	Weekly	...
117	„ Bombay Samáchár	Do.	Daily	2 600
118	„ Broach Mitră	Broach	Weekly	350
119	„ Broach Samáchár	Do.	Do.	700
120	„ Buddhi Prakásh	Ahmedabad	Monthly	580
121	„ Cambay Gazette	Cambay	Fortnightly	124
122	„ Chának	Surat	Monthly	500
123	„ Chandra	Do.	Do.	300
124	„ Darbár Patrika	Ahmedabad	Weekly	...
125	„ Din Mani	Broach	Do.	...
126	„ Dnyán Sudha	Ahmedabad	Monthly	250
127	„ Dnyán Vardhak	Bombay	Do.	600
128	„ Fursad	Do.	Do.	400
129	„ Gap Sap	Do.	Fortnightly	300
130	„ Gul Afshán	Do.	Monthly	1,200
131	„ Hindusthán	Ahmedabad	Weekly	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly	500
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	400
136	„ Kaira Khetiwádi Patra	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Fortnightly	1,200
139	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
140	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	„ Kelavni	Baroda	Monthly	500
142	„ Nure Elam	Bombay	Do.	320
143	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
144	„ Praja Mitra	Karáchi	Weekly	200
145	„ Praja Pokár	Surat	Do.	800
146	„ Rájyabhaktă	Bombay	Do.	1,200
147	„ Rást Goftár	Do.	Do.	1 697
148	„ Samsher Báhádur	Ahmedabad	Do.	300
149	„ Satyă Mitră	Bombay	Do.	500
150	„ Satyă Sodhak	Surat	Fortnightly	500
151	„ Satyodaya	Dohad	Weekly	68
152	„ Sneha Sindhu	Kaira	Do.	275
153	„ Stri Bodh	Bombay	Monthly	500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
154	The Stri Mitră	Bombay	Monthly	697
155	„ Surat Akhbár	Surat	Weekly	600
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
159	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patră	Hubli	Weekly	475
161	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayă	Dhárwár	Weekly	200
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Lokă Bandhu	Do.	Do.	190
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárată Bhráta	Rewáh	Fortnightly	375
173	„ Bhásha Bhushan	Bombay	Monthly	400
174	„ Bombay Baipar Sindhu	Do.	Weekly	250
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
178	„ Charkhári Akhbár	Rewáh	Fortnightly	23
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Khair Khah	Do.	Daily	...
184	„ Kushful Akhbár	Do.	Weekly	150
185	„ Muin-ul-Mulk	Do.	Daily	...
186	„ Muslim Herald	Do.	Do.	300
187	„ Vakil Islam	Do.	Do.	...
188	„ Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
196	„ Muin-ul-Islám	Do.	Do.	300
197	„ Prabhát	Hyderabad (Sind)	Do.	400
198	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or á) is the last letter of a word, the accent is left out, and the short a (अ = u in gun) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Sir George White on the question of the establishment of an Indian Sandhurst.

1. The *Indian Spectator* (2), in its issue of the 7th October, writes:—Sir George White's views on the subject of an Indian Sandhurst and Woolwich, to train Natives as superior officers for the British Indian army, will come as a surprise upon not a few amongst us. He is reported to have spoken unreservedly against the project in the course of an interview at Simla to Mr. Raymond Blathwayt, who has given an account of it in the *Black and White*. The proposal was favoured by Lord Roberts and by H. R. H. the Duke of Connaught. But it seems that Sir George White has apprehensions which did not occur either to his veteran predecessor or to the distinguished soldier-prince, who between them may be taken to represent the more chivalrous Anglo-Indian military opinion and the more liberal and truly Imperial view of British statesmen. They had perfect faith in the loyalty of the Native soldier, and in spite of the still lingering memories of the mutiny of 1857, in which Lord Roberts at least played no unconspicuous part, believed that there would be no danger in scientifically training scions of ancient Indian gentry for the higher ranks in the military service. But Sir George thinks otherwise. "One of our great pulls," said he, "over our Native soldiers is the fact that they have no Native leaders; they have courage, arms and numbers, but they have always failed in leaders." Why then educate leaders for them and fire their ambition and make it possible for them to have as leader "a prince of the blood, who might make a mark for himself" and "inevitably use his training against us who had trained him"? No wonder that Sir George White does not like the establishment of the Imperial Service Corps, newly organized for each Native State. He thinks the experiment has "reached the limit of safety," for "however loyal the Prince might be, he might not always be able to control a highly trained army." In all this the present Commander-in-Chief would seem to be behind the times. He does scant justice to the loyalty and to the influence for good of the Native Princes over their subjects. Above all, his distrust of the Native soldier is not justified, when it is remembered that, save when his religion was thought by him to be in danger, he has never turned false to his salt, either in British or in the Muhammadan periods. It is a misreading of the events of the great mutiny to hold that it failed because the mutineers had no leaders. It failed because the Princes were loyal and because the mass of the population did not side with the rebellious soldiers. Scarcely a single ruling Prince joined the movement, and those of the class that joined hardly evoked any enthusiasm or secured personal attachment in spite of their prestige or heroism. The hold of the Native Princes on British subjects has now wholly disappeared, and the best of them will, as time passes, find it impossible to secure anything but platonic sympathy in British India. And besides, it is never proposed to officer the Native army exclusively with Natives. The dangers that Sir George smells in the project may therefore be safely considered to be groundless. On the other hand, the advantages resulting from the proposed Indian Sandhurst would be many. It will give a career to the scions of many an ancient family, which seem to be rotting in poverty with the closing of the only profession in which alone they seem to be capable of doing something. It will supply the Native army with intelligent and educated officers, instead of the present unlettered and uninfluential Risáldárs and Subhedárs rising from the lowest ranks. Lastly, it will make the Imperial Corps more efficient by giving them better officers than can at present be obtained. Government have resolved to let them be officered exclusively by Natives and not by Europeans like the British Native army. The Imperial Corps are expected to do valuable work in case of war in conjunction with the British army. It would be futile to expect them to do this unless they have good officers. For them at least an Indian Sandhurst and Woolwich would seem to be very badly needed.

2. The *Jám-e-Jamshed* (134), in its issue of the 10th October, says:—The views expressed by His Excellency Sir George White at an interview between him and the representative of an English paper in regard to the loyalty of the people and the princes of India are unsound, and it may be observed with due deference to His Excellency that he being the Commander-in-Chief of Indian

forces, ought not to have given expression to such views as he has done. His Royal Highness the Duke of Connaught, Lord Roberts, late Commander-in-Chief, and Sir George Chesney expressed approval of the project to establish an Indian Sandhurst for securing military training to the scions of Indian nobility, while Sir George White disapproves of the college, saying that no good military officers could be had from among the large Indian Army. But no attempt has ever been made by the British Government to obtain good Native officers, who would be supplied in large numbers by an institution like the Indian Sandhurst for which the Natives have been praying so long. Sir George White has no faith in Native loyalty and seems to entertain a fear of evil results following from Natives being brought up in a Military College to serve as officers. Sir George highly praises the valour of selected portions of the army, especially Sikhs and Gurkhás, because he had personal experience of the army. If the Commander-in-Chief had come in personal contact with the Natives in general he would have been convinced of their loyalty too. Lord Dufferin, whose Indian administration was not satisfactory to the Natives, has, after his retirement from the Indian Viceroyalty, declared at a large public meeting in England that he was convinced of the deep and sincere loyalty of the Natives to the English Crown and British Indian administration.

The London *Times* on Messrs. Dádábhái Navroji, M.P., and M. M. Bhávnagari as representatives of India in Parliament.

3. The *Indian Spectator* (2), in its issue of the 7th October, writes:—If Mr. M. M. Bhávnagari wants to enter the lists as a candidate from the Conservative side and is backed by his party, we shall not be sorry. His election as a Member of Parliament, if it is brought about, will give two members to India instead of one, which will be a matter of rejoicing to his countrymen. It is too early to form an estimate beforehand of what he may be able to achieve as a Member of Parliament when he has got admission into it. It is natural to hope that one born and bred in India will attend to her interests above all. So far we are at one with the London *Times*. But we see no reason to follow it when it goes on to make the astounding statement that Mr. Dádábhái Navroji has alienated from him the hearts of his countrymen by the part that he has taken in denouncing the House of Lords. Nobody here has any objection to India being represented on the Conservative as well as the Radical benches, as we have said before; but it is another thing altogether to place before the English public a gross travesty of facts, and ask them to believe it. An Englishman who is not very familiar with this country takes for granted that here too the distinction of Conservative and Liberal in politics prevails as in his mother country. Under the influence of such mistaken belief this writer states that the population of India being "Conservative," it has condemned what Mr. Dádábhái has done as a Radical. The word "Conservative" was never more abused than in this place. It is a very apt illustration of abuse of terms in politics. If this writer is to be believed, "the powerful classes" in India—by the way, note the happy phrase, what to include in it being a problem—or say, any class whatever in India, conservative in usages as it is, disapprove of what is done by Liberals or Radicals and approve generally of what is done by the Conservatives. We need not say this is very far from the truth. The political parties in this country, if any such thing as political parties exists here, are not on the lines of the political parties in England.

An appeal to Christian missionaries in India.

4. The *Mahrátta* (4), in its issue of the 7th October, writes:—The prestige of the Christian religion, which has justly attained such high reputation, is in danger of being seriously compromised by the un-Christian conduct of high Government officials in India. The spell which bound people to the followers of Christ is fast losing its sway owing to the un-Christian doctrines of morality, or rather of policy, which have of late shown a strong tendency to govern the judicial decisions of Criminal Courts in India. This tendency will soon completely exclude, as it has already partly done, the influence of equity, fairness and good conscience from the sphere of criminal trials. We need hardly remind the public that in making these remarks we have prominently in view the trials of the alleged rioters in places which have recently been the scenes of serious riots. The missionaries, whose laudable efforts have done so much for the spread of education in this

country, are chiefly concerned in the matter. The consciences of the officials under notice are in the keeping of these Christian priests, and it is they who are responsible for any dark spots which might be observed to disfigure them. Besides, the unjust and irregular conduct of the Anglo-Indians is gradually throwing great discredit on the very religion which these missionaries are endeavouring to propagate. These are grounds sufficiently strong to move our missionary friends to support our labours in bringing officers in India, entrusted with the administration of justice, to a sense of their higher duty and in raising them above the petty politics of their race which generally pervert their notions of justice and equity. It must also be remembered that the Government of India spends some part of the public revenue in maintaining a State Church, *i.e.*, Christian Church. Questions have repeatedly been asked why the Indian Government should spend any part of its revenue on an institution in the benefits of which the tax-payer does not in the least participate; and it would be an additional ground of complaint for the people against this expenditure, if even the Christian officers of Government do not show by their conduct to have profited by it. It is for the missionaries to take this subject into serious consideration and co-operate with us in awakening Christian sentiments in the hearts of Anglo-Indian officials.

Government service condemned and independent work recommended.

5. The *Kesari* (49), in its issue of the 9th October, expresses regret that Government service should not have yet fallen in the estimation of the public on account of its having lost its importance and dignity of the early days of British rule in India and being reduced to a very mean and humiliating position, as evidenced by European Government officials placing greater reliance on statements of low-paid Musalman policemen than on those of Mámlatdárs, and says that it is extremely desirable that educated young men who are now in pursuit of Government service should make a vow never to accept service even in high posts under inappreciative Government officials though a resolute observance of the vow may entail starvation for a few days, and should devote their talents and energies to industrial or commercial pursuits.

Remarks on the success of some Native candidates at the last Civil Service Examination.

6. The *Rájyabhakta* (146), in its issue of the 9th October, observes:— The success of six Natives at the last Indian Civil Service Examination has induced the *Bombay Gazette* to answer the complaint made by the Natives that great injustice has been done to them by the examination being held only in England. If simultaneous examinations are held in England and India a larger number of Natives will certainly be successful every year than at present. In the time of the tyrannical Muhammadan rulers of India Hindus were given responsible posts, and when Natives have advanced in education and are acknowledged to be loyal subjects of the British Government it is not fair that they should be excluded from a due share in the administration of the country. Either the Civil Service Examination should be simultaneously held in India or half the number of the posts reserved for the civilians should be set apart for Natives. It is also desirable to reserve two-thirds of the posts in the uncovenanted civil service for Natives and the remaining one-third for Europeans. The Natives have no objection to such responsible posts as those of the Viceroy, the Governors, the Commanders-in-Chief, &c., being reserved for Europeans alone.

Muhammadan community and the Government service in India.

7. The *Phœnix* (15), in its issue of the 3rd October, writes:—The zeal of our Lahore contemporary has run mad. In its anxiety to see justice done to the Muhammadans *in re* the distribution of appointments, it has been holding forth a principle which it will never concede to the children of the soil in the matter of the Civil Service of India. The *Civil and Military Gazette* says that, in a province like the Panjáb, where three great religions divide the Natives into sharply defined and in many respects antagonistic communities, it is one of the primary duties of the British authorities to hold the balance even, and not to suffer one section to acquire a position unfairly favourable to itself and from which the other sections may be harassed. Not very long ago, it continues, it was represented to Government that the Muhammadan community of that province was not being fairly treated regarding official appointments, as by far the majority of these posts were monopolized by

Hindus. The facts were duly considered by the authorities, and an important circular was then promulgated directing all heads of departments, commissioners and district officers to so adjust the appointments in their gift that the Muhammadans and Hindus should each have a fair share of them. The Lahore paper confesses that it will require some time to effect a change in the *personnel*, but from facts and figures that it produces it tries to show that no attempt seems to have been made for even partially carrying out the above order. We suspect if there be half-a-dozen of Muhammadans competent to fill the posts open to them as worthily as some of their Hindu fellow-subjects. Posts are not to be had for the mere asking, and we defy anybody to say whether a Government can be carried on efficiently by dividing its posts *numerically* between the different denominations of its subjects. The disproportion between Hindus and Muhammadans in Government employ in the Panjáb is not so wide as between Indians and Englishmen in the Civil Service. Would the *Civil and Military Gazette* allow any one to seriously propose for gradually reducing the number of English Civil Servants so as to "hold the balance even," and so that Indians and foreigners may each have a "fair share of the appointments"? Anglo-Indians will move heaven and earth to put down any proposal for appointing a reasonable number of Natives to the Civil Service *even by competitive examination;* but these very men will urge the employment of Muhammadans largely, whether they be fish or fowl, simply because they are hopelessly in a minority. We admire the consistency of these honest folks!

Mr. P. B. Dántra and the abkári policy of the Bombay Government.

8. The *Subodh Prakásh* (21) of the 10th October, in its English columns, writes:—The last Bombay Abkári Report casually mentioned the remission of a lakh and a half of rupees to the abkári contractor for Khándesh, and this has given the ever-vigilant Mr. Dántra a subject for a series of letters to our daily English contemporaries, in which he conclusively proves that this remission is nothing but the outcome of favouritism, pure and simple. Mr. Dántra proves to the hilt that (1) there have been no exceptional circumstances justifying the remission; (2) no "serious loss" has been suffered by the contractor in spite of his paying the deficiency duty, but that, on the contrary, he has made a net gain of Rs. 4,47,645; (3) tenders were invited by advertisements in the public papers—in fact, the highest of the tenders was set aside, and the present contractor brought in by inducing him to make a higher bid; (4) the department possessed full and reliable data as to the legitimate consumption of the district. Mr. Dántra openly charges those concerned with the "misuse and waste of public money" to the tune of ten lakhs of rupees consequent upon this favouritism. All his statements are based upon facts recorded in the blue-books, and they cannot be said to be the production of a biassed mind. It is always the case with Government officers to bring forward statistics against their opponents when it serves their purpose to do so, and to declare those very figures to be misleading when used by their critics against them! In this case the public have a right to demand a full explanation of this underhand affair, which would have lain in the dark had not Mr. Dántra courageously brought it to light. By the bye, had not the Bombay Government better completely overhaul the whole system, so full of grievances, and introduce radical reforms into it somewhat after the example set by the "Benighted (?) Presidency" in this matter? If the Government be really desirous of the moral welfare of its subjects, let it not close its ears against *vox populi*, but instead of poisoning them with imported foreign stuff and country-made spirits of an inferior sort with a view to raise a revenue from the vices of the people, let it remove the embargo on such an inocuous food substance as toddy. This will not only give an impetus to the temperance movement, which it is the duty of every honest Government to foster among the people, but also remove the great discontent among the masses who have been the greatest sufferers by this misguided and mischievous policy.

Complaint against the importation of very strong toddy into the town of Bulsár from Surat.

9. A correspondent of the *Jám-e-Jamshed* (134) of the 13th October, writing from Bulsár states that consumption of toddy has increased and that of country spirits decreased at Bulsár and that a large quantity of strong toddy is sent to this town from Surat which is sometimes stronger than spirits.

PART II.—*Railways.*

Alleged grievances of passengers at Masjid Bandar Station on the G. I. P. Railway line.

10. The *Rájyabhakta* (146), in its issue of the 9th October, observes:—The residents of Mándvi, a mercantile quarter of Bombay, had requested the G. I. P. Railway Company to stop all mail trains at the Masjid Bandar Station for the convenience of a large number of passengers travelling to and from that station, but the company paid no attention to the request. The company has of late caused additional inconvenience by discontinuing the stopping of the Poona, Nágpur and other passenger trains at Masjid Bandar.

PART III.—*Municipalities.*

Successors to the convicted Chairman and members of the Wái Municipality.

11. The *Poona Vaibhav* (66), in its issue of the 7th October, learns that Government officers at Sátára are in great haste to appoint successors to the Chairman and some members of the Wái Municipality who, it says, by the kindness of Government, have been sent to jail, and observes that if Hindus have any sense of shame it is right that they should not care for these honours which are conferred by Government.

PART IV.—*Native States.*

The Lahore Darbár and the Kashmere Chief.

12. The *Native Opinion* (16) of the 11th October, in its English columns, writes:—The period of five years for which a Council was to conduct the Kashmere administration is now over, and all the reforms Government intended to introduce are now in working order with capable Native or European officers as its head. Why should then the restoration of the Mahárája to full powers be put off any longer? If a plebiscite were taken, assuredly all his subjects would declare themselves in favour of the present Mahárája. The next Lahore Darbár, therefore, is most opportune for the Government of His Excellency Lord Elgin to undo a policy of mistake and mischief and restore to the Kashmere people their rightful sovereign. His loyalty to the British Throne has been unquestioned and his services to Government during the expedition against the tribes inhabiting the Suleiman mountains have been splendidly acknowledged. We hope Lord Elgin will free himself from the besetting sin of a continuity of the new policy, and restore to the Mahárája his most cherished and rightful royal functions at Lahore and once more restore to Indian Chiefs their lost confidence owing to the Kashmere policy of Lord Lansdowne.

PART V.—*Intelligence extracted from the Press.*

Persecution of the people and its results.

13. The *Poona Vaibhav* (66), in its issue of the 7th October, in an article, headed, "*Má-báp* (parents)! Do not incur the curses of the public!!" animadverts on the recent convictions of accused Hindus by Messrs. Plunkett, Kennedy and others at Poona, Wái, and some other places, mentions instances of persecution by Musalman rulers such as the persecution suffered by Christendom in Europe at the hands of the Saracen rulers leading to the well-known crusades, the acts of violence, political and religious, indulged in by the Musalman rulers of India, and the retribution brought on themselves after the patience of the Hindu subjects had been tried too long, implores Government to restrain in their own interests their unjust and oppressive officials from their wanton persecution of the meek Hindus, and tells them that if they fail to do so they will incur the displeasure of God.

14. The same paper, in another article, says:—The course of insulting and dishonouring respectable persons which has been so vigorously carried on by Government officials under the present *regime* is worse than the annexation of Native States made by Lord Dalhousie and is creating more heart-burning and discontent and this is very much to be regretted. The act of dishonouring the Wái

people has agitated the minds of the people in every part of the country and has made those persons who are not likely to dream even of disloyalty gnash their teeth at Government. The convictions at Wái do not imply any sort of humiliation in the eyes of the public, because they are not for any serious offences like theft, adultery, forgery, &c. The convicted persons will, it should be well remembered by the officials, on the contrary, rise in public estimation. Now that respectable persons have been sent to jail for no offence, who can guarantee that poor Hindus will not be so unfortunate as to be blown away from the mouth of the cannon?

Alleged confirmation of the truth of certain principles of Hindu religion.

15. The same newspaper says that since Ganpati, the God of wisdom, is worshipped by the Hindus at the beginning of every religious ceremony, it is evident that the unusual Ganpati festival which was celebrated in this part of the country this year is the precursor of some great event unknown at the present moment, that the fact of the Bráhmans being the first to be persecuted by Government officials proves the principle of the Hindu religion that the Bráhman community is the highest community among the Hindus and that the absence of passive strength lately exhibited by the Hindus under assaults and persecution at the hands of the Musalmans and Government officials is the effect of English education and since this sort of education is not now paying, the Government officials being in favour of larger employment of Musalmans in Government service, it will be greatly discouraged and there will be a good opportunity for obeying the precept of the Hindu religion that non-A'ryan or *Mlenchha* languages should not be spoken by an A'rya though he be in great distress.

Hindu-Muhammadan disturbances and the Government of His Excellency Lord Harris.

16. The *Vyápári* (102), in its issue of the 7th October, attributes the present animosity between the Hindu and Muhammadan communities in this presidency to a preconcerted plan of the Government, puts what it has to say in the form of a metaphor comparing His Excellency Lord Harris' Government to a company that has started the industry of creating enmity between the Hindus and the Muhammadans, makes His Excellency the president of this company with supreme power to make appointments of the officers of the company, says that the company requires no capital for its work and all the Government officers of the presidency are compelled to become its shareholders as the Governor himself is the president, and that the company has been so far, and is sure to be in future, completely successful, looking to the shrewdness of its directors. The *Vyápári* further says that the company chose Yeola and Khándesh for the first field of its operations, and having accomplished its work there it has now established its head office at Poona and a sub-office at Wái. It also states that the chief means of accomplishing its work is to crush the Hindus in the interests of the Muhammadans and that a secret resolution to this effect has already been circulated among officials. The paper, in giving its account of the head office at Poona, says that the managers there are Mr. Plunkett and Major Macpherson, assisted by Mr. Smith, Mr. Vaz and other police officers, and mentions as instances of the work done by the head office after, and by its agents before, its arrival at Poona, the various acts of the police in the Nágoba affair and the several convictions and committals of and sentences passed on Hindus by the Poona Magistrates. The paper has no doubt that the work of the sub-office is entirely satisfactory. It expects that the head office will soon be on circuit in the Bombay Presidency, and that the Bombay Government will recommend the other Presidential Governments to follow in its wake.

17. With reference to the reply of His Excellency Lord Harris to the address presented by the municipality of Ahmednagar on the 8th instant, the *Bombay Samáchár* (117), in its issue of the 8th October, observes:—The reply, which was replete with harsh sentiments, must have dissatisfied the people, not only of Ahmednagar, but of the whole of the Deccan. His Excellency's speech indicated that he was very angry, and severely censured the Deccanis. In short, the speech at Ahmednagar was similar to the one delivered by His Excellency in the Town Hall at Bombay soon after the late Bombay

riots, and its effect is not likely to be different from that produced by the latter. The discreet portion of the Natives of Bombay seemed to consider the Bombay speech harsh and fussy and its effect disappeared with its conclusion. There were not a few who even laughed in their sleeves at this speech. It would not be surprizing if the Ahmednagar speech produced a similar effect. In vigorous language His Excellency asked the people of Ahmednagar how the people of the Deccan could be considered entitled to larger privileges when they were fighting with each other. If it had been proved that the Hindus and Muhammadans were to be blamed for the Hindu-Muhammadan disturbances, His Excellency's remark would have been quite appropriate; but, unfortunately, the real cause of these disturbances has not been as yet discovered. The authorities blame the people, but the leaders of Native society and several well-known English well-wishers of the Natives have been for some time past censuring the authorities, saying that since the educated Natives commenced to ask for new concessions by founding the Indian National Congress and making other movements, that is, since the administration of Lord Dufferin, there has been discord between Hindus and Muhammadans, that Lord Dufferin commenced the policy of producing discord between the two, and that Lord Lansdowne continued and fostered it. These two Viceroys and the higher officers of Government are supposed to believe that when the people of England know that religious disputes are prevailing in India they will cease to support the claims of educated Natives to new concessions. This is a very serious charge against Government officials, and in its support the following grounds are advanced. Though objections to cow-slaughter and music in front of places of worship have been taken for several centuries past, nobody ever heard up to ten years ago of disturbances having arisen on account of them under the British rule; what is the cause then of the increase in the number and severity of such disturbances since the administration of Lord Dufferin? Again, several well-known Anglo-Indians, for instance, Sir William Wedderburn and Mr. Rees, Private Secretary to Lord Connemara, late Governor of Madras, plainly say that since the Indian National Congress came into existence a disagreeable change has taken place in the conduct of Government towards a certain community. Thirdly, several well-known English officials have been publicly asserting that the interests of the British Government are believed to be conserved by the setting of one community against another. Among those who have made this statement, either directly or indirectly, are Sir Richard Temple, Sir Raymond West, Mr. Da Costa, the old and learned English merchant of Calcutta, and the *Saturday Review*, the organ of the Conservative party in England. In addition to these, the leaders of Native society assert that the whole blame of the Hindu-Muhammadan disturbances is to be laid at the door of some Government officials, and the Government of India and the English Government at home refuse to hold an enquiry into this serious charge and other matters in connection therewith. Under these circumstances Lord Harris' speech at Ahmednagar is likely to fail in convincing the public to the contrary. His Excellency ought to have first given convincing proofs to disprove the allegations of the public. The reasons given by Lord Harris for not settling the dispute about music in front of mosques and temples are very amusing. After the Yeola riots ill-feelings naturally arose between the Hindus and Muhammadans, and a disunion appeared between the Hindu and Muhammadan officials of Government at that place. At such a time different statements, contradicting each other, about the custom in regard to music must be expected from the Hindu and Muhammadan officials. His Excellency seems ignorant of the fact that the Government mode of ascertaining the feelings or opinions of the people is generally defective and its result is generally disappointing. It is to be regretted that Government should confess its inability to make arrangements in regard to music in front of places of worship that would be satisfactory to both parties. [The *Jám-e-Jamshed* (134) of the same date expresses some of the above sentiments.]

18. In alluding to the remark made by the London *Times* and some other English papers of its opinion that His Excellency Lord Harris tried his utmost to bring about a reconciliation between the contending parties in the recent Poona riots, the *Jám-e-Jamshed* (134), in its issue of the 9th October,

says:—A portion of the people of the Bombay Presidency have been observing with regret that if Lord Harris had done his best in connection with the Hindu-Muhammadan riots, and had not hastily given every importance to the advice of his Anglo-Indian officials, the wide discord that has been prevailing between the two communities for the last two years would not have arisen at all. The *Overland Mail*, which is supposed to be the organ of the Anglo-Indians in England, looks more often to their interests and is always trying to oppose the political progress of the natives of India; and hence it is no wonder that it should try to make a large capital out of the insignificant Poona riot, which however is to be much regretted. The remarks made by the *Mail* on the Poona disturbance are all idle talk.

19. The *Rájahansa* (163), in its issue of the 10th October, writes:—The long-felt desire of the Musalmans to extirpate the Hindus could do nothing, and they were praying, it seems, for an opportunity to have their end fulfilled. When His Excellency Lord Harris came out as Governor of this presidency their hatred of the Hindus began to make its appearance, and since the Bakri Id of last year open quarrels between the two communities have begun and made it clear that the Musalmans have got the aid of Government officials to do whatever they wish in order to ruin the Hindus. It is no wonder that the approval of the Government, the official shield, and the police assistance do in every way help the Musalmans to rub out the name of Hindus from the public. In almost all the Hindu-Musalman riots the Musalmans were aggressors, and yet the Hindus, in spite of their innocence, were sent to jail. The Hindus are at present in a precarious condition, being subjected to punishment without any fault on their part.

20. The *Indian Spectator* (2), in its issue of the 7th October, writes:—The unsettled condition of the vexed question of music in streets is every day getting more and more productive of mischief; and peace-loving citizens may be pardoned if they find fault with the Government for its apathy in the matter. It is high time for His Excellency Lord Harris and his colleagues to lay down definite rules for the guidance of the executive officers in settling disputes arising therefrom. It will not be gainsaid that different district officers are following different principles and causing discontent in one party or the other. The High Courts lay down the principle that music in streets is to be disallowed only when it disturbs religious congregations assembled for and engaged in praying. This principle is followed strictly in some places by the police and the executive, as for example, in Bombay. But the Collector of Khándesh casts it to the winds, and so apparently the police at Poona and Wái. Besides, the principle itself leaves unsettled many questions that have lately arisen in connection with the subject. For example, if religious congregations assemble at odd and unusual times, are they to be allowed to enforce silence in the streets at their sweet will? So also it is necessary to define what the music is which must be stopped. In Poona playing on a harmonium has been considered to be music, and at Wái common cymbals. And yet we know that in streets, carriages, nay even pedestrians, make greater noise, at least, more disturbing noise, than these. How peaceful would Deccan be if these and other questions were once definitely settled one way or other? A final decision, authoritatively arrived at, would put an end to new pretensions and to unjust demands, as also to unreasonable protests. The ferment now raging in this presidency must somehow or other be put an end to, and the only way to accomplish this desirable result would seem to be for the Government to lay down definite and inflexible rules in the matter.

21. In approving of the rules framed by the Aundh State in the Sátára District regarding music near mosques and temples, the *Gujaráti* (104) of the 30th September observes:—The disputes between the Hindus and Muhammadans, which are due either to cow-slaughter or to playing music near mosques, will never come to an end unless Government adopt the same course as was taken in the time of the Muhammadan rulers whereby both the communities respected the religious feelings of each other. There is no doubt that bitter feelings exist between the two communities in all places, and if things are not improved in time the consequences will be serious. If one community has no confidence in

the other, commerce and money-transactions will come to a standstill, and when people see the inability of Government to improve matters it will be difficult for Government to recover the land and other taxes. The fearful consequences of all this can better be imagined than described. The Hindus are generally of a forgiving nature, but, unfortunately, the Muhammadans and Anglo-Indian officers entertain a mistaken notion about them. If the Muhammadans in their religious frenzy intentionally slaughter a larger number of cows than before and unnecessarily stop music accompanying religious processions of the Hindus, not only near mosques but also near Dargas, and if thereby the Hindus leave aside their noble virtue of toleration and assault the Muhammadans, they can hardly be much found fault with. In disputes between the Hindus and the Muhammadans, the Anglo-Indian officers, owing to their mistaken notion, side generally with the latter. All this is bad and likely to excite the Hindus. If the Muhammadans intentionally wound the religious feelings of the Hindus and if the latter being four times stronger in numbers boycott the Muhammadans as they did at Yeola, they are sure to succeed and the Muhammadans will be great sufferers. Such an exhibition of bad blood between the two communities will excite their religious feelings, which will burst forth even under trivial circumstances resulting in harm to all, particularly to Government. It behoves, on the one hand, the Muhammadans to sacrifice on the Bakri Id and other holidays some other animal in place of the cow as they can conveniently do, and, on the other, it is right for the Hindus to stop music near mosques at the time of prayers on Fridays, which is held sacred by the Muhammadans. As Government are the greatest sufferers owing to religious disputes they ought to take prompt steps to restore complete peace between the two communities.

His Highness the Gáikwád's children and the Ganpati festival at Poona.

22. A correspondent of the *Jám-e-Jamshed* (134), in its issue of the 13th October, writes:—During the last Ganpati festival the sons of Mahárája Sayáji Ráo Gáikwád were staying at Wánavri near Poona. The children felt a desire to go and see the celebration of Ganpatis in the different *mandaps* or pavilions raised in the city of Poona, and communicated their wish to their tutor, Mr. French. Mr. French consulted the Honourable Mr. Lee-Warner, Political Secretary to Government, who is said to have replied that, considering that a disunion prevailed between the Hindus and Muhammadans of Poona, a wrong interpretation would be placed upon the visit of the princes in company of Mr. French to the different Ganpatis, the visit being held as an encouragement to the Hindus. The princes never went to see the Ganpatis after this. After a few days they left for Baroda and the arrangement for their return to Poona has not been carried out.

Comments on the rules promulgated at Poona by Major Macpherson, Superintendent of Police, in the matter of music.

23. The *Mahrátta* (4), in its issue of the 7th October, criticises the rules made by Major Macpherson for the playing of music in the streets of Poona, and concludes:—It must be clearly understood that rules are intended to settle disputed points definitely, and unless they are so framed they fail to effect their purpose. What we have always asked for and we claim in the interest of good government is *a clear statement of instructions*, binding both upon the public and upon the police. This done, we would ask the Magistrates to be impartial judges between the police and the public, and much of the present state of lawlessness will at once stop. During the last fortnight or so, not only our peace, but our persons have been made their sports by the police; and that too at a time when this is the seat of Government. Should the present rules pass unchallenged and be allowed to prevail, the sooner we give up our aspirations of good citizens the better will it be for us. We have seen that Muhammadan offenders are let loose for want of corroborating evidence, while Hindus are punished on the uncorroborated testimony of the accusers themselves. We have seen that Magistrates have come to have greater faith in the retentive memory of police sowárs as against the same faculty of eminent Civilians. We have heard that Magistrates have come to look upon straightforward answers to questions as contempts of Court; and, to crown all, the whole city has been driven to a feeling of such distrust in Government that reports about the authorities' sitting in

Council to plan out a scheme for the extirpation of the Bráhmans can arise and be believed. This is a state of things that is disgraceful, not only to those who are responsible for our good government, but also to the people whose duty it is to help the rulers. So far as we know, there is no reason for a panic. The police might exaggerate, but they certainly cannot create, and we are therefore of opinion that if every action the people take is overboard and in the interests of the general public, there is no reason to be afraid of taking steps to get the rules modified. Major Macpherson, we know, will be the first to remove misunderstandings, because he too cannot wish that there should be any friction between his department and the law-abiding citizens. A public meeting to pray for a reasonable modification in the rules is desirable and necessary. It will tend not only to a restoration of better feelings between the officers of the Government and the people, but between the different sections of the people as well. The police will have reason to be thankful to those who help them in getting a set of rules that are likely to work with least friction and greatest effect.

24. The *Kesari* (49), in its issue of the 9th October, while making adverse criticism on the above rules, and mentioning from hearsay instances of the enforcement of these rules by the subordinate police constabulary in the city, some of which are on their face ridiculous and intended evidently to point out how the rules are mis-interpreted and turned into instruments of annoyance and inconvenience to the public, remarks that the rules are calculated to foment rather than compound quarrels.

25. The *Sudhárak* (22), in its issue of the 8th October, states that there is a report that blind beggars who go begging from door to door playing on cymbals and tom-toms, have been asked by the police to obtain a permit under the new rules.

26. The *Dnyán Prakásh* (12), in its issue of the same date, says that under the above-mentioned rules a *kirtan* or religious sermon preached to the accompaniment of music at a temple had to be stopped after 11 o'clock at night in consequence of a threat conveyed by a police peon to take the musicians to the police station if they did not cease to play music.

27. The *Native Opinion* (16), in its issue of the 11th October, says that the rules are most high-handed and Government seem to try their utmost to repress the Hindus, that the Hindus having more occasions to use music than the Muhammadans the rules will greatly inconvenience the former, and that this belief of the people will be confirmed if Government do not soon consider the notification in question.

28. The *Dnyán Prakásh* (12) of the 11th October, in its English columns, writes:—We most earnestly pray Government to settle once for all this question about music in the streets near mosques and temples. Our contemporary of the *Indian Spectator* has a short but quite reasonable paragraph in its last issue, and we subscribe to every word of it. Riots have occurred now in almost all the prominent parts of our hitherto quite peaceful presidency. Our Police Superintendent has framed certain rules which are, in the first place, very ambiguously worded, and the consequence is that ignorant police peons get opportunities to trouble poor people for nothing. To Mr. Macpherson and to our District Magistrate our prayer is that they should convene a meeting of the leaders of the Muhammadan and Hindu communities and revise these rules according to the convenience of both. It is now high time for us enlightened and educated Hindus of Poona to co-operate with the educated and the enlightened from the Muhammadan community and memorialise Government to settle once for all this question about playing music in the streets near mosques and temples. We hope that the true leaders of both the communities will soon try to convene such a meeting and come to some definite understanding, either in consultation with each other or with Government aid.

The English press on the recent Hindu-Muhammadan disturbance at Poona.

29. The same newspaper, in its English columns, writes:—One of our local English dailies has given us a summary of what the English press has said about the recent disturbance at Poona. English papers have, it seems, the knack of turning mole-hills into mountains. The serious form which some of the

papers have given to the Poona affair certainly borders upon the ridiculous, and the perusal of some of the extracts threw our minds into confusion. We certainly do not know whether to laugh or to cry at what we find reported to the English press. The pity is that we have no means to ably contradict such exaggerated reports and consequently these reports are taken quite seriously. The reports that have gone to England and spread there are, we know fully well, terribly exaggerated, but we ourselves not being able to contradict them, there is every likelihood of the people of England looking upon these disturbances as an outcome of our disloyalty. God only knows how loyal we Hindus are. We may be wrong in our ways of asking for redress of our grievances; we may be wrong in several things, but we are sure that even our worst enemies dare not accuse us of being disloyal to British Government. We think that nobody knows better than we what a blessing British Government in India is. We hope our friends in England will help us by contradicting the highly exaggerated accounts that have appeared in the papers there about the recent petty disturbances here.

The Muhammadan view of the Poona riot.

30. The *Kásid-e-Mumbai* (139), in its issues of the 8th, 10th and 12th October, writes:—The *Gujaráti* (104), which has made itself notorious by its hostile attitude towards Government and the Muhammadans, has, in its issue of the 30th September, in making criticisms on the Poona riot, drawn upon its imagination affording further proof of its hostility towards the Muhammadans. The substance of its article is that the Muhammadans have become so fanatic against the Hindus as to interfere in their cow-protection movement though they are proverbially quiet and noble-minded, and to set up an agitation against the playing of music near mosques and have thereby given cause to the Hindus to assault them. The *Gujaráti* has written strongly against the Muhammadans, and we implore our Muhammadan brethren not to pay any attention to its irrelevant assertions. Its writing seems somewhat similar to that of Pandit Jagat Náráyan, an advocate of the cow-protection movement, who preaches that the cow should be protected even at the risk of one's life. There would not have been so many Hindu-Muhammadan riots as have occurred recently if the Hindu community was advised to respect the custom of the Muhammadans of slaughtering cows. Such conciliatory conduct of the Hindus will gradually restore friendly feelings between the two communities. Some Hindu newspapers instigate the Hindus, while the Muhammadan newspapers never give ill-advice to their co-religionists; they simply complain of the unnecessary oppression on the Muhammadans in connection with the riots. The Poona riot affords an instance in point. It is admitted by all that the Muhammadans objected to playing music near the mosque, but the Hindus continued to play upon a harmonium. The obstinacy of the Hindus is clearly seen, and yet some partial Hindu writers connive at the fault of their co-religionists and throw the blame on innocent Muhammadans. Have the Hindus and their organs some secret motive in making such misrepresentations? The Hindus have begun to give much importance to the question of playing music near mosques. They get excited and obstinate, openly give cause to the Muhammadans for offence, and yet have the barefacedness to assert their innocence. The feelings of the Muhammadans are wounded by the cow-protection propaganda and by music near mosques, because the former interferes with their religion and the latter interrupts them in their worship in reading the Kuran and in reading Mouluds which are perused on the 11th and 12th of every month. Hereafter they might ask the Muhammadans to stop the prayers offered by them on the Juma day (Friday) on the ground that the congregation at the Masjid frightens them. It is fortunate for the Muhammadans that when the Hindus try to obtain their object by force the far-sighted Government, aware of the secret and riotous conduct of the Hindus, takes impartial steps to bring the offenders to book. The severe sentences passed on the Hindu and Muhammadan rioters at Bombay, Yeola, Wái and other places in India have somewhat lessened the chances of a riot. The trials of the rioters at Poona have also been conducted on the same lines. The Hindus by playing music near the mosque knowingly interrupted the innocent Muhammadans in celebrating the anniversary of their Prophet, causing a serious disturbance which resulted in the loss of the life of an innocent Muhammadan and grievous injury to many others. The knavish Hindus seem to be united

in different places in the country to give cause to the Muhammadans for offence in order to achieve their own object. The wise officials seem to have, however, carefully enquired into this conduct of the Hindus and convinced themselves that the Hindus are the sole cause of the riots.

A reconciliation meeting between Hindus and Muhammadans of Poona suggested.

31. The *Native Opinion* (16) of the 7th October, in its English columns, writes:—We are extremely sorry that the relations between the Hindus and Muhammadans are getting entangled more than ever, and it will be long before anything like harmony is restored. But will this state of things contribute to the well-being and progress of both the communities? This question ought to attract attention, particularly of those among Hindus and Muhammadans who have the ability and power to understand that social discords are the very essence of the destruction of a people's social existence. This was well understood in Bombay, and immediately after the riots a peace meeting was started and carried to a successful termination. Possibly the leaders of both the communities in Poona may not be just now in a frame of mind easily to approach one another. We think in this connection Bombay should take the lead, and Poona, we should think, will not turn a deaf ear to advice from the premier city. In this city there are both Muhammadans and Hindus representing the very pique of our social fabric, and if they shoulder matters, there is every possibility of a successful pacification. That our people should not understand the full significance of the consequences of these discords is to be regretted, but they do know, we believe, that in these lies the stoppage of all their progress. Let our people, therefore, bethink and act accordingly. If such a movement were set on foot, we might expect His Excellency Lord Harris' Government to give it the finishing stroke.

Remarks on the sentence passed by the Cantonment Magistrate, Poona, on a Badhai for attempting to obstruct a public servant during the recent disturbance.

32. In a paragraph, headed, "Out-Heroding Herod," the *Mahrátta* (4), in its issue of the 7th October, writes:—Mr. Kennedy of Wái should look to his laurels, for a rival to him in the person of the Cantonment Magistrate of Poona, Captain P. H. Saulez, has risen to eclipse his fame. A Badhai young man was charged before the latter under Section 152, Indian Penal Code, with "the offence of attempting to obstruct a public servant, Mr. Fry, in discharging his duty as such, in endeavouring to suppress a riot or affray." The young man was convicted of the offence, and sentenced to eighteen months' rigorous imprisonment. Four witnesses were called for the prosecution. Two of them were Messrs. Fry and Westropp of the Civil Service. One was a Muhammadan and one was a Hindu. On the day on which the grand Ganpati procession took place, some Muhammadans broke to pieces what is now called Badhai's Ganpati and ran away. Subsequently Hindus gathered in and about the Ganpati's *mandap*. News having been brought to Mr. Fry and Mr. Westropp, both the gentlemen having taken a couple of constables and a sowár repaired to the *mandap* and commenced to disperse the crowd. And here the accused young man appears on the scene. While Messrs. Fry and Westropp were attempting to disperse the crowd, the accused is alleged to have done two things to bring himself into the clutches of law: (1) holding the bridle of Mr. Fry's horse and (2) attempting to lift up a stick out of a bundle that was lying near him. From the charge-sheet it is clear that, in the opinion of the Magistrate, the offence of obstruction consisted in holding the bridle of Mr. Fry's horse; for in that document he mentions that fact alone as constituting the offence, and omits all reference to the accused's attempt to pick up a stick. We will therefore confine ourselves to that fact alone which is mentioned in the charge. Now the evidence upon that point is extraordinary. Mr. Fry, who is the principal witness, says absolutely nothing about the accused's having held the bridle of Mr. Fry's horse. The other witness, Mr. Westropp, knows nothing of the fact; for he says, "I did not see him touch Mr. Fry's bridle." But Native witnesses are up to anything, provided hopes of promotion are dangled before their eyes. Both of them, of whom one is a Muhammadan, depose to the fact of the accused having seized the bridle of Mr. Fry's horse in almost identical terms, as if they were previously coached by a clever official. Under ordinary circumstances the evidence of European witnesses would have carried weight and the poor

accused would have been acquitted. But times are changed. It is now clear as daylight that a fiat from some quarter has gone forth that repression and persecution of Hindus and protection of Muhammadans should be the only policy to the exclusion of all others. The Magistrate, after reviewing, or, more correctly, after twisting, the evidence so as to suit his own extraordinary judgment, thus delivers himself of an erudite legal principle. He says: "When two talk differently of the same fact or matter, then only can it be said that there is a discrepancy in their evidence, otherwise there is none. I believe the statement of each witness for the prosecution to be true, and as there are no contradictions affecting the case materially, I am of opinion that the accused is guilty of the offence." But the learned Magistrate seems to have never learnt other legal principles, viz., where witnesses are previously tutored by a clever artist, there is a rare chance of discrepancies occurring in their evidence, and further, a Judge is bound to take the probabilities of the case into consideration in giving his decision. For aught we know, to hold the bridle of the horse which is being ridden by an officer of Mr. Fry's position is a serious outrage, and it is improbable that Mr. Fry, immediately concerned in the matter, and his companion Mr. Westropp, should not have noticed it had it been really perpetrated. There is, again, a third principle that mercy is a royal prerogative, and we suppose that our Gracious Queen-Empress has impliedly and partially delegated that prerogative of mercy to all Judges in India. The Cantonment Magistrate has never thought of these principles, probably he has never heard of them. The result has been that a young man of twenty-two, probably the only bread-winner of his family, as been subjected to an extravagant, harsh and cruel sentence—'*eighteen months' rigorous imprisonment*,'—for doing a thing which the two important European witnesses have not noticed, but deposed to by one witness who is obviously interested in his conviction. The only evidence against him was that of a Hindu, and, considering that it was a police prosecution and being himself a policeman, was unworthy of credit. A puerile judgment, lack of appreciation of the responsibility that devolved upon him in the eyes of God and man, the vitiated surroundings have all conspired to present the Magistrate who decided the above case in unenviable colours. All pious Christians, while pondering over the decision in this case, will, we are sure, exclaim with one voice that in this year of grace the British rule in India is worse than the Reign of Terror during the Revolution, the only distinction between the two events being that in the one case they at once cut off the heads of obnoxious persons and so ended the sufferings of their victims, in the other the new policy inaugurated kills by inches. Hope, charity, mercy, and love have certainly fled the land!

Rath or chariot procession of Báláji at Poona.

33. The *Dnyán Chakshu* (10), in its issue of the 10th October, says:—The Rath or chariot procession of the idol of Báláji in Budhwár Peth at Poona went about as usual on Monday last in connection with the Navrátra festival. On account of the recent disturbance the Gujarátis were thinking of not having this procession; but Messrs. Haribhái Dattárám, Sakhárám Mansárám, Rámchandra Bháichand, Purshottam Dalsárám and other leading men of that part of the town, as also Mr. Pestanji Limjibhái Boise, secretary to the local Pánjrápol, Kázi Turábbhái Jáfarmiya Shirvalkar of Vetál Peth, Mr. Ahmedsáheb Huseni Bháldar and other Muhammadans resolved to have it, and it was safely brought back to its starting place after passing through Budhwár, Shukrawár, Bohoriáli, Ravivár, Moti Chowk, &c. Old Muhammadan inhabitants of respectable families at Poona are very sorry for the recent disturbance, and it is said that they are trying to restore the former unity and business intercourse between Hindus and Muhammadans. We wish their efforts every success.

34. The *Dnyán Prakásh* (12), in its issue of the 11th October, says:—The chariot procession of Báláji paraded at Poona on Monday afternoon. It was not intended by the people to have the procession this year; but we learn that some Muhammadans encouraged them and Mr. Smith also gave his consent to it. Great precautionary measures were, however, taken on the occasion.

Comments on the convictions of certain leading Bráhmans at Wái.

35. The *Gujaráti* (104) of the 7th October, in its English columns, criticises the judgment of Mr. Kennedy, Assistant Collector, in the Wái cases, and concludes as follows:—On the whole, we must say that the Wái cases have been unsatisfactorily disposed of and their strange

termination, we are sorry, is not calculated to appease the feeling of irritation that has unfortunately been roused in this presidency. There is a general feeling at Wái that some of the men now sent to jail were, as a matter of fact, not present at the time of the alleged disobedience of the police order. We certainly do not think the circumstances of the case required the infliction of imprisonment on persons who have hitherto held the foremost position in their town. If a miscarriage of justice has taken place and innocent men sent to jail owing to misappreciation of evidence, that is to be deeply regretted, because of the unfavourable impression it is sure to produce upon the mind of the people as regards the working of Magisterial Courts. To pass a sentence of imprisonment, and that too a non-appealable one, upon persons against whose character nothing has so far been even whispered is something which is incomprehensible to the people. It is said that the judgment in the Wái cases was pronounced at an unusual hour and the accused taken on foot 28 miles off to Sátára without food. This step is also still more incomprehensible. These facts are stated in the columns of our Maráthi contemporaries and may be open to correction. If they are, we trust they will be contradicted and a wrong impression removed. There is, however, little doubt that things are coming to a pretty pass, indeed, in this presidency!

36. The *Moda Vritt* (57) of the 11th October is almost entirely filled with comments on the judgments of Mr. Kennedy, Assistant Collector, Sátára, in the cases against certain leading Bráhmans of Wái. At the outset the paper finds fault with the assertion that the trying Magistrate had nothing to do with the question whether the District Magistrate's order, with the disobedience of which the accused were charged, was legal or illegal, and that all persons were bound to obey it whether legal or illegal and were liable to punishment if they disobeyed it. Then the paper says that Mr. Kennedy ought to have questioned the *bona fides* of the prosecution, knowing as he did that the witnesses for the prosecution were almost all Musalmans or policemen in spite of the fact that the procession was attended by about three or four thousand people. This fact the Magistrate ought, in the opinion of the paper, to have weighed well before accepting the depositions on the side of the prosecution to be true and trustworthy. The distrust of the statements of the Native Christian witnesses in favour of the accused expressed in his judgment by Mr. Kennedy is also censured, and a question is put whether conversion to Muhammadanism makes a man truthful and adoption of Christianity turns men into liars. Much has been made by the paper of the distrust of the statements of the Third Class Magistrate entertained by Mr. Kennedy on account of his being a Bráhman, and Mr. Kennedy is asked how he would like if the faults of individual Englishmen like Warren Hastings, Lord Bacon, &c., were predicated of all Englishmen in general, and whether if he disbelieved the Third Class Magistrate under the belief that being a Bráhman he would make untrue statements to save his castemen, he was not bound for the same reason to disbelieve statements of Musalman witnesses in corroboration of the complaint of the Police Inspector Dullekhán. The paper censures Mr. Kennedy for holding that the accused by their presence in the procession abetted the commission of the offence of playing on a pair of cymbals, and asks why all the other processionists numbering about four thousand persons were not similarly convicted and sentenced. In short, the paper finds fault with almost the whole of the judgment and remarks that Mr. Kennedy being very young and inexperienced is not so much to blame for passing judgments likely to disgrace British justice as the Government which appointed him to decide questions of life and death of Natives

37. The *Shri Shiváji* (82), in its issue of the 5th October, recommends that all those Hindus who were present at the Dáruvála bridge at Poona at the time of the late Hindu-Muhammadan scuffle and those who accompanied the Dwár procession at Wái along with the leading Hindus who have been convicted, should declare that the persons arrested are not more guilty than the rest and should volunteer to undergo the same punishment with a view to exhibit their sympathy with those of their community who have been arrested and punished and to show that the general public does not consider the arrests and punishments to be in any way humiliating and disgraceful.

38. The same newspaper regrets that the people should complain of the convictions and sentences passed on thirteen Bráhmans of Wái and thereby show

want of fortitude in them, says that they ought rather to be glad that some of their countrymen are being unnecessarily harassed, for such unnecessary harassment, in its opinion, paves the way to future good, and advises that no grief should be displayed as it only gives cause to Government officers to be delighted at their own triumph.

A cartoon on the Wái convictions.

39. The *Arunodaya* (24) of the 7th October contains a cartoon, in which a person with the head of an ass, dressed in European costume, is represented as holding in his hand a pair of scales, one containing sentences and the other charges, and taking revenge upon Bráhmans who are, says the letter-press below the cartoon, the cause of everything. The revenge, says the paper, consists in sending some Bráhmans, who are represented in the cartoon as standing respectfully in front of the person, to prison and making them suffer the hardships of walking over a long distance for the mere charge, and not actual offence, of playing on *jhánj* (cymbals). Seeing the scale of sentences going down, the holder of the scales is further stated to have purposely placed the weights labelled partiality, injustice, malice, obstinacy and envy in the other scale in order to show that the sentences were very light and thereby to win applause from his friends, thanks from Government, blessings from the Hindus, and world-wide fame!

Bombay High Court and the Wái convictions.

40. The *Kesari* (49), in its issue of the 9th October, says that if the highest tribunal in a land refuse to release on bail persons convicted of trivial offences under circumstances not indicating an outbreak of lawlessness or rebellion pending further hearing and sanction the exercise of unrestricted authority by Magistrates, as the Bombay High Court did in reference to the Wái convictions, all hope of security of reputation and life is at an end, and exhorts the general public to take measures to divest the punishments passed on the Wái Bráhmans of its obloquy and sting as the Hindus of Wái have done by postponing the celebration of the Dasara holiday until the release of their leaders who have been sent to jail.

Dasara holiday at Wái in the Sátára District.

41. The *Moda Vritt* (57), in its issue of the 11th October, states that though the Dasara holiday was not at all celebrated at Wái in consequence of several of its leading Hindu citizens being in jail, a company of sowárs (mounted men) and a party of the police had been ordered to preserve order in the town on that day, and the streets of the town were obstructed by them though the number of townsmen moving about in them was less than usual, and that many other leaders of Hindu society who have left the town, possibly fearing that misfortunes might overtake them through the cleverness of the local police, have not yet returned.

Peaceful passing of the Dasara festival at Dhárwár and praise of Mr. Muir, District Collector.

42. The *Rájahansa* (163) of the 10th October, in its English columns, writes:—The Dasara festival went off quietly without any hitch. This reflects greatest credit upon the impartial administration of Mr. J. F. Muir, Collector and Political Agent, Dhárwár. Mr. Muir, whose judicious policy brought about this happy result, no doubt deserves thanks from the public on account of his extremely impartial conduct in every public movement without exception. He always works with the best of motives, and under his care it is not strange that, unlike elsewhere, the district has been enjoying peace and happiness all the while. Thanks are also due to our Muhammadan brethren of Dhárwár for the good heart with which they have been behaving towards the Hindus, and we hope that if they continue the present behaviour they will undoubtedly set a good example to their brother Muhammadans in the mofussil.

A riot between the followers and Bháyats of a Thákor under the Mahi Kántha Agency.

43. The *Káthiáwár Times* (3), in its issue of the 6th October, writes:—A riot took place on the 25th ultimo between the followers of a Thákor named Gambhirsinghji of Pithápore, under the Mahi Kántha Agency, and his Bháyats and severe injuries were received on both sides. An enquiry has been set on foot by the Agency.

A public meeting of the land-holders in the Dáhánu Táluka of the Thána District for filing civil suits against the increase in the land assessment, &c.

44. A correspondent of the *Bombay Samáchár* (117), in its issue of the 11th October, writes that recently a public meeting of the people of the Dáhánu Táluka of the Thána District, who are dissatisfied with the decisions of the Revenue Survey and Assessment Department about the limits of their lands and rights of proprietorship, was held for the purpose of taking steps in regard to the same, that land-holders and owners of forests were present at the meeting, having come from different villages, that several persons spoke at the meeting complaining that the land assessment has been considerably raised, that some lands and forests have been unjustly confiscated by Government officials and that though a representation was made to Government no redress has been granted, and remarking that a resort to the Civil Court was the last resource, that the meeting came to the last-mentioned conclusion, that a fund for meeting the necessary expenditure was started, that it was resolved that every land-holder should contribute to the fund at the rate of six and a quarter per cent. of the land assessment he paid, and a committee has been appointed to collect the fund and carry out the objects of the meeting.

Detection of forged currency notes at the town of Bhágda in the Surat District.

45. A correspondent of the *Jám-e-Jamshed* (134) of the 13th October, writing from Bulsár, states that currency notes are being forged at Jáfarábad, that several of the forged notes have been detected at the town of Bhágda in the Surat District, that the halves of a number of such notes have been sent to a merchant of the town by a broker through the post and this has given rise to much talk about the same, and that it is said that notes worth more than a lakh of rupees have been forged by some one at Jáfarábad.

G. M. SA'THE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 16th October 1894.

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[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R FOR THE WEEK ENDING 13TH OCTOBER 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ..	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Remarks on the convictions of some leading Hindus of Wái in the Sátára District.

The *Varhád* (*Berár*) *Samáchár* (3), in its issue of the 8th October, says :—Considerate and far-sighted Muhammadans are deeply lamenting, along with the Hindus of all places, over the calamity inflicted on some wealthy, respectable and public-spirited Hindus of Wái by a local Magistrate simply because they accompanied a religious procession, in which a boy played on a cymbal in disobedience to the order of the District Magistrate in front of a mosque while the procession was passing along it. People do not care a straw for the orders of Government when they are used for harassing them. The ill-treatment of the respectable men of Wái is felt by the whole nation. Even if these men are acquitted and released by the High Court, the humiliation and hardships suffered by them will ever remain fresh in the memory of the people. The people are generally unwilling to be disloyal and to rebel against Government, but the severe shock which their minds have now received will not have a good result. It is not a good sign that the people should gradually lose the confidence which they had reposed in Government for so many years past. The law under which the thirteen people of Wái were punished is not approved of by the people, and the law which has lost the support of public opinion is injurious to the interests of the Empire. What is the value of the punishment if these people of Wái are considered martyrs, decorated with flowers and taken to their respective homes with great *eclat* by people loudly singing songs in their praise when they are released from the jail? What wonder could there be if the people of Wái accorded them such a grand welcome! If they do so, the public of Berár will not fail to thank them for their appreciation of truth. We do not suggest to the people to show disrespect to law or to be disloyal. Our suggestions are such as will make people more loyal and patriotic and encourage them to point out the mischievous mistakes of Government officers. All our thoughts are aimed at strengthening British rule. We are destined to prosper only under British rule and all our hopes are based on its permanency.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 16th October 1894.

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REPORT
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NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 20th October 1894.

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  - The *Surat Akhbár* 12
- Adverse comments on the same speeches:
  - The *Gujaráti* 14
  - The *Hindu Punch* 21
  - The *Indu Prakásh* ... ... 17 & 18
  - The *Kaiser-e-Hind* 19
  - The *Kesari* 20
  - The *Mahrátta* 15
  - The *Native Opinion* 16
  - The *Rájyabhakta*... 25
  - The *Rást Goftár*... 24
  - The *Subodh Prakásh* 22
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- Comments on His Excellency Lord Harris' recent speech at Bijápur in connection with—
  - The *Bombay Samáchár* 26
  - The *Native Opinion* 27
- Comments on the decisions in the cases of Badhái and Dhole, accused of taking a part in the recent Poona riots... ... 33
- Comments on the rules promulgated at Poona by Major Macpherson, Superintendent of Police, in the matter of music:
  - The *Din Bandhu*... 35
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List of Newspapers and Periodicals.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued
	English.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
	Anglo-Maráthi.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	1,000
11	„ Dnyánodayă	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly	425
13	„ Hitopadeshak	Bombay	Weekly	1,000
14	„ Indu Prakásh	Do.	Do.	900
15	„ Mantri	Poona	Do.	...
16	„ Native Opinion	Bombay	Bi-Weekly	600
17	„ Prabhákar	Do.	Daily	350
18	„ Rámdás	Bijápur	Weekly	600
19	„ Shetkaryáncha Kaivári	Bombay	Do.	500
20	„ Subodh Patrika	Do.	Do.	950
21	„ Subodh Prakásh	Do.	Do.	...
22	„ Sudhárak	Poona	Do.	3,009
23	„ Vártáhar	Bombay	Do.	1,500
	Maráthi.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	150
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	325
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	650
46	„ Kalpataru	Sholápur	Do.	250
47	„ Karmanuk	Poona	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly	1,500
49	„ Kesari	Poona	Weekly	5,000
50	„ Khándesh Chitragupta	Dhulia	Do.	230
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khare Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	200
54	„ Maháráshtra Kokil	Sátára	Monthly	2,000
55	„ Maháráshtra Mitra	Do.	Weekly	250
56	„ Maháráshtra Vritt	Do.	Do.	161
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár	Ahmednagar	Weekly	150
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni	Do.	175
62	„ Nyáyă Sindhu	Ahmednagar	Do.	175
63	„ Panchánan	Karád	Do.	...
64	„ Pandhari Mitră	Pandharpur	Do.	260
65	„ Pen Samáchár	Pen	Do.	...
66	„ Poona Vaibhav	Poona	Do.	3,200
67	„ Prabodh Chandrika	Jalgaon	Do.	100
68	„ Prabodh Ratnă	Bársi	Do.	225
69	„ Prántik Samáchár	Poona	Do.	...
70	„ Pratod	Islámpur	Do.	300
71	„ Rághav Bhushan	Yeola	Do.	250
72	„ Ratnákar	Kaládgi	Do.	50
73	„ Saddharmadip	Alibág	Monthly	1,000
74	„ Sanmitra	Bombay	Do.	...

No	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	Mara'thi—*continued.*			
75	The Sarvadaman	Poona	Monthly	...
76	„ Satya Nirnayă	Bárámati	Weekly	...
77	„ Satyă Prakásh	Poona	Do.	...
78	„ Satyă Sadan	Alibág	Do.	200
79	„ Satyă Shodhak	Ratnágiri	Do.	400
80	„ Shikshak	Chikodi	Do.	...
81	„ Sholápur Samáchár	Sholápur	Do.	260
82	„ Shri Shiváji	Poona	Do.	300
83	„ Shubh Suchak	Sátára	Do.	260
84	„ Sudhákar	Pen	Do.	300
85	„ Sumant and Satyă Sudha	Kárwár	Do.	300
86	„ Tukárám	Ahmednagar	Do.	250
87	„ Udyogavriddhi	Poona	Do.	...
88	„ Vanapriya	Chikodi	Fortnightly	100
89	„ Vártáhar	Bombay	Tri-weekly	700
90	„ Vengurla Vritt	Vengurla	Weekly	175
91	„ Vichár	Dhárwár	Monthly	500
92	„ Vichár Ságar	Baroda	Weekly	650
93	„ Vidushak	Karád	Do.	300
94	„ Vidya Vilás	Kolhápur	Do.	275
95	„ Vijay	Sháhápur	Do.	250
96	„ Vikshipta	Bombay	Do.	600
97	„ Vita Vritt	Vita	Do.	...
98	„ Vividh Dnyán Vistár	Bombay	Monthly	500
99	„ Vrittadhára	Dhár	Weekly	150
100	„ Vrittasár	Wái	Do.	285
101	„ Vritt Sudha	Sátára	Do.	200
102	„ Vyápári	Poona	Do.	...
	Anglo-Gujara'ti.			
103	The Deshi Mitră	Surat	Weekly	1,250
104	„ Gujaráti	Bombay	Do.	2,450
105	„ Gujarát Mitră	Surat	Do.	800
106	„ Hindi Punch	Bombay	Do.	450
107	„ Kaiser-e-Hind	Do.	Do.	2,500
108	„ Káthiáwár News	Rájkot	Bi-weekly	600
109	„ Suryă Prakásh	Surat	Weekly	375
110	„ Vidyut	Ahmedabad	Fortnightly	...
	Gujara'ti.			
111	The Ahmedabad Times	Ahmedabad	Weekly	250
112	„ Ajab	Surat	Monthly	700
113	„ Akhbáre Sodágar	Bombay	Daily	800
114	„ Arajadár	Baroda	Weekly	...
115	„ A'ryă Dharm Prakásh	Bombay	Monthly	400
116	„ Bhim Sen	Do.	Weekly	...
117	„ Bombay Samáchár	Do.	Daily	2,600
118	„ Broach Mitră	Broach	Weekly	350
119	„ Broach Samáchár	Do.	Do.	700
120	„ Buddhi Prakásh	Ahmedabad	Monthly	580
121	„ Cambay Gazette	Cambay	Fortnightly	124
122	„ Chának	Surat	Monthly	500
123	„ Chandra	Do.	Do.	300
124	„ Darbár Patrika	Ahmedabad	Weekly	...
125	„ Din Mani	Broach	Do.	...
126	„ Dnyán Sudha	Ahmedabad	Monthly	250
127	„ Dnyán Vardhak	Bombay	Do.	600
128	„ Fursad	Do.	Do.	400
129	„ Gap Sap	Do.	Fortnightly	300
130	„ Gul Afshán	Do.	Monthly	1,200
131	„ Hindusthán	Ahmedabad	Weekly	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly	500
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	400
136	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Fortnightly	1,200
139	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
140	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	„ Kelavni	Baroda	Monthly	500
142	„ Nure Elam	Bombay	Do.	320
143	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
144	„ Praja Mitra	Karáchi	Weekly	200
145	„ Praja Pokár	Surat	Do.	800
146	„ Rájyabhaktă	Bombay	Do.	1,200
147	„ Rást Goftár	Do.	Do.	1,697
148	„ Samsher Báhádur	Ahmedabad	Do.	300
149	„ Satyă Mitră	Bombay	Do.	500
150	„ Satyă Sodhak	Surat	Fortnightly	500
151	„ Satyodaya	Dohad	Weekly	63
152	„ Sneha Sindhu	Kaira	Do.	275
153	„ Stri Bodh	Bombay	Monthly	500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
154	The Stri Mitră	Bombay	Monthly	697
155	„ Surat Akhbár	Surat	Weekly	600
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
159	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patră	Hubli	Weekly	475
161	„ Kannadă Suvarte	Bombay	Do.	809
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayă	Dhárwár	Weekly	209
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Lokă Bandhu	Do.	Do.	190
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárată Bhráta	Rewáh	Fortnightly	375
173	„ Bhásha Bhushan	Bombay	Monthly	400
174	„ Bombay Baipar Sindhu	Do.	Weekly	250
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
178	„ Charkhári Akhbár	Rewáh	Fortnightly	23
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Khair Khah	Do.	Daily	...
184	„ Kushful Akhbár	Do.	Weekly	150
185	„ Muin-ul-Mulk	Do.	Daily	...
186	„ Muslim Herald	Do.	Do.	300
187	„ Vakil Islam	Do.	Do.	...
188	„ Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
196	„ Muin-ul-Islám	Do.	Do.	300
197	„ Prabhát	Hyderabad (Sind)	Do.	400
198	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The *Luso-Concanim*	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or á) is the last letter of a word, the accent is left out, and the short a (अ = u in gun) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

2. The names of [illegible] number of the [illegible]
paper in the above list is printed in [illegible]

3. The system of [illegible] adopted in
Official Spelling [illegible]
or ai is the last letter of a word, the [illegible] to prevent confusion
never placed at the end of a word. [illegible] when the short a appears
absolutely necessary to complete the [illegible] the well known rule, it is printed
with a mark over it to indicate that it is [illegible]

PART I.—*Politics and the Public Administration.*

His Excellency Lord Elgin's career up to date.

1. The *Mantri* (15), in its issue of the 13th October, says:—His Excellency Lord Elgin is not known to have done anything good or bad since he assumed charge of his office. No doubt the despatch on the subject of the Simultaneous Civil Service Examinations was issued by His Excellency's Government, but the initiative in the matter had been taken in the time of His Excellency's immediate predecessor in office. It is, however, surprising that Lord Elgin should have paid no heed up to this time to the Hindu-Musalman disturbances in which some lives have been lost and idols of Hindu gods and temples have been either desecrated or destroyed.

Alleged discontent among the masses in India owing to certain measures of Government.

2. The *Rághav Bhushan* (71), in its issue of the 15th October, says that although, owing to their loyalty, the people of India do not express dissatisfaction with the foreign rule, and reposing confidence in the mild, quiet, impartial and truth-loving character of the British Government do not, like the Americans, resort to severe means to free themselves from oppression, Government should know that the ever-recurring increase in land assessment, great inconvenience caused by reserved forests and the enervating effects of dearness of salt are things which are injurious to the interests of Government itself, as they have made the ignorant masses quite discontented, and therefore it would be well if Government tried to make the people happy before they became desperate and thought of doing dangerous deeds.

Want of patriotism amongst educated Natives of India considered to be the cause of the alleged ill-feeling existing between the rulers and the ruled.

3. The *Káthiáwár News* (108) of the 13th October, in its English columns, observes:—The ill-feeling between the governors and the governed in India is not caused through the instrumentality of the thoughtless criticisms in the Anglo-Indian and the Native press only, but it is often caused by the writings and sayings of educated but unwise persons, European as well as Natives. This ill-feeling is by degrees increasing to an extent that must be deplored by all good people. Our Indian educated fools—for fools they are, who, forgetting their position, insist upon certain rights and privileges the nature of which they hardly understand and clamour for political reforms by traducing Government and abusing Government officials to their heart's content—clamour for rights to which they may not be entitled or are not deserving of, not having been sufficiently advanced. It is quite evident that the Indian people cannot demand from the Government of England those rights which the English people demand from it. The Indians can only beg for such rights by proving that they have sufficiently advanced to deserve them. They must obtain them through the good-will of the administrative officials. Real reform in India and real political advancement in the country can only take place if there is any patriotism in India, and if there are leaders of the people who would think of doing good to the masses by acting as mediators between the governors and the people. But in India patriotism is extinct: probably it never existed; and consequently there are no leaders of the people. There are leaders in name only; but these are, as is well known, more mindful of their own rupees, annas and pies than the interest of the people, and who, if they now and then pose as leaders, do so in their own interest rather than in the interest of the people. England has advanced because there is patriotism in the country and there are leaders who take up the people's cause and see justice done to them. How many self-sacrificing persons like Mr. Dádábhái Navroji has India produced since India is governed by the Britons? None except that great man, simply because everybody thinks and feels for himself alone. Certain persons who may have rightly or wrongly acquired wealth have no claim to be regarded as leaders. Many Natives in position will be found oppressing the people. If we enquire of the people whether they would be satisfied with justice administered by a European or a Native, in ninety-nine cases out of a hundred they would point to a European. Not only do the Natives in position often act

wrongfully themselves, but many a time they would be found leading astray their official superiors. There may be thoughtless officials among the Europeans, but the majority of them are good and well-meaning, and if they were to know the truth by enquiring from persons other than their subordinates they would be the last persons to tolerate injustice and crime. When Natives themselves do not feel for their people, how and to what extent should we find fault with Government? We should very much like to know through what Indian instrumentality have Government conferred rights and privileges upon the Indians and done such immense good to the country. If good, respectable and unselfish Natives were to represent the wants and difficulties of the people to good officials, they would be surely listened to and remedied. But if they would traduce them for nothing, they would be bringing absolute ruin upon the people. We are quite at one with what Mr. R. P. Karkaria says about educated Natives whose education has proved disappointing. With them English pleasures and dress, and above all English eloquence, have proved most attractive. Instead of trying to regenerate their countrymen, these men are engaged in the work of putting the cart before the horse. When we have half a dozen men like the late Mr. Justice Telang, whose moderating and persuasive influence was immense, it would not take long to see real reform in India. Hitherto Government have done all that is good for the Natives, and if they are not thanked for it, but abused in the bargain, little good may be expected from them. Unless there is sympathy between the rulers and the ruled there can be no perfect amity and loyalty—the two ties that bind the subjects to the crown.

Advice to the Hindus to abstain from studying English and to look to their health.

4. The *Poona Vaibhav* (66), in its issue of the 14th October, contrasts the present state of the Natives who have received English education and are for everything English, with the state of things which obtained at the beginning of British rule in India, when persons rose to high positions by means of that education, counsels people to give up the ideas that the English have come to India to better the condition of the Natives, that India will be elevated by adopting the religion, food and drink of Englishmen, and that her grievances will be redressed by bringing them to the notice of Parliament, and observes :—All Englishmen are made of the same stuff and come to India with a view to personal gain; their gains are our losses and their interests can never be identical with ours. However merciful, learned, and sensible Englishmen may be, they will never feel compassion for the Natives, and we do not know why they should feel it. Looking to all these things, and bearing in mind their loyalty to their country which is their special characteristic, the people should mend their conduct even now. They should not now pursue English education with the hope of getting Government employment, which is now hard to be realised. They should now look to the preservation of their health rather than waste their energies in the profitless task of learning English. This course will, at any rate, leave them sufficient strength to bear assaults at the hands of the Musalmans and jail life inflicted by Government officials. Moreover, they will love their religion better, and their devotion to God, by whose will the Marátha Government was succeeded by the Musalman Government and the latter by English Government, will be more steady. [The *Mahárashtră Mitră* (55), in its issue of the 11th October, regrets that there should be on all sides circumstances likely to discourage the employment of Bráhmans in the Government service and to lessen their importance, and, in despair, prays Government to make strict rules prohibiting their employment in any capacity under Government, hoping that such rules will induce the Bráhmans to turn their attention to arts and industries and thereby to enrich the country by the exercise of their superior intellectual powers.]

Alleged hard lot of the Bráhmans at the present time and prayer to Her Majesty the Queen-Empress.

5. The *Mahárashtră Mitră* (55), in its issue of the 11th October, has an article headed, "Hard Times," in which it laments the present condition of the Hindus, especially of the Bráhmans, saying that they are patiently submitting to stripes on the back, daggers piercing their breast and kicks with boots on on the sides, asks the Almighty how long this suffering will last, and remarks that this condition plainly shows that they are overtaken by bad luck. The paper considers the alleged misfortune

of the Bráhmans to be the result of their attempts at bettering their condition by agitating political questions and claiming more and more privileges by constitutional means, and prays Her Majesty the Queen-Empress to take notice of this wailing and to replace tyrannical officers by respectable ones, saying that if this be not done India might be "swallowed up by the waves of unfavourable currents."

The reason why Government officers and Muhammadans are against the Bráhmans of Poona and Wái alone.

6. The *Din Bandhu* (9), in its issue of the 14th October, says:—At present the subject of discussion in newspapers and by general public has been the anti-Bráhman policy of Government officers and Muhammadans at Poona and Wái. It is the duty of intelligent people to consider why this should be so at Poona and Wái alone. The present state of the people in both these places shows how dangerous it is to offend the feelings of persons in power or to be given to rowdiness by following the advice of unscrupulous and malevolent persons who do not see the defects of their own sinful acts and throw the whole blame on the shoulders of Government officers and others. It is not good to take undue advantage of the love for justice and liberty of the British Government. If the Muhammadans or Hindus foolishly take the law into their own hands they must suffer the consequences. They must take legal steps to obtain redress of their grievances. But the writers like that in the *Kesari* (49) are bringing calamities on the people by encouraging them to set aside the orders of Government officers when they are supposed to infringe their rights and usages. Every one will admit that the present quarrels in connection with music are due to the writings of these men. That a Badhái of Poona should be sentenced to rigorous imprisonment for a year and a half is not a matter of small glory to Bráhman newspapers. It need not be said how many more people will have to suffer similar imprisonment.

Alleged antipathy to Hinduism manifested in official or sub-official circles in India.

7. The London correspondent of the *Indian Spectator* (2), in its issue of the 14th October, writes:—The perverse and unreasoning antipathy to Hinduism, manifested too generally in official or sub-official circles in India, has not been quite so prevalent on your side; but it is high time some authoritative check was given to this partisanship which is so entirely inconsistent with true Anglo-Indian traditions. On the other hand, the knowledge of such bias has an evil influence on half-instructed Moslems everywhere. And though that bias had nothing to do with our Queen-Empress having a Musalman Munshi to teach her Urdu in which Her Majesty has proved so apt a student, the favour with which the teacher has been fairly enough treated must have been turned to account by his ill-informed and fanatical co-religionists in India. Speaking of this and similar causes of unrest permitted, if not indirectly fostered even in the higher walks of the services, a certain very experienced Anglo-Indian officer recently remarked on this subject to the following effect. "It is unfortunate the Queen having exclusively Musalmans as Indian officials about her. Of itself this causes jealousy amongst other Indians; and amongst Muhammadans, who are vain, often it may be a source of far greater mischief than jealousy. There can be no doubt that Moslems are proud of this apparently distinctive preference, and some of them are too apt to swagger about it: and these influences, excusable perhaps in themselves, when they filter down into vernacular strata, can scarcely fail to have misleading and possibly sinister effects." Alluding to the recent riots at Poona, the same experienced observer said by way of illustration: "Imagine English Churchmen or Non-conformist people arrogantly objecting to the Salvation Army processions and insisting on their stopping their bands as they pass by churches or chapels! If such sectarian pretentions are petted or weakly yielded to, the next step will be to object to the erection of temples or mosques, the ringing of the church bells or other demonstrative ceremonies, which are matters of faith to those who cherish them and do no harm to anybody else. Considering our history in India, this childish and irritating suspicion of the Hindus, which seems to have recently pervaded our officers in many parts of India, is very much to be deprecated and condemned." These are, indeed, wise words.

Sir Raymond West or Lord William Beresford as a probable successor to His Excellency Lord Harris.

8. The *Kaiser-e-Hind* (107), in its issue of the 14th October, observes:—The names of Sir Raymond West and Lord William Beresford, who are reported to be probable successors to His Excellency Lord Harris, have been more or less known in India. Sir Raymond is well-known for his great learning, ability and the several high offices held by him, but the chief objection to his appointment is his Anglo-Indian leaning. Civilian Lieutenant-Governors have been, on the whole, failures, and so also was the Civilian Governor of Bombay, Sir Richard Temple. It is doubtful whether, if Sir Raymond is appointed Governor, his *regime* would be impartial as desired by the Natives. He was never either a sympathetic advocate or a staunch opponent of the Natives. If he had had real sympathy for them, he would have shown it by his acts during his Councillorship. The careers of Sir Raymond West and the Honourable Mr. Birdwood as Judicial Councillors have proved disappointing, and people will not be pleased if Sir Raymond returns to Bombay as Governor. Lord William Beresford has been Military Secretary to Lords Dufferin and Lansdowne successively, and is more suited to discharge social functions than the grave and responsible duties of administration. If Lord Beresford be appointed Governor he will be a more indifferent administrator than Lord Harris. [The *Gujaráti* (104) of the same date would like to see Sir Raymond West appointed Governor of Bombay, as it expects his administration would prove highly beneficial to the advance of education in this presidency.]

His Excellency the Governor's tours in the Deccan and Káthiáwár.

9. In a paragraph under the heading "Evils of Gubernatorial Tours," the *Gujarát Mitră* (105) of the 14th October, in its English columns, observes:—The term of office of the proconsul of Western India draws to a close, and the cricketer Governor, Lord Harris of Bombay, is again let loose on the Courts of Native India. We do not see any good or any need of such trips and travels. It is pure waste of useful Government time. It is still greater waste of the money of the several places and municipalities or Native States for his reception and passage through which His Excellency will travel or with whom he will stop. Who will explain to us the *raison d'etre* of such movements? No personal acquaintance requires to be now made, and no good is likely to turn out of such acquaintance. His Excellency is in the Deccan and Southern Marátha Country at present. But ere long he will be in Gujarát and Káthiáwár. These parts he has visited more than once during his proconsulship. Why should he then now torment them, epidemic-like, by his visitation? These frequent movements require a wholesome check. They mean heavy cost and outlay of public money. Even the Surat Municipality—financially a poor body in debt—has disregarded the friendly admonition of His Excellency to waste no money in unnecessary display and sanctioned Rs. 1,500 for the reception. We do not know whether it is a custom with some people of a peculiar cast to interpret such circulars by contraries. Perhaps they feel that this disobedience of theirs will not be harshly dealt with; on the contrary, they may receive a few cheerful scoldings, very much like what one receives from his sweetheart for his lavishness in furnishing her with charming presents! The municipality cannot find money to provide for a sufficient number of sweepers and lights, and has the generosity to sanction Rs. 1,500 against His Excellency's reception, which is not the first of its kind! And this is more to be regretted in these days of deficit and financial complications. Why, again, was Lord Wenlock of Madras needed here? And why again is Lord Harris required at the Lahore Darbár? It is well and good for Lord Elgin, our present Viceroy, who goes in these parts, and for a ceremonial like this, for the first time; but it can have none for Lord Harris' or Lord Wenlock's presence there. Have not these Governors their provinces to look after? Bombay and Poona, not to say Prabhás and Yeola among others, were torn into Hindu and Moslem factions and bad blood was up which is not yet quite calm. A good understanding and settlement as they obtain in the N.-W. Provinces and the larger presidency have yet to be secured with a firm hand, by an impartial mind, and on just and fair principles. Lord Harris has played too much with his cricket when he should have applied himself to more serious things.

And now he should set himself to work and leave something behind him which may engrave his impression on the sands of time, so as to be remembered like Elphinstone, Frere, Fitzerald, and Reay among others.

Approval of His Excellency Lord Harris' speeches at Ahmednagar and Sholápur on Hindu-Muhammadan disturbances in the Deccan.

10. The *Káthiáwár News* (108) of the 17th October, in its English columns, writes:—His Excellency Lord Harris has spoken at length, and firmly, on the attitude of Government in the matter of the recent riots in the Deccan. His Excellency, in the course of a very long and important speech, deplored the existing ill-feeling between the Muhammadans and the Hindus, and begged the leading men of each community to exercise their influence and common sense in bringing about a prompt and amicable settlement. As regards the attitude of Government, Lord Harris has made an important declaration and we are anxious that it should be as widely known as possible. It was most needed at this juncture to inspire all classes of the people with confidence in the policy and attitude of Government; and we are very glad that His Excellency availed himself of the opportunity afforded to speak out freely and firmly on the subject. Describing the difficult position of Government to adjudicate upon the subject-matter in dispute, His Excellency's observations may be found satisfactory to both the communities. We are inclined to think that the Governor has not in the least exaggerated the situation. Race ill-feeling between the Muhammadans and the Hindus flickers all over the country and is revived and inflamed by persons who pose as martyrs and who deserve to be made martyrs legally. [The *Kásid-e-Mumbai* (139), in its issue of the 19th October, observes that His Excellency Lord Harris' speech at Ahmednagar on the recent riots in the Deccan was commendable.]

11. The *Deshi Mitrá* (103) of the 18th October, in its English columns, observes:—Speaking at Ahmednagar and Sholápur in reply to the addresses presented by the local municipalities, Lord Harris laid severely the lash on the people of the Deccan, and seeing to what extent they have tried the patience and temper of Government, who shall say that the infliction was unmerited? Those to whom His Excellency's remarks were addressed, coming prepared as they must have been for polite, complimentary nothings, must have been taken aback by the rough and ready manner in which Lord Harris gave them a piece of his mind. These two remarkable addresses will live for many a day to come in the memories of the hearers, and when His Excellency concluded they must have departed sadder, if not wiser, men. The two municipalities have to thank themselves that they have been given bitter pills to swallow. They must have been singularly blind not to see that they could not commit a more unfortunate blunder than hitting upon that most inappropriate of moments for demanding further concessions. Decided unwillingness to obey laws such as has been manifested by the people of the Deccan for the last twelve months is not the best recommendation for conceding the privilege of legislating for others. The municipalities went even further; they intimated that the bestowal of such a privilege would be but the concession of a right. Lord Harris soon set them right on this point, and pointed out, moreover, that the Central Division was already indirectly represented on the Legislative Council. It was not a mere desire to observe all the faults of our friends of the south, learn and con them by rote to cast them into their teeth, that induced His Excellency to reply in harsh, stinging words. He frankly and generously confessed that he loved the Deccan; he respected the Maráthas for having written a page in Indian History, but he had observed with sorrow that of late they had been shutting the door on common sense, and had subverted peace and order by substituting uncurbed indignation for moderation. In the settlement of religious disputes and race animosities, a mutual policy of forbearance can do more than any definite orders that Government might issue. Lord Harris also denounced in strong terms those unscrupulous persons who go about crying that Government have, in respect to these questions, adopted a policy of one-sidedness; such baseless assertions tend to destroy confidence in Government and cannot but be most disastrous in results in the end. It is to be hoped that the strong and earnest words of His Excellency will not fall on deaf ears. The arm of law will always be long and strong enough to catch and punish the evil-minded; but to be

coerced into a forced peace, which is but another name for overawed turbulence, will not reflect much honour on either section, and is not likely, besides, to prove conducive to the country's welfare. If those who have fallen out are really anxious for the well-being of their country, as all profess to be, they cannot too soon "unthread the rude eye of disunion and welcome home again discarded friendship."

12. The *Surat Akhbár* (155), in its issue of the 15th October, thinks that the views expressed by His Excellency Lord Harris in his replies to the municipal addresses at Ahmednagar and Sholápur are well-reasoned and strong, and says that Government ought to take due steps to prevent Hindu-Muhammadan disturbances in future.

13. The *Indian Spectator* (2), in its issue of the 14th October, writes:—His Excellency the Governor is to be thanked for having, in his speeches at Ahmednagar and Sholápur, taken the public into his confidence as regards the attitude and views of the Government on the vexed question of music in front of religious buildings. Government have therefore resolved to leave the differences and disputes in each place to be settled, if possible, by the leaders of the two communities, by mutual agreement, with the help of the District Magistrates, reserving their own active interference only as a last resort. Common sense and mutual concessions, a liberal give and take, and a full sympathy and respect for the feelings of each other, are no doubt the noblest and best means that can be adopted by the people to settle the ruinous and unseemly quarrels, that only serve to tighten the grip the police and the Magistrates have on their rights and liberties. But large communities, in matters of sentiment, are not always amenable to reason, much less to the principle of voluntary concession. And religion is a subject as to which, in all climes and ages, sentiment exercises predominant sway and reason the least. Not that the Hindus and Muhammadans are incapable of adjusting between themselves their quarrels and living amicably by mutual compromise; but there are times when in India, as elsewhere, sentiment gets the better of reason, and when the impartial interference of a third party is necessary to restore concord and harmony. Such times have now unhappily come on the Deccan, and recent events have made it plain that District Magistrates and Police Superintendents are unable to cope satisfactorily with the critical state of affairs. Not only do they differ in the application of principles, but also in the principles to be followed, as to which at least there should be no variation, no more than there should be in the criminal law of the country. We have had the example of a Collector who found fault with the well-known decisions of the High Courts on an important point relating to the subject, and who in his executive capacity followed his own views. He has had imitators elsewhere, whilst in other places the principles recognized and sanctioned by the High Courts have been rigidly followed, and followed without any evil consequences. The variation has been not only in the application of principles, but in the principles themselves, and that being the case, one or the other must have been unjustifiable. It would, therefore, seem that the time has come when it would be a serious mistake to leave the question to the uncontrolled discretion and the sweet will of the higher and lower magistracy and the police, from the Superintendent downwards to the common constable, all of whom are, under the present law, empowered to issue orders which it is criminal to disobey, whether the orders are written or oral, reasonable or oppressive and arbitrary. The very fact that Government is being appealed to on all hands for a declaration of their views and for a clear enunciation of the policy and general principles they wish the executive of each district to follow, shows that people have confidence in them. No doubt, there is the possibility of one party or the other being dissatisfied with even an impartial settlement of the question by Government; but such dissatisfaction cannot last long, simply because it would be of no avail to continue to quarrel with the deliberate decision of the highest authorities in the land, and the people would soon reconcile themselves to the inevitable. The let-alone policy of the Government seems to us to savour too much of an unwillingness to grapple with a question of unusual difficulty. But as the question is one on the solution of which depends the peace of half the presidency, the difficulty connected with it ought to be no reason why it should not be faced.

We are heartily at one with His Excellency in deprecating the tendency, that is certainly observed in some places, to disobey the lawful orders of the district authorities on the ground that they are not justifiable. No civilized Government can allow private individuals to take the law into their hands; and, so far as the Hindus of the Deccan have forgotten this principle, they deserve the severe rebuke administered to them by Lord Harris. But we believe Lord Harris was unnecessarily hard on the Maráthas of the Deccan, when he singled them out for this rebuke. They are certainly not blameless, but it is yet to be proved that they alone have showed a lamentable lack of common sense and of the virtues that go to make peaceful and law-abiding citizens. His Excellency was very severe, and rightly so, on those who charged the Government, directly or indirectly, with marked partiality to the Muhammadans. We are sorry to see His Excellency has given a handle to these people by administering a rebuke to one party alone; for, surely the aggressiveness and provocation have not all emanated from one side. Much less has one party alone been invariably the first to take the law into its own hands.

Adverse comments on the same speeches.

14. The *Gujaráti* (104) of the 14th October, in its English columns, writes:—A perusal of the two speeches that His Excellency Lord Harris delivered at Ahmednagar and Sholápur in bidding a friendly good-bye to the presidency shows that it would have been better in the interests of everybody if His Excellency had postponed his tour until the official and non-official mind had been more fully tranquilised. If there are distinct symptoms of irritation abroad throughout Western India, they are not altogether wanting at the head-quarters of Government. We expected Lord Harris to throw oil on troubled waters by his authoritative, impartial and dignified utterances on the present situation, and this object, we feel sure, would have been more fully realized a few weeks hence. As it is, we are sorry the present state of things should have led Lord Harris to employ expressions in his Sholápur speech which on more mature and calmer consideration His Excellency himself might probably be induced to modify to a substantial extent. One of the marks of true statesmanship lies in maintaining a thorough mental equilibrium even at a critical juncture so as to be able to view embarrassing situations through the dry light of reason. Ordinary men are liable to be swayed by passion and prejudice, and before they can be made to see the error of their ways their friend and adviser, however high-placed, must show that he can easily rise superior to similar weaknesses. Lord Harris' very first speeches in the course of his contemplated tour were looked to with a considerable degree of curiosity, and we are sorry their tone is far from satisfactory or judicious. If Government are in the same frame of mind in which Lord Harris' utterances were conceived, we are not sure if they will be able to devise successful measures for remedying the disgraceful state of things now prevailing in the Deccan. In his reply to the address of the Ahmednagar Municipality Lord Harris most indignantly resented the charge of partiality that has been preferred against Government in some quarters, and he denounced those who brought this indictment as 'unscrupulous and designing persons.' It is unnecessary on this occasion to attempt to prove how far it is sustainable against Government. But we feel bound to say that Lord Harris at least has not shown himself to be impartial in hurling right and left sweeping and one-sided imputations. What was his Sholápur speech but a most one-sided and unjust accusation of one class? We at least will not draw any inference regarding the attitude of Government from His Lordship's own attitude, though that would not be an altogether unfair method of demonstrating the truth of the charge so vehemently repudiated by Lord Harris. The public have eyes to see, ears to hear, and sufficient sense to understand with some approach to accuracy who are to blame and in what proportion, and if His Excellency believes that his emphatic repudiation will be implicitly accepted by the generality of the people when his own utterances are redolent with very strong predilections against one party only to the recent riots, he is destined to be disappointed. Lord Harris' speech at Sholápur is one of the greatest blunders His Lordship has ever committed, and it is scarcely a very edifying spectacle to see the head of the presidency vehemently protesting against the charge of partiality and almost in the

same breath pronouncing one-sided condemnation on the Maráthas. In denouncing the accusers of Government as "unscrupulous and designing," His Excellency should have taken special care to see that he did not give any handle to these very men to persist in their charge. When outspokenness is accompanied by strict impartiality, these qualities never fail to command respect. But when candour is misled by bias and prejudice, it ceases to be a virtue and may lead to serious misunderstandings and deplorable unpleasantness. On the whole, we are inclined to think that it would have been much better if His Excellency's speech at Sholápur had remained unspoken and never seen the light of day at all. His Excellency is being received in the Deccan with cordial expressions of loyalty, respect and gratitude. In the midst of these cordial expressions of good will, was it graceful, was it even judicious, to pronounce a sweeping condemnation on the Deccan and its people? No doubt, Sholápur received faint praise, but the Deccan as a whole was condemned. "The Deccan for a year past," His Excellency observed, "has been making itself a bye-word throughout India for violence, disobedience and inconsiderateness." His Lordship is therefore so completely disgusted with the people of the Deccan that he openly declared himself against giving it any representation in the Legislative Council! His Excellency went on to give vent to his pent-up wrath by giving the Maráthas a little advice. "All I can say to the Marátha people with regard to it is that I hope by an early intention to a return to more orderly behaviour, to greater respect for other people's feelings and by an assiduous cultivation of the quality of sympathy which Government are accused of lacking, they may regain the estimation of Government." This means that the Maráthas have become thoroughly discredited with Government, and Lord Harris has no respect for them. If this sweeping condemnation is deserved by the Maráthas, we are not a little surprised that His Excellency should make a tour through the Deccan and receive marks of respect from people who are unworthy of the confidence and esteem of Government. The only consistent course would have been to omit the Deccan from the programme and thus express his strong displeasure in an effective manner. Because some foolish and misguided Hindus and Muhammadans in the Deccan choose to quarrel owing to the non-settlement of the music question, His Excellency regards it as a good ground for declaring his conviction that the Central Division is not fit for the exercise of the privilege of recommending a member to the Legislative Council. It would be waste of time to examine seriously the logic of this argument. Out of deference to His Excellency we will assume that it is sound. If so, the converse case also must hold good. The most important division in the presidency cannot be accorded the privilege of representation on account of Hindu-Muhammadan riots. It therefore follows that Bombay also, where serious riots occurred and from which the infection spread out to the mofussil, must be deprived of the right of representation. We are not responsible for this conclusion. We start with the principles which commend themselves to His Excellency, and we are not a little anxious to know if the present administration is prepared to carry its views to their logical consequences. Candour is, no doubt, a commendable virtue; but candour, consistency and thoroughness are still more so. His Excellency deprecated requests for further privileges on the ground that those who cannot manage local squabbles do not deserve them. This was a very unfortunate argument for His Excellency to use. Because just as Government are said to believe that the riots have also a political origin, so some persons seem to discern a political motive in what they regard as a policy of indifference. It is as clear as day-light that in an official ridden country like India under foreign domination, natural leaders have not influence enough to take the initiative without the assistance of influential Native or European officers. Of this fact Government are not unaware, and yet a *laissez fair* policy, it is complained, has been followed during the last twelve months. This is attributed in some quarters to political considerations. As we cannot believe in the theory of disloyalty, so also we cannot believe in any such explanation of the attitude of Government. It is, however, a pity that Lord Harris should have availed himself of the very line of argument for withholding larger privileges which has been employed in England and India by some critics to indirectly account for the genesis of the Hindu-Muhammadan riots. His Excellency insinuated in his very first speech that the exciting cause of the present riots is not solely religious. What other cause is suspected, one may guess from the widely spread reports in the Deccan about the alleged disloyal designs of some people in picking up racial quarrels. That Government are not altogether disinclined to believe in such theory is further confirmed by the sensational telegram that has been transmitted from Poona to the *Manchester Guardian.* A more absurd theory to explain the causes of riots it would be difficult to put forward. That indiscreet and thoughtless persons might have composed puerile pamphlets or sung childish songs may or may not be true; but that they contained any ulterior design is amply disproved by the cordial reception His Excellency has received in the Deccan. To receive the hearty greetings of the people and yet to entertain a secret misgiving about their intentions is neither just to the one party nor to the other. To believe in any such tale as has been wired to England is to allow one's self to be deceived by the phantoms of a deranged imagination and alienate the sympathies of men who are as law-abiding, peaceful and loyal as any that can be found in this country. We wish His Excellency had refrained from making even a faint allusion to a theory which has no foundation whatever except in the excited imagination of prejudiced persons.

15. The *Mahrátta* (4), in its issue of the 14th October, writes:—His Excellency Lord Harris' speech at Ahmednagar, if analysed, will be found to consist of four parts: Defence of Government policy of masterly inactivity; the present state of the question; suggested remedies; and abuse of those who are endeavouring to bring about a solution. Now with regard to the first, we are sorry to observe that His Excellency does not say anything that has not appeared previously in official or unofficial form. We are extremely sorry to note that Lord Harris' Government has chosen to misunderstand the situation altogether, and having successfully misunderstood the whole position pleads inability to cope with the difficulty. Nobody has ever asked Government to lay down a rule settling this vexed question of music. What it is asked to do is to take action under Section 50 of the Police Act, which provides that Government shall give to the District Magistrate a bit of their mind, who will give orders to the District Superintendent of Police, the latter officer being bound to carry them out. Government did make such an attempt in the now notorious confidential circular, and the public very reasonably warned the Government against its tendency to be partial. It only remained for Government to re-examine its policy and revise its courtesy circular, asking the District Magistrate to make necessary enquiries and to settle local practices in consultation with the leaders of the two communities. Not only is this not done, but district officers have treated the whole question with inexcusable coldness. Let us state here that we are not speaking without our book. We know that a leading citizen of Poona wrote to the District Magistrate a letter conveying to him a suggestion almost in the same words as His Excellency has used in his speech at Ahmednagar to bring about a reconciliation between the two communities, but no attention has been paid to this suggestion. The gentleman, we are informed, did not stop with writing the letter. He is reported to have spoken about the matter and the letter to a Member of Council, but to no purpose. Similar attempts, we are told, were made in other places, but, for the knowledge as to how the wind blew at Government House, the officers of Government could not move. We do not question the sincerity of His Excellency's wish that there should be perfect harmony between the two fighting communities, but we do really believe that His Excellency not having held the helm in his own hands, the ship has run into a different course altogether. There might be a wish to put the foot heavily upon such disturbances, but there certainly has been no harmony between the word and the deed. His Excellency then refers to the alleged indications to resist civil authority. This is, we are sorry to note, a typical illustration of want of touch with the people. We know the people more closely and we have many more opportunities of watching public movements, and we assure His Excellency that such indications are entirely wanted. The highest limit to the patience of the people has not yet been reached; there is some confidence yet left in the civil and criminal courts, and people do still believe that though matters have gone from bad to worse, there is hope of reaction setting in. His Excellency's speeches

at Ahmednagar and Sholápur have driven away people's confidence in the judicial machinery, in the prudence of the policy of Government, and in such other matters bearing upon people's convictions, and the last stroke that would kill all hope of better days coming would be the utterances of some one responsible in position about the Congress. It has been said that short-sighted Anglo-Indians have been taking advantage of the ignorance and prejudice of the backward classes, and are setting them up against their more advanced brethren. We are indeed happy to know that this work of the devil has not yet been traced even by "designing" and "malevolent" persons to any responsible officers of Government, and if there is time to mend matters it is only so long as this is impossible. We know Lord Harris has now before him only a few months and he is therefore not in a position to do much, but let him at least keep silent. Nobody as yet has ever attached any political significance to the riots. But Lord Harris has chosen to do it and we shall not be surprised if the cue is easily taken up. If Lord Harris incapacitates the people of the Deccan for higher privileges because of the riots, surely people will not be wrong if they fasten the responsibility upon Anglo-Indian shoulders and say that they are fomenting these as a counterblast to the Congress. Lord Harris' Government is charged with initiating a policy of repression, and this cannot be answered by saying that there is a tendency to resist authority. We should have been very glad to have instances of such resistance. In their absence we cannot accept the verdict. On the contrary, we would request Lord Harris to look into the papers of the cases that have been decided here and elsewhere and we are sure he will feel with us. He will think just as we do, that there are indications of a repressive policy. To that part of his address which is abuse, we do not wish to reply. We are sorry both his speeches are calculated to do more harm than good, and if anybody wants common sense now, it is not the people, but Government. Let Lord Harris put that into their heads and it will not be long before things are quiet once more. His Excellency forgets that it is to improve the laws and the executives that we want better persons in both. We do not want these in our interests. We want them in the interests of Government. The laws are bad enough, but their execution is worse, and if the people are showing signs of life, they are doing so, not to fight between themselves, break their heads and justify the appointment of officers who would ride rough-shod on hundreds of innocent people, but to protect the good name of a just and benign rule from being brought into discredit by a few hot-headed and impatient, through strong and clever officials. In conclusion, we pray that Lord Harris would spend his remaining few months better by listening to the sound advice of men like Messrs. Birdwood and Vidal and in trying to restore peace, amity and good will. In his own case silence at this time is golden.

16. The *Native Opinion* (16) of the 14th October, in its English columns, writes:—We must congratulate the municipality of Ahmednagar on being the first to have been favoured by His Excellency the Governor of Bombay with some pronouncement on the burning question of street music. In our opinion, it would have been far better if nothing had been said, instead of this unstatesman-like and passionate deliverance, unbecoming in one occupying the high post of a Governor. The whole of the Deccan, which is vitally interested in a satisfactory solution of the problem, will receive with the greatest disappointment and dismay what His Lordship has thought it becoming in him and his post to say. Chafing as the Deccan was under the inexplicable silence hitherto pursued, it was hardly prepared for the humiliating and open confession of virtual inability to do anything satisfactory in the matter, once for all, by the head of the administration; for, stripped of the strong expressions His Lordship has at this critical juncture erroneously thought it advisable to use, what else does the speech contain? The public never thought that the question was so complicated as to baffle the wits of a Governor, two Executive Councillors, a batch of Secretaries, one of whom at least is quite equal to any emergency, assisted as these are by so many district officials, and if need be, by scores of representatives of both the communities. But this these have, for reasons we cannot fathom, failed to do, and now the Governor of the presidency pours out phials of wrath over the Maráthas alone, in a manner scarcely likely

to heighten his reputation for whatever statesmanship he may possess. We are extremely sorry the concluding days of His Lordship's satrapy should not have been marked by a generous and statesman-like treatment of even such a petty question. Here was a splendid opportunity for retrieving his reputation, which he has lost principally by the way he has given effect to the Councils Act, and allowed the revenue officials to carry on their work of revision enhancements without any perceptible curb. We are afraid, after he has bid adieu to these shores, he will be remembered for nothing else so much as for the great stimulus he has given to out-door games, which was badly wanted; and we readily acknowledge his services in this connection. His Lordship's apology for not laying down general rules for the guidance of the district officials, as repeatedly begged for by the organs of Native public opinion, and called for by events, is entirely unsatisfactory. Barring details to which His Lordship alludes, and duly providing for local custom where that can be unmistakably ascertained, there is ample room for general rules. His Lordship cites the enquiry at Yeola as an example to show that custom cannot be satisfactorily found out. He says that Muhammadans and Hindus gave wholly conflicting evidence, and that therefore very restrictive measures had to be adopted. Why could not the custom be ascertained? Does this speak well for the judicial capacity of the investigating officers? Could they not see which side was telling the truth? Conflicting evidence is given every day, in every case, in every Court. Can the presiding officer be allowed to say that he cannot decide where the truth lies? If he says so, he will be declared unfit for his office and will be sent away or relegated to some more congenial post. Has an open investigation of custom been made in every place where there has been a conflict? What we mean to say is, let such an investigation be made, and when any custom is clearly found out, let it be enforced. But for places where it cannot be ascertained, let Government frame judicious and impartial rules. His Lordship talks of the agitators again falling foul of Government, if the rules do not suit their views. We do not know who such malevolent agitators are; but if this has been said of the writers in the press, we indignantly protest against their being libelled in this manner. The writers may have been strong in their language, but that was because the events demanded it. They are not so foolish as not to know what is beneficial to the conflicting parties and what is not. They have done their duty fearlessly and they will continue to do it as long as there is necessity for it. His Lordship's advice to the people to obey the district officials and the police is quite constitutional. He talks of resort to Courts or to Government for redress against the orders issued by these, if they be illegal. But that is after the orders have been issued and put into force. Is it not the duty of Government to see that the officials do not issue stupid or illegal orders, by laying down general directions, as promised at the time the new Police Act was passed? What is the use of trying to mend matters after mischief has been done? Why should not preventive measures be adopted? Take the new rules which the District Police Superintendent of Poona is reported to have promulgated. It has been announced that if music has to be played in a public street or road, permission must be obtained three days before the time. What is to be done by those whose custom it is to carry their dead to the burning or burial ground with musical honours? How can they observe the three days' rule? Another rule says that on a public road or street the playing of music will not be allowed after 11 at night and before sunrise. Will not this interfere with several time-honoured observances of the people? Government or the police may make light of these, but any interference with them cannot fail to be resented by the people. His Lordship warmly protests against the charge of partiality towards Muhammadans. Let him use as strong language as he can, but sufficient has occurred and is occurring to lend countenance to the popular belief. His Lordship's Government seems to be but following the policy pursued by the Government of India. Did not the latter, for instance, openly lay down in the despatch to the Secretary of State on simultaneous examinations that a portion of the higher posts must be given to Muhammadans, irrespective of their educational qualifications? Take, again, the present haughty speech. The Maráthas have been singled out for whipping, while the Muhammadans have been let off scot free. Why so? Have they not been admitted to be the aggressors in almost all the places which have been disgraced by disturbances? Were they not the aggressors in Bombay, at Yeola, at Poona? His Lordship says that there is no occasion for those incarcerated to pose as martyrs. As to this, it is not for him to tell the people who are martyrs and who are not. They can decide that well enough. As regards amicable settlement, we may assure His Lordship that Hindus have never been unwilling to arrive at it. But it is becoming more and more impracticable every day on account of the unreasonable and extravagant demands of Muhammadans, who are becoming more and more defiant on account of their belief, howsoever mistaken it may be, that Government officials will support them, through and through. This is scarcely calculated to promote the amicable settlement wished for by His Lordship. He speaks of a determination to disobey authority in some places. We may assure him that there is no such desire on the part of Hindus, who have been admitted more than once to be law-abiding. It is the attitude of the Muhammadans, the officials, and the police which is responsible for what is erroneously considered to be the determination of the Hindus to disobey law and orders. His Lordship could not have used stronger language if the Deccan had been in rebellion, so unnecessarily and inexplicably excited he seems, judged from his utterances. Even now a judicious, impartial and conciliatory policy will assuredly set matters right. We fervently hope it will be adopted without delay.

17. The *Indu Prakásh* (14) of the 15th October, in its English columns, writes:—His Excellency Lord Harris, preparatory to his leaving these shores and the "plains and rugged hills" of the Deccan, is making a prolonged tour through the country to pay a parting visit to the Deccanis. The Deccanis appreciated the compliment and spent large sums of money in welcoming the Governor. We do not know if Lord Harris was pleased with the arrangements made for his reception and the sentiments of loyalty and devotion of the Deccanis. But we know for certain that His Lordship, in return for this kindly and costly reception, treated them to a homily remarkable alike for its outspokenness and want of judgment or statesmanship. The first outburst of our Governor's oratory took place at Ahmednagar, and it cannot be said that His Excellency attempted to address even with a show of politeness the very persons who had come to receive and honour him. "Let me suggest," observes Lord Harris, "that the greatest boon the Deccan could acquire just now would be a little common sense." We do not think the boon will be at all wasted on the present representative of the Bombay Government. Lord Harris is reluctant to assume that religion is the only root of the evil, viz., the present disputes about religious processions. His Excellency of course knows what the other roots are. One of them may be the want of sympathy and strict impartiality that is observed among executive officers. But Lord Harris will indignantly repudiate this tendency as one of the 'roots of the evil.' As His Lordship, with all his boasted frankness, is unable or unwilling to give out the other roots of the evil, we will not enter into this question for the present. Lord Harris talks of "designing and unscrupulous persons who want to misrepresent the actions of Government" and who allege such fabrications as that "Government is partial to this or that side." We are not sure, if any person who has been observing the course of events during the last year in the Deccan, will affirm that the action of the executive officers in the Deccan has not been just and impartial, he will be very far from the truth. If such an impression has been produced in the Deccan or is gaining more and more ground at present, the Government must thank themselves for it. The Indian press has given them sufficient warning, the press in the Deccan has from the beginning protested against the action of the police and the magistracy in several districts, and yet Government have not moved a finger. Now let us see what was done in other provinces under similar circumstances. Last year there were disputes about cow-killing in the North-West Provinces; in some places they gave rise to riots, partly because of the feeble action of the executive and partly of the strained feelings of the contending parties. We then suggested that committees of leading Hindu and Muhammadan gentlemen be formed to settle the question of cow-killing. We were glad to notice that a genuine attempt to conciliate the parties was actually made on the lines suggested by us and several of our contemporaries at the time. The result was highly satisfactory. But Lord

Harris pursues a different policy; he does not pay any heed to the representations of public bodies requesting him to conciliate the parties and settle the disputes. The music question in the Deccan has been quite as pressing as the cow-killing question is in other parts of India. And yet Lord Harris has done nothing towards a practical settlement of the question, unless his severe rebuke of the Deccanis may be considered as a contribution towards the consummation. His Excellency, even at the very end of his career as Governor, has yet to learn that threats and rebuffs do not engender respect for law, nor does rough and plain language obliterate from the public mind the severe or unjust treatment it has received. For, what effect will His Excellency's speech have on the minds of the Hindus of Wái? Clearly they have been very heavy sufferers by the action of the Government officers. It has also come out in the recent cases tried at Wái that there was practically no dispute between the Hindus and Muhammadans of the place, and yet the executive officers promulgate an order based on no regular complaint and arrived at after taking no formal and exhaustive evidence! The Hindus are compelled to observe their religious customs even at the risk of a technical breach of the Magistrate's order. No dispute arises; no riot takes place; interested parties make no complaint, and yet the Hindu leaders of the place selected from all parts of the locality are prosecuted by the police and convicted and sentenced by a Magistrate to undergo imprisonment! We have not the least objection to His Excellency stepping with a very heavy foot; the only thing we have to suggest is that Lord Harris will be very careful to select the ground which he wants to trample upon. For it may just happen—to continue the metaphor of His Lordship—that the ground is slippery or it gives way, and then His Excellency may come down—a result which will be very unpleasant to all concerned. Firm action is extremely desirable when the safety of the public peace is in danger. But a Government, especially the paternal English Government, has a duty to perform towards their misguided subjects. That duty is simple enough: it is to bring about a settlement of the dispute and a reconciliation between the contending parties. Government officers, except in very rare cases, have not proved themselves equal to the task; so the result of their action has been to create an impression among the Hindus and Muhammadans of the Deccan that Government is favouring the latter class. It is not very hard for Government to dispel such impressions, and that can only be done by adopting a policy by the executive officers which should aim at conciliation and which should at all times be marked with strict impartiality. The Government should lay down certain well recognised principles for the guidance of their officers. For instance, where an enquiry is deemed necessary for ascertaining the rights of a public procession, that enquiry should be open, full and exhaustive, and when orders limiting the right of processions are issued, a reasonable time should be allowed before promulgating such orders to let the aggrieved parties have an opportunity to appeal to the proper authorities. Government can also ask their executive officers to give effect to the principles laid down by the highest tribunals in the land; they can also modify their orders or resolutions forwarded for the guidance of officers so as to bring them into conformity with the principles upheld by the High Courts. His Excellency's attitude, up to the time of his making the speech at Ahmednagar, was uncertain, but we should not have said it was partial. We were therefore sorry to learn that in one speech he has shown an unmistakable bias against the Maráthas of the Deccan. This is unfortunate, for it shows that Lord Harris, who declares most solemnly in one part of his speech that, above all, he is impartial, in another part gives vent to feelings which should never enter into the mind of an impartial ruler. His speeches at Nagar and Sholápur were crude attempts at silencing the Hindus by using angry, injudicious and threatening language. His speeches may be thus summarised: "If you do like that again, I will not grant you political privileges. You are naughty boys, you Deccanis, and I won't let you go out of the house. I won't give you any more toys to play with." Such language only shows the temper of the master, and since the boys are grown up school-boys, such threats will not make them more submissive or create greater regard or respect for the master. Lord Harris is rather fond of giving English illustrations. He tells us that even in England there are religious disputes and refers us to the disturbances at Eastbourne and Belfast. Can Lord Harris tell us if the privileges enjoyed by Belfast and Eastbourne of sending members to Parliament are taken away from them because of their inability to manage their religious processions? And if the Belfast and Eastbourne public still enjoy their civic and Parliamentary privileges, we ask Lord Harris why the Deccanis should not enjoy theirs? Following the same reasoning, we want to know why the Deccan Municipalities should not ask for more municipal privileges when they have shown ability and aptitude in the management of their affairs, and why those privileges should not be conferred upon them simply because their religious differences could not be satisfactorily settled, thanks to the inaptitude and unsympathetic attitude of the executive officers? We notice in his now notorious speech at Nagar that Lord Harris is not visiting the Deccan for making speeches; under the circumstances the greatest boon that Lord Harris could confer upon the Deccan is to hold his tongue. The amount of irritation and bad feeling which the policy of silence can stop will simply be incalculable.

18. In another place the same paper adds:—Lord Harris has spoken and his utterances show that he is not yet alive to the dangers and difficulties that are besetting the question, or else he would not have gone out of his way to rebuke the Hindus of the Deccan, when it is an extremely delicate question in such disputes to put the blame on a particular party. Poona, and more especially Wâi, have fully demonstrated the fact that the executive and even the magistracy of those places are imbued with strong feelings against the Hindus. "The Deccan for a year past," says Lord Harris, "has been making itself a bye-word throughout India for violence, disobedience and inconsiderateness." As its origin is dated only a year ago, we must say that the disease is imported, and if no trace can be found of the source of the disease, the continuation of it for a year shows that the doctor whose duty it is to eradicate it has proved his inability to cope with it. If, therefore, the Deccan has been a bye-word for violence, disobedience and inconsiderateness, naturally the Government has been a bye-word for inability, weakness and partiality. The two must go together, and if Lord Harris delights in calling the Deccan violent, disobedient and inconsiderate, he indirectly calls his Government incompetent, weak and partial. When the Hindus are complaining of the conduct of the police and magistracy, when some of them are being made martyrs for the sake of order and prestige of Government, Lord Harris sits silent, and if he is called unsympathetic for this—surely the mildest term that can be used under the circumstances—he tells us that the charge does not lie heavily on his conscience! We cannot therefore appeal to his conscience, nor can we appeal to his statesmanship. Whom can the Hindus of Deccan appeal to in the case? They can appeal to Parliament and to the British nation; but the appeal will not bring us relief. We therefore must learn to think of our position, we must digest the insolent and insulting words addressed to us by our Governor as the representative of Her Majesty the Queen-Empress, we must remember that to gain respect, regard, admiration and strength we must try to sink minor differences, we must conciliate our Muhammadan brethren, we must follow the policy of give and take although we know that the officials are doing their best to throw difficulties in our way by favouring the Muhammadans who are naturally extravagant in their demands. We must put before us better political ideals than the carrying out of departmental and administrative reforms; we must be able to appeal to our masses as effectively as we appeal to them in religious matters; and when we become a strong and united people, the English Government will listen to our demands, the Anglo-Indian bureaucrat will treat us with respect and consideration and we will enjoy our civic and religious liberties without rebukes from Governors like Lord Harris. This is a good object-lesson to us; let us hope that our people make very good use of it. Let the Hindus of the Deccan turn to the Nizam's Government and they will find that their co-religionists under a Muhammadan rule are enjoying better religious privileges than they do under British rule. Let our Muhammadan brethren observe this also. If we could arrange our differences to mutual satisfaction in one part of India, can we not do so in another? We do not want the help of Government for this. Let us try to walk without official crutches. Our salvation lies only in the path of self-help and self-reliance. Here then is a grand opportunity offering itself. If we miss it, we lapse into our old habit of selfishness and secta-

rianism; if we make a strong move, and tolerate our Muhammadan fellow-citizens, however wrong-headed they may be, we will secure their co-operation; and once we make a common cause in politics and give scope to unfettered religious observances in our civic life, at the same time sacrifice our time and money for the amelioration of the condition of the masses, we will set an example to our children and grand-children which will bring the wildest dreams of the present generation within their reach.

19. The *Kaiser-e-Hind* (107), in its issue of the 14th October, writes:—We are fully aware that His Excellency Lord Harris is a Governor who does not mince matters; and we are also aware that he is a ruler, who, in season and out of season, has never ceased to proclaim from the housetops that he is absolutely "impartial" and possesses an uncommon fund of that faculty of judgment which is popularly called "common sense." It is, however, one thing to flatter one's self by entertaining overweaning notions of one's own Rhadamanthine spirit of justice and fair-play and common sense, and another thing to give corroborative evidence of such. For, after all, whatever men may say, they are judged by their deeds. We therefore regret to have to observe that in his replies to the addresses presented him last week at Ahmednagar and Sholápur, Lord Harris scarcely gave practical illustration of the sermon touching impartiality and common sense which he preached, rather too blatantly, we should say, to the poor people of those two cities. At this eventful juncture we thought he would have weighed his words and couched his harangue in terms which might have assuaged the bitter feelings aroused by the recent deplorable events in the capital of the Deccan. His may be the counsel of perfection as regards the regulation of music in each district. We have nothing to say against the principle laid down there. Of course, it is the part of wisdom to enact rules for each locality according to its prevailing customs and usages. The principle in the abstract is unexceptionable and must commend itself to all peace-loving subjects of Her Majesty. The doubt, however, which arises in its connection is whether in practice this wholesome principle is being rigidly carried out. Are the leading members of the Hindu and Muhammadan communities of each locality properly consulted? Do the district officers show bias, or are they strictly impartial as His Excellency is anxious to see them? Do they exercise discretion and judgment, advise mutual toleration and forbearance, or do they adopt the hectoring tone towards such leaders and thus aggravate their wounded feelings? All these are questions which practical statesmanship would insist upon being faithfully answered. Has the Government of Lord Harris taken all precautions in the matter? We specially ask the question as it is being feared that district officers may not be thoroughly impartial. His Lordship may be perfectly sincere that he is desirous of seeing them act with the strictest fairness and justice and without any prejudice or bias in favour of the one class or the other. But His Lordship seems to have taken no account of human nature. The eternal verities which go to make up man are, indeed, a powerful factor. And so long as officials who have to frame rules are carried away by their individual bias and prejudice, it is impossible to expect that impartiality on which Lord Harris insists. Again, it seems that His Excellency has rather gone out of his way in attacking certain people whom he chooses to call "malevolent." It may be that His Excellency has reasons to think them so. But when the head of an administration makes such attacks against certain unknown persons, the public has a right to demand two things: firstly, that the names of such malevolent folk be openly given out for the peace of the society itself: society should know these men, so that they might be avoided by all peace-loving and law-abiding subjects; secondly, the public should demand the evidence on which the head of the State hurls his accusations against such persons. If he simply goes on what is absurdly called "confidential" information supplied by the police or by district officials, then we are bound to say it is, after all, one-sided. Are we to understand that those officials who are, after all, irresponsible and only nominally amenable to authority, are immaculate? Are we to understand that they are never carried away by their passions, prejudices, dislikes and hatred? If so, how far can the head of a State rely on their *ex-cathedra* statements? Would such "confidential" reports be considered as "impartial"? Who is to judge of their absolute accuracy? And is it impossible to conceive in a country

like India, where even heads of administrations are as much liable, being human, as the district officers, to passion and prejudice, that these men may also fail to judge impartially of acts done in an excited condition of society? In short, is Lord Harris "impartial"? We deny that he is. It may be all well to pronounce oracularly that the recent disturbances were not strictly religious—that there was a political intention at the bottom. It is a dangerous allegation for any Government to make; and it is doubly dangerous in a country like India, where the Government is alien and where the bureaucracy is suspected of setting class against class. The Government may vehemently repudiate such a notion. But a Government ought to know that, in the first place, there cannot be smoke without fire, so that there cannot arise any suspicion of its alleged conduct without some foundation of fact at the bottom. If the suspicion be entirely unfounded, it should be the primary duty of Government to disprove it by all means in its power. But so long as the suspicion prevails and some sort of colour is lent to it by the visible action or conduct of Government and its officials, it is absurd to expect that such suspicion can be removed. Bearing all these considerations in mind, we extremely regret to have to observe that Lord Harris should have been so ill-advised as to give expression to those sentiments which he uttered at Ahmednagar and Sholápur. In our humble opinion, they are distinctly calculated to exasperate the feelings of the communities to whom he addressed, rather than to assuage them. His Lordship declared that he was on an errand of peace, namely, of saying good-bye. But in bidding good-bye, we fear His Lordship has displayed woful want of 'common sense' in referring to matters in the Deccan in the spirit and tone he did. It was not that of the calm administrator pouring oil over troubled waters. It was rather that of the impassioned "mob orator" whom he so vigorously decried. Altogether it was injudicious, and so far His Lordship has not advanced his reputation for statesmanship. His Lordship ignored the public sentiment regarding his "unsympathetic" nature; but to us it is plain that in every word of his, there was a lamentable lack of that genuine sympathy which a sympathetic ruler would endeavour to enlist on his side.

20. The *Kesari* (49), in its issue of the 16th October, severely comments on His Excellency the Governor's replies to the municipal addresses at Ahmednagar and Sholápur, saying that in making these replies His Lordship seems to have forgotten his elevated position and to be raving like one who has lost the balance of his head, that no other Governor would have dared say to the leading Deccanis that they lacked common sense, and that His Lordship has no idea of the danger to which he is exposing the Queen's Empire by his silliness. The paper contradicts His Excellency's assertions about the Government's impartiality both to its Hindu and Musalman subjects in the matter of street music and about the difficulties of applying same rules regarding music to all places alike, and observes that it is really indicative of the absence of common sense among the people of Poona that, in the nineteenth century and under the rule of Her Majesty the Queen, the police should, at the very capital of the Peshwa's Government, practise high-handedness by obstructing funeral processions attended by music on the plea of want of a permit and by stopping *Kirtans* and *Bhajans* or sermons accompanied by music for the same reason, and that men of light in Poona should tolerate this persecution. The paper upbraids the people for making such a show of patience and forgiveness, and recommends the delegates of the people at the next Provincial Conference to pass a resolution censuring the administration of the Bombay Presidency by His Excellency Lord Harris with a view to intimate to his successor in office that the people will not stand such treatment.

21. The *Hindu Punch* (41), in its issue of the 18th October, says:—Before starting on his farewell trip to the several districts, His Excellency Lord Harris was, as it were, possessed by a powerful evil ghost and could not speak. But when by the exorcising influence of the press His Excellency was free to speak, he spoke wildly and seemed to forget his authority and responsibility in connection with Hindu-Musalman disturbances. If His Lordship had been firm and had given up pusillanimity there would have been no cause for these disturbances. Being straightforward and frank His Lordship did not, perhaps, understand the tissue of jugglery woven by the crafty and sinister officials in the Secretariat who are

given to setting one class against another, and who, with the putrid atmosphere of the Secretariat, would have, if they could, smothered the Hindus, particularly the Bráhmans, at one sweep. Under the *régime* of His Excellency the Pársis too would have been in the same category as the Hindus, but being wealthy, diligent and scheming they have exempted themselves from the influence of the evil star which has pursued only the Hindus and acquired a complete mastery over Lord Harris.

22. The *Subodh Prakásh* (21) of the 17th October, in its English columns, writes :—Whatever occult virtue there may be in his 'good-byes,' there is no doubt that it is more than counterbalanced by the mischievousness of the outpourings of His Excellency Lord Harris' prejudice and venom against a part of Her Majesty's subjects under his care. When His Excellency comes to read his speeches made at Ahmednagar and Sholápur after recovering his head, he will, we are sure, be impressed as much with the value of the advice he gave on one occasion to the graduates of the Bombay University to see both sides of every question as his own inability to follow it. His attempt in both the speeches has been to plead not guilty to the charge of partiality and prejudice brought against him by the Hindus. But when one scans the speeches carefully, one fails to find a single scrap of evidence in his favour except his vehement repudiation of the charge, which, of course, counts for nothing. To ordinary mortals it would seem that the charge could only be successfully met by showing that in the matter of the riots His Excellency has not allowed his feelings to get the better of his judgment, but has been guided solely by the evidence brought before him. What is there in his speeches to show this? The Hindus have complained that the so-called reports of the officers are one-sided. Has Lord Harris ever taken the trouble to get at the truth of the complaint independently of the officials themselves? How can he then claim to be impartial? In cases where the evidence on both sides was hopelessly conflicting, if he was impartial, would he have ordered one community to show 'courtesy' to the other without any regard to the limitations of space and time? Apart from the fallacies with which the speeches abound, there is no doubt they are quite inopportune and inconsiderate. His insinuation that there is something political in these senseless riots shows his utter incapacity to gauge rightly the feelings and aspirations of those with whom he has to deal and the abnormal suspiciousness of his official informants. Can any one having his head on his shoulders imagine that the persons who are straining every nerve to bring together all the people of India as far as possible, and eradicate the prejudices that have unfortunately divided the country into numberless sects and factions, and who firmly believe that the only salvation of India is union in as many respects as possible, would be so foolish as to find pleasure in instigating the two great communities of the country to run at one another's throats over such matters as have been the cause of the recent riots? Yet Lord Harris, with his wonderful statesmanship, thought it proper to lend his weight to such a stupid imputation.

23. The *Sudhárak* (22) of the 15th October, in its English columns, writes :—In alluding to the causes of the ill-feeling and the consequent riots, Lord Harris doubted whether there was but one root of the dispute. "I do not say there is only one," said he; "I will commit myself no further than to say that for the sake of argument I will assume that religion is the only root of the evil." To be frank and plainspoken has been the characteristic quality of His Lordship, and it is not apparent why he swerved from it in making the above statement. What can be the other sources of the disputes in His Lordship's calculation? Can they be sedition and disloyalty? There are Anglo-Indians in service, and retired representatives of the press are sitting in the British Parliament, who always smell sedition in the increased aspirations of the educated Natives, and attribute their demands for extended privileges to a sense of growing disloyalty in them. They may and will connect the disturbances in the Deccan to the same sources in their imagination. Is it possible that His Excellency has been to any extent influenced by any such persons, and does he in thought connect the disturbances with the advanced section of the Native public and does he suspect the least trace of disloyalty to British rule in those wretched occurrences? We would very earnestly assure His Lordship that such a connection does not exist in fact and is not at any time likely to exist. It

exists only in the heated brains of a few faddists, who would see India and her sons in the same darkness and ignorance in which England found them, and who are opposed to the spread among them of education and progress generally. With such views Government have had no sympathy and the gentlemen always scent a danger to British rule. The educated Indians are opposed to such men, but an examination of their proceedings at the Congresses and Conferences, or of their everyday actions, would show that they justly appreciate the work and worth of British rulers and that they are sure that not only their aspirations, but their very existence, depend on the permanence of that rule. If, therefore, His Lordship has caught any such idea as surmised, let him dismiss it forthwith.

24. The *Rást Goftár* (147), in its issue of the 14th October, observes :—The Hindu newspapers complain that while the decision of the Bombay High Court to stop music before Masjids only at the time of prayers has been considered fair and duly respected by the authorities at Bombay and several other cities, the Collector of Khándesh has disapproved of it and the Poona police has also acted in contradiction to it, thereby giving rise to much bickering amongst the Hindus. His Excellency seems to defend the conduct of the authorities at Dhulia and Poona on the ground that customs differ in different districts. His Excellency also repudiated the charge preferred against Government by the Hindus that in connection with the riots Government treated them harshly and was partial and lenient to the Muhammadans, asserting that Government would never give up its impartial policy. However true His Excellency's explanation may be regarding the Government policy in connection with the riots, it will never restore peace between the contending communities. Nobody can deny that in the riots in the Deccan the police has been more harsh towards one community than towards the other. His Excellency complained that at one or two places in the Deccan the people deliberately defied the police. For the sake of argument we grant that the orders ought to have been obeyed until they were found to be illegal, or were reversed or modified; but we cannot help pointing out that the Collector of Khándesh and the Poona police are more to blame than the people of Wái. Lord Harris' defence of the Khándesh Collector and the Poona police is very weak, and if His Excellency attaches any importance to different customs he ought to ascertain them and issue orders accordingly without loss of time, instead of only pointing out the cause of disputes, unnecessarily pressing the two communities to come to peace and keeping himself aloof. It is, no doubt, a wise policy of Government not to interfere in religious matters unless there is an absolute necessity for it, but what of fresh disturbances breaking out in the interval?

25. The *Rájyabhakta* (146), in its issue of the 16th October, observes :—His Excellency Lord Harris was not justified in expressing some objectionable views while replying to the addresses which were presented to him during his tour in the Deccan, and thereby adding fuel to the fire. The police knew beforehand that disturbances were to occur at Bombay, Yeola, Poona and some other places and also their causes, and if it had kept proper control on the Muhammadans the riots would probably have never occurred. The Muhammadans have been found to be the aggressors in all the riots, and it is to be regretted that His Excellency should have shown in his speeches at Bombay and in the Deccan his leaning towards the Muhammadans by abusing the Hindus, who only retaliated. If due notice had been taken of His Excellency's Bombay speech on the riots, he would not have made bold to deliver another speech of the same type. It behoves the Hindus to convene a public meeting and protest against the allegations made by His Excellency. [The *Satyá Mitrá* (149), the *Praja Pokár* (145), the *Subodh Patrika* (20), the *Indu Prakásh* (14), the *Dnyán Prakásh* (12), the *Bhimsen* (116) and other papers of the week express similar disapproval of His Excellency Lord Harris' speeches.]

Comments on His Excellency Lord Harris' recent speech at Bijápur in connection with the Hindu-Muhammadan disturbances in the Deccan.

26. With reference to the speech delivered by His Excellency Lord Harris in reply to the Municipal and Local Board addresses at Bijápur, the *Bombay Samáchár* (117), in its issue of the 18th October, says :—The speech made by Lord Harris at Ahmednagar in connection with the Hindu-Muhammadan disturbances in the Deccan has created an agitation throughout the Native public,

which did not approve of the sentiments expressed by His Excellency. It is gratifying that His Excellency delivered on the same subject a speech at Bijápur of a quite different nature. In it, His Excellency conveyed admonition in mild words, without attempting to put forward any sort of proofs, sound or unsound. There is, however, the fear of the Bijápur speech being in a way distasteful to a certain portion of the people. In his Ahmednagar speech Lord Harris aimed at conveying a lesson chiefly to the Hindus of the Deccan, while in his Bijápur speech he conveyed some admonition to the Muhammadans. There is so much difference between the aims of the two speeches that that portion of the public whose feelings were hurt by the Ahmednagar speech will find little or no consolation in the Bijápur speech.

27. The *Native Opinion* (16) of the 18th October, in its English columns, writes:—We are glad Lord Harris has rectified the mistake he committed at Ahmednagar and Sholápur in taking to task Hindus alone for the petty disputes that have disturbed the peace of the Deccan for some time past. At Bijápur, he has exhorted Muhammadans in graceful terms to make concessions to, and to cease quarrelling with, Hindus. We use the term 'graceful' purposely, because the tone of the speech is quite different from that which marked the previous utterances. There is not that haughtiness, nor the peevishness, nor the irritation which were brimful at Ahmednagar and Sholápur. This is, perhaps, because Muhammadans generally are not so tame and open to reason as Hindus, and hence they have to be coaxed into a conciliatory attitude. Whatever that be, we are, indeed, glad His Lordship has seen his mistake and repaired it soon enough. If that had not been done, the results might have been far from desirable. The words which have now fallen from the Governor may go some way to open the eyes of the obstinate Muhammadans. We again repeat our conviction that if His Excellency lays down a few general directions, the much desired effect will be produced ere long. The opportunity of earning the good will of the people is yet open to him, and for the sake of his own reputation he ought not to allow it to slip away. Such directions will not only tell Muhammadans what their general legal rights are, but will also curb the over-zeal of the police and the district officials, which has done mischief in more places than one. It is they and the Muhammadans who principally stand in need of the common sense which, His Lordship rightly said at Sholápur, is badly wanted. The only mistake is as to who really stand in need of it.

Anglo-Indian officials and the alleged disloyal and seditious writings of the Native press.

28. The *Dnyán Prakásh* (12) of the 18th October, in its English columns, writes:—We certainly fail to understand what idea the Anglo-Indian officials have about loyalty and sedition. Anything that is not to their taste in the speeches or the writings of the Natives is branded as "disloyal and seditious" by them. A bit of plain speaking is "disloyalty and sedition" in their dictionary. In an interview which Sir Charles Elliot gave some time ago to the representative of that highly enterprising English illustrated journal *Black and White*, he informed his interviewer that the educated Bengalis are, as a rule, disloyal, and that the same is equally true of the Native press; and our Governor, Lord Harris, who quite recently unbosomed himself to the Ahmednagar and Sholápur public, insinuated as much about the Maráthas of to-day and the Native press in our presidency. The Bengali Babu has been for many years, in the eyes of the Anglo-Indian officials, an emblem of all that is wicked, and the Marátha seems to be fairly in a way to become the same. And why so? Because the Babu as well as the Marátha has learnt to speak out rather more plainly and honestly whenever he felt that his country was treated unjustly; because both have learnt to constitutionally oppose whenever the Anglo-Indian officials would try to crush them. Honest difference and vigorously led constitutional opposition have now been christened by the names of "disloyalty" and "sedition" by these Anglo-Indian bureaucrats. From times immemorial Indians have been taught that a king rules by divine right, that a king is an incarnation of God. To be disloyal to him, therefore, is to be disloyal to God himself. Is it possible for people who have inherited such ideas through centuries to at once get rid of them and become full of rank sedition? We hope that this wave of looking upon every honest and energetic Native critic of the British Government as a

disloyal and seditious man wishing to subvert it will soon pass away and Government will try to be more sympathetic with the people and try to understand their sentiments. Nothing puts one out so much as being accused ot having committed crimes which he never even dreamt of. The Native newspapers now-a-days have learnt to speak quite plainly, perhaps too plainly. That is all that can be said against them. But that does not justify any one branding them as disloyal or as indulging in writings calculated to spread sedition and discontent. They are no flatterers; their spirit is not sycophantish. Is this a crime? No true John Bull would call that a crime. John Bull is an admirer of honesty. He respects those that plainly and honestly speak out their differences. Why then should Anglo-Indian officials not admire, rather than hate, the spirit of honesty with which the Native journals speak out their minds? [The *Rást Goftár* (147) and the *Rájyabhakta* (146) of the same week condemn the views of Sir Charles Elliot.]

Vernacular newspapers and their attitude towards Government.

29. While criticising His Excellency Lord Harris' replies to the municipal addresses presented to His Excellency at Ahmednagar and Sholápur, the same newspaper, in its issue of the 15th October, admits that some vernacular newspapers indulge in strong writings against Government and their officers without considering their own abilities and positions, but denies that all papers are of this description.

Alleged timidity of the English press and Anglo-Indian officers.

30. The *Shri Shiváji* (82), in its issue of the 12th October, says:—It is very surprising that such a trifling affray as that at the Dáruvála Bridge at Poona should be exaggerated by the English newspapers and some of them should have written in connection with it that the days of the decline of British Indian Empire have approached. This confirms the truth of the statement we have often made that there are no people in the world so timid as the English. Not to speak of the writers in the English press who are so far from India, even Major Macpherson made such a show of military arrangements at Poona on the last Dasara holiday that one might think that the Hindus contemplated to make an attack on the Ganeshkhind Government House on that auspicious day! We do not know what to say of a military man feigning to be a coward and allowing or not attempting to check the spread of a rumour that the people of Poona were trying to subvert British rule. Such conduct is likely to produce a very bad impression on the mind of the public about Government and to give rise to ideas which they do not entertain.

Alleged persecution of Hindus at Wái and the suspension of Mr. Deshmukh, local Third Class Magistrate.

31. The *Indu Prakásh* (14) of the 15th October publishes, in its English columns, the following communication from its own correspondent at Wái:—Injustice and persecution are progressing with blind impetuosity in Wái. The Third Class Magistrate of the place, Mr. Vishnu Keshav Deshmukh, has been suspended! Suspended by whom and for what? By Mr. Rand, the Collector of Sátára, because the Collector has learnt that the Magistrate signally failed in his duty on the occasion of the Dwár processions, and also because there were grounds for believing that he gave false evidence in the Court of Mr. Kennedy! There are limits to human patience and the mouth of justice cannot be gagged for a long time. I hear on good authority that Mr. Deshmukh has submitted a humble but strong representation to the Collector, in which he not only shows his readiness to explain the measures he had adopted on the occasion of the Dwárs and to prove that what he had stated before Mr. Kennedy was nothing but the truth, but he also exposes by bringing to the notice of the Collector the astounding fact that the Fauzdár (Chief Constable) of Wái had the hardihood and impudence to make an effort to tamper even with this witness. I also hear that the Fauzdár asked the Magistrate to tell, as witness before Mr. Kennedy, certain falsehoods to ensure the conviction of certain persons, and threatened him that he would have to suffer if he did not act up to his advice! The Magistrate had to tell him plainly that he would rather suffer anything than pollute the sacred post he filled. He did not keep quiet, and communicated the matter to his immediate superior, the Mámlatdár, and also, by and bye, to Mr. Kennedy himself, and

could be dissuaded from sending a formal representation to the Collector at once only because it was considered inadvisable to do so at that particular juncture. In their present frame of mind it is doubtful what heed the European superiors will give to this astounding disclosure. There is, however, one fortunate circumstance: the new Mámlatdár is quite a stranger, and we hope that he at least will be considered to be worthy of confidence. I doubt not that in the end truth will triumph, but does not this case furnish an illustration of how the police have begun to be impudent and audacious under the short-sighted encouragement that is being given to them by their superior officers? This brings us to the judgment of Mr. Kennedy, before whom, the Collector believes, the Third Class Magistrate gave false evidence. That officer was cited as a witness for the prosecution in case No. 75—the most important one, in which thirteen persons were made the accused. The following is what Mr. Kennedy writes about this witness:—"As regards the Aval-kárkun and Magistrate, Third Class, I will say that I put no trust in him. He is a Bráhman. He has been some years in Wái. He has met the accused in many ways, both social and official. From his evidence he appears to have acted in a most negligent and reprehensibly careless manner. I must take his word that no effectual magisterial direction was communicated to the accused, but I will not take the rest of his evidence as affecting in the slightest degree my belief in the truth of the evidence of the other witnesses for the prosecution." Now, who were the other witnesses for the prosecution? They consisted of three groups, (1) the police and Muhammadan witnesses, (2) the Christian witnesses, and (3) the Hindu witnesses. Of these, both the Christian and the Hindu witnesses did not support the story of the police and the Muhammadan witnesses that accused Nos. 1 and 2 played on cymbals and the rest of the accused abetted them by being present and saying 'Play, play.' The evidence of the Christians the Magistrate disposes of in the following way:—"This evidence generally is not very important, but as regards the converts, I should point out they are converted Hindus, that the Native Christian community is very small and entirely dependent on the Hindu traders of the town for subsistence." It is reserved for this Christian Magistrate, Mr. Kennedy, to proclaim to the world that conversion to Christianity does not make persons truthful! Mr. Kennedy would have known, if he had cared to know, that the converts examined by him had not been recently converted to Christianity, but that they were the children of Christian converts. It follows, then, that even Christian heredity does not make men truthful! Let all those concerned store up in their minds this grand truth discovered by the Christian Magistrate, Mr. Kennedy! Oh glorious Magistrate, how unsectarian, how devoted to truth! You do not hesitate to throw overboard your own co-religionists for the sake of truth! The Hindu converts are unreliable. The American Missionary lady, Mrs. Sibley, is also unreliable though she recognised most of the accused by face and knew two of them by name also, and told the Magistrate that she did not see any of the accused in the procession! With the single eye to truth the Magistrate scans the whole evidence. Of course with the above fate of the Christians, he must hold that the Hindus are unreliable, and especially the Third Class Magistrate. It is specially pointed out that he is a *Bráhman*. It matters not that, as a matter of fact, he is hardly over twelve months in Wái; the Magistrate must fortify his position by a wrong statement that "he has been some years in Wái"! The witness had several occasions of knowing personally most of the accused who are well-known in Wái, but when with this knowledge he says that they were not in the procession, he must be unreliable! To crown the whole, what high unsectarian admiration and respect Mr. Kennedy has for Muhammadan and police truthfulness! The only evidence left to prove the story of the prosecution is that of the Muhammadans and the police. They must be truthful because they are Muhammadans and the police. The Native Christians will tell a lie when they are dependent on Hindu traders of the town for subsistence. It matters not that the case with the Muhammadans of Wái is the same. It matters not that they, too, have to depend even for their daily necessaries of life upon Hindu traders. They will not tell a lie because they are Muhammadans. It matters not that the police and the Muhammadans have a very strong interest in telling a false story, the former in getting the favour of high officials, and the latter in getting established the privilege of stopping music in front of the mosque, which never existed before.

They had a leader in the person of the Muhammadan Police Inspector, and under his guidance there was great temptation to tell a lie. But all this does not matter. They will not tell a lie because they are Muhammadans and the police! The Magistrate is not daunted by insuperable difficulties which would have broken the hearts of other Magistrates less gifted and which would necessarily have opened the vista of real truth to those others. Among the accused is one Rámkrishna Mádhavráo *alias* Nána Sáheb Vaidya. He is a well-known person in Wái. The truthful police and the truthful Muhammadans are explicit in their statements that he was in the procession and was abetting the offence of playing on cymbals by crying out "Play, play." The Police Fauzdár and others are, moreover, explicit in their statement that all the accused themselves gave their own names to the Fauzdár, saying that by playing on the cymbals they were not disobeying the District Magistrate's proclamation. Under these circumstances there could be no mistake of wrongly including a person like Nána Sáheb Vaidya among the accused. But an ugly fact has to be overcome. It so happened that the new Mámlatdár of Wái arrived at the place just on that day and just about the time when the Dwár procession was going on near the Masjid, and Nána Sáheb Vaidya happened to be one of those who had received the Mámlatdár and had accompanied that officer to his house and had remained conversing with him till a pretty long time after even the Dwár procession was over. The defence cited the Mámlatdár as witness, and here is what the Magistrate says of his evidence:—"The only evidence of *alibi* that I find unimpeachable is that of the Mámlatdár. He is new to Wái and has no connection with the accused. I therefore accept the evidence of the *alibi* of Nána Sáheb Vaidya and trust that he was well assured of the times and periods during which he was with that accused, and I am therefore compelled to believe that the name of Nána Sáheb Vaidya was taken down by the police by mistake." Thus the Mámlatdár's evidence was too unimpeachable to be trifled with. How does the Magistrate overcome it? By letting off this accused in this case, who was, however, convicted in another case before him. His mind does not even get a glimpse of the truth that, as the Fauzdár and others say that the accused themselves mentioned their names and the Fauzdár himself then and there took them down, there could be no chance of including a name like that of Nána Sáheb Vaidya by mistake and that the story set up by the prosecution does not accord with the truth. In cases where party feelings run high, it requires very great acumen and an unbiassed mind to find out the truth, and that truth many a time comes out by a testing incident. Was not the Mámlatdár's evidence this testing evidence? Is it not clear that mistake of identity could have taken place in this case, and that if it be proved satisfactorily that any of the accused has been wrongly included, the sober but real truth must be acknowledged that the prosecution story is fabricated? The Magistrate, however, quietly contents himself by saying that "the name of Nána Sáheb Vaidya was taken down by the police by mistake"! The police and the Muhammadans cannot lie, they can only make a mistake, however impossible such a supposition may be! The Magistrate, however, is very sorry for this, as he cannot help putting down in his judgment that he is *compelled* to believe the *alibi* evidence of Nána Sáheb Vaidya. The Magistrate had, however, a very early opportunity of consoling his fretting heart, for in the third case this accused's *alibi* could not be proved by the Mámlatdár; the Magistrate therefore could throw overboard the other evidence, and he had the supreme satisfaction of convicting him in that case and of sentencing him for his impudence—for did he not create a difficulty by citing a witness like the Mámlatdár?—not to a term of twenty-one days' imprisonment allotted to the accused convicted in the first case, but to a term of one month! Bravo, indeed! Mr. Kennedy has taken precious good care that his findings of fact shall not be sifted by a superior Court, and that every one who has incurred his displeasure shall, as far as in him lies, be condemned because he says so. One of the two reasons he gives in his judgment for giving the punishment of imprisonment is "the necessity .... of strongly repressing the first overt symptoms of disobedience in Wái out of consideration for the law-abiding members of the Hindu community." Now, if this were really a reason for the course he adopted, it was absolutely incumbent on him to take every precaution by which the law-abiding members of the Hindu community of Wái could be convinced that it was really for an overt disobedience of the law that these respectable men suffered. The Magistrate could have done this most easily and ought to have done it. Instead of sentencing these respectable men for twenty-one days or one month, he could have sentenced them each for thirty-one days, stating expressly as his reason for so doing that the accused may have an opportunity, by a regular appeal, of testing the soundness of his judgment. There are instances of several conscientious Magistrates who have done this on several occasions. This step would have left no cause for complaint to the accused and to the Wái Hindu community. The accused would not have minded the hardships of the chance of remaining in jail ten days or one day longer, when it was accompanied with the advantage of a regular appeal. The Wái law-abiding Hindu community would have had the satisfaction of knowing that an independent tribunal had been given an opportunity of sifting the truth of the whole case, and that the Magistrate had no other object than fair justice. But the Magistrate would not have this. He would not allow any court to examine whether he had arrived at correct conclusions of fact, and yet on such findings, Mr. Rand, the Acting Collector, proceeds to suspend an officer enjoying the position of Aval-kárkun and Magistrate of the third class. Is there nobody to look to this high-handedness? I pause for a reply and cling to the hope that some one will rise equal to the occasion, and by even-handed justice ensure peace and contentment to all classes of the Indian subjects of Her Majesty the Queen-Empress of India.

Convictions and sentences in the Wái cases and advice to Government.

32. The *Prabhákar* (17), in its issue of the 15th October, says:—The evidence in the Wái cases was not strong and Mr. Kennedy, the trying Magistrate, convicted and sentenced the accused Inámdárs, merchants, municipal commissioners, &c., quite maliciously and revengefully and has thereby hurt the feelings of all the people in the Deccan. The accused had petitioned the High Court for justice, but the result of the petition only confirmed the truth of the popular saying that the High Court is only a court which causes lamentations and despair. It was expected that Mr. Justice Jardine would redress the grievance by releasing the accused on bail, but God knows what thought occurred to him in this case in particular. The appeal against the conviction and sentence is to be heard after imprisonment has been undergone! Better to have no laws than such ones as stigmatise British name. We have to tell the accused in these cases that the indignity to which they have been subjected is an indignity inflicted not upon them alone, but upon all the Deccanis, and that they should not therefore take it to heart. We have also to tell Government that they had better instruct their subordinates not to do such extraordinarily bad things, that it is the earnest desire of the loyal people of the country that British rule should continue for some years more as it is beneficial to the rulers as well as the ruled, and that if the present state of things be not remedied it will produce some untoward impression on the people's minds.

Comments on the decisions in the cases of Badhái and Dhole, accused of taking a part in the recent Poona riots.

33. In alluding to the reversal of conviction of one Gangárám Ghásirám Badhái for attempting to obstruct a public servant when engaged in attempting to suppress a riot by the Sessions Court on appeal, and to the acquittal of Krishnáji Chimnáji Dhole, a member of the Poona City Municipality, by Mr. Fry, First Assistant Collector and Magistrate, Poona, on the charge of assaulting a public servant in the discharge of his duty by throwing stones at him, the *Jám-e-Jamshed* (134), in its issue of the 19th October, observes:—In the former case, if Badhái had seized the reins of Mr. Fry's horse and obstructed him, Mr. Fry must be the first person to know it, but he stated that he was not aware of such a thing having occurred. Mr. Westropp also denies that the accused did what he was charged with. Notwithstanding all this the Cantonment Magistrate at Poona convicted and sentenced Badhái, a respectable citizen, to eighteen months' rigorous imprisonment on the evidence of a mounted policeman and a police constable. In Dhole's case the Magistrate satisfied himself that it was impossible for the policeman to see the accused throwing stones from the spot which he mentioned. These two cases show that the police inconsiderately accuse innocent persons. The police ought to have duly considered before preferring the charges whether they could stand against such respectable persons. The

accused have been acquitted by a Court of justice, but they had to make heavy sacrifices to prove their innocence; they had to pass days in anxiety while grave charges were pending over them, and to spend a good deal of money in their defence. Being well-to-do they made a good defence of themselves by engaging able counsel. His Excellency Lord Harris has in his official tour through the Deccan been admonishing the Hindus and the Muhammadans, scolding them, earnestly appealing to them to conduct themselves peacefully with each other. The above-mentioned cases show how necessary it is for His Excellency either to counsel or to convey suggestions in public or in private to Government officials to display calm judgment, independence, patience and other qualifications of a good Judge. [The *Akhbáre Soddgar* (113) of the same date expresses similar sentiments.]

Comments on the rules promulgated at Poona by Major Macpherson, Superintendent of Police, in the matter of music.

34. The *Indian Spectator* (2), in its issue of the 14th October, writes:— In support of our contention that it is necessary that Government should lay down general principles and rules for the guidance of the district executive in the matter of the music question of the day, we may well cite the rules that have lately been made and published at Poona by the District Police Superintendent. We would be glad to know that the Collector and the Government have not had an opportunity to peruse them, or that they have sanctioned them only on the understanding that they are to be in force only temporarily, in view of the present condition of strained relations at Poona. One has only to read the rules to see how unreasonable and vexatious they are and how little calculated they are to pacify either the Hindus or the Muhammadans and pave the way to a reconciliation between the two communities. The preamble declares that henceforward the District Police Superintendent will regulate by rules and by issuing licenses the playing on musical instruments in and near streets. The first rule makes it necessary to apply for a license three clear days before music is to be played in or near streets. The second rule gives the five conditions under which a license may be given, if it is given at all. The first condition compels the stoppage of music and forbids the waving of flags when a carriage or a horse comes near, till it has passed away. Under the second condition, all music and other noise is required to be stopped in front of public places of worship and prayer, when worship and prayer are going on there. The third condition enforces obedience to the order to stop music for any time that may be given by a police officer on duty. Under the fourth condition, all music in streets is interdicted from 11 P.M. to 6 A.M. The fifth and the last condition proclaims that a breach of any of these rules, or the abetment of a breach thereof, shall be punished under Section 68 of Act IV of 1890 with a fine which may extend to Rs. 200. There is a grim impartiality about these rules, for they favour neither the Hindus nor the Muhammadans, but that does not make them the less vexatious and oppressive. In the first place, the vague expression "near streets" is not defined, and it will enable the police to interdict music even in private houses. Then, about the three days' clear notice. How would it be possible to give it, except in cases of religious festivities fixed by prior astrological calculation for a particular day? There are castes which carry their dead with music before the funeral procession. There are ceremonies like the *garbhádhán* which take place on the happening of a particular physical event, which no one can foresee. Oftentimes marriages are settled in a day and the auspicious hours on which they are to be celebrated fall on the second day. How could a previous notice of three clear days be given in such cases? In the same way will the interdiction of music from 11 P.M. to 6 A.M. prove mischievous. The *vardt* procession, with which the Hindu bride is taken to the bridegroom's house, must take place at night and at night alone, and that too at the hour which the *joshi* (astrologer) tells is auspicious. If such hour falls after 11 P.M., as it often does, the procession must, under the rules, go without any music. For various reasons Poona has of late become a mart for marriages in the higher classes of the Deccan Hindus, and every year ten thousands of marriages take place there. The rule interdicting music will cause an immense inconvenience to all these people. We will now take the rule interdicting music and enjoining silence in front of places of public

worship and prayer when worship and prayer are going on there. The rule itself is a sound one and in conformity with the view laid down by the High Courts. But there are difficulties in its application, which should have been solved before it was promulgated. What are places of public worship? All mosques undoubtedly are, and so probably are all the bigger Hindu temples. Are *dargas* and tombs of *pirs* places entitled to the same respect? And are all the numerous small idols, with or without form, of the Hindus, in nooks, corners and in the hollows of big trees,—are all these public places of worship within the meaning of the rule? Then we may ask, what is prayer or worship? Are the mere reading of the *Koran* in mosques, or the *Purán* and *Kirtan* and the *Árti* of the Hindus—are they all prayers and worship? This rule in particular, if these and various similar points are not settled, is one likely to give more trouble and cause for discontent to the Muhammadans than to the Hindus. Next, we come to the rule which enjoins stoppage of all music at the approach of a horse or carriage. In a city like Poona this would mean almost a total stoppage of all music in the thoroughfares. A member of the opposite community, bent upon mischief, has only to take his carriage near a procession and keep it near it, to effectively stop the music. Pedestrian processionists are generally anxious to avoid shying horses, for no one likes to be kicked; and they do willingly and readily stop music and noise if a horse shies. Where was then the necessity for this rule, which, for the sake of the few who have horses and carriages, trenches so widely on the liberties of the many? And lastly comes the rule which empowers *any* police officer on duty,—this, we believe, includes even a common constable,—to issue a valid order, stopping music, whenever and wherever, and for whatsoever time he likes. The Magistrate will be thus debarred from enquiring into the legality or reasonableness of his order, and the policeman himself will be the witness in cases arising out of a disobedience to his order! Further comment is unnecessary. We wonder if it is intended to enforce these rules strictly at Poona and to keep them always in force in future. If so, probably no better way of causing chronic irritation and vexation could have been found.

35. The *Din Bandhu* (9), in its issue of the 14th October, regrets the adverse remarks made by the newspapers of Poona on the notification issued by Major Macpherson, Superintendent of Police, in the matter of street music, for, the rules promulgated at Poona are, says the paper, similar to those that are in force at Bombay, excepting that the amount of fine is fixed at Poona at Rs. 200 while it is Rs. 100 in Bombay for breaking any of the rules; and observes that it does not understand why the rules which have been observed at Bombay for many years past should cause any inconvenience to the people of Poona.

The Honourable Mr. Lee-Warner.

36. The *Kalpataru* (46), in its issue of the 14th October, while noticing the departure of the Honourable Mr. Lee-Warner, Secretary to the Bombay Government, on three months' furlough, praises him for his intelligence, learning and diligence in the performance of his official duties, and congratulates Government on having secured the services of such an able officer. The paper, however, adds that the people will perhaps be somewhat glad at his permanent severance from this presidency in consequence of his appointment as Foreign Secretary to the Government of India as he is believed not to be well-disposed towards Bráhmans and Pársis, but that this fault of Mr. Lee-Warner among a number of good qualities is not quite unpardonable and can be removed in the same way in which it was contracted and Mr. Lee-Warner may become as favourable to these two classes as he has been to non-Brahmanic Hindus and Musalmans.

Mr. Monteath, Collector of Bijápur, praised for preventing a Hindu-Musalman disturbance.

37. The *Rámdás* (18), in its issue of the 13th October, speaks approvingly of the steps said to have been taken by Mr. Monteath, Collector of Bijápur, with a view to prevent a Hindu-Musalman disturbance on the day of the Dasara holiday at Bijápur and Muddebihál in the same district, and says that clever, shrewd, just, considerate, patient and experienced officers like Mr. Monteath are required to make British rule popular in India, and hopes that Mr. Monteath will long remain in charge of the Bijápur District.

PART II.—*Native States.*

A complaint made against the Rájkot State police found to be untrue.

38. The *Rájyabhakta* (146), in its issue of the 16th October, is glad to state that the complaint made by a correspondent in its issue of the 4th September against the State police at Rájkot (noticed in the Report No. 36 for the week ending 8th September, on page 19, paragraph 29) is without foundation.

PART III.—*Intelligence extracted from the Press.*

Forthcoming meeting of the Provincial Conference to be held at Bombay and the subjects likely to be discussed therein.

39. The *Native Opinion* (16) of the 18th October, in its English columns, writes:—The annual Provincial Conference, being the seventh of its kind, will be held this year in Bombay in the hall of the Framji Cowasji Institute on Friday, the 2nd proximo, under the presidency of the Honourable Mr. Javerilál U. Yájnik. The sittings will be continued to the two following days. The undermentioned subjects have been suggested for consideration, but it will depend on the Subjects Committee, which will be nominated on the opening day, how many of them will be finally brought up for discussion:—(1) Legislative Council—distribution of seats for non-official members and the threatened disenfranchisement of the Northern Division. (2) Provincial interpellation and budget. (3) Provincial Service rules. (4) Land indebtedness. (5) Land revenue enhancement. (6) Separation of executive and judicial functions. (7) Educational service. (8) Salaries of teachers, free-studentships and scholarships at schools maintained or aided by Municipalities or Local Boards. (9) Medical service—Assistant Surgeons, Hospital Assistants. (10) System of administration of justice on the original side of the High Court. (11) Local self-government. (12) Village sanitation. (13) Fines on unalienated lands for agricultural purposes. (14) A'bkári, forests, and police. (15) Tobacco-dealers' grievances.

An open air meeting of about a thousand agriculturists from different villages near Pen in the Kolába District.

40. The *Mumbai Vaibhav* (58) of the 20th October learns from its correspondent at Pen that a meeting of about one thousand poor agriculturists from 50 to 75 villages was held on the 17th instant in an open ground at Mangrul, a village five miles from Pen, to read out and obtain signatures to a petition to Government, substance of which the paper promises to publish hereafter. After signing the petition the people assembled are stated to have gone to the adjoining temple of Mánkeshvar and devoutly prayed God to secure from Government redress of their grievances and to remove the oppression practised on them. Among the grievances referred to in their prayer to God was the comparatively excessive burden of taxation now imposed upon them and the subject they chiefly laid their stress upon was the enumeration of their cattle which is now being made for levying a grazing fee. The *Vaibhav* requests Government to consider and try to remove the grievances of the poverty-stricken rayats in the vicinity of Pen.

Dasara holiday of the Hindus and its celebration.

41. The *Poona Vaibhav* (66), in its issue of the 14th October, states that it has received letters informing it that the Dasara holiday was not well celebrated by the Hindus at several places, and says that if the people take such cognizance of national weal and woe it is a great gain.

Dasara procession at Sátára.

42. The *Maháráshtra Mitra* (55), in its issue of the 11th October, states that either on account of the Hindu-Musalman disturbances or because of the notification on the subject of street music there was to be no Dasara *swári* or procession of the descendant of the Chhatrapati or Shiváji family at Sátára this year, but the Musalmans in his service having assured him that there was no objection to the procession going past Masjids with the usual music the procession paraded with much pomp. The Chief Constable, Mr. Roderick, made better police arrangements than

usual on this occasion and Mr. Kennedy went along one side of the road watching if Sátára would offer any victims like Wái. The Sátára Musalmans deserve praise for not causing a disturbance under the advice of the officers.

Hindus and Muhammadans at Belgaum and the Dasara festival.

43. A correspondent, writing from Belgaum to the *Mahrátta* (4) of the 14th October, says:—It is matter for sincere gratulation to all lovers of peace and order that the Dasara festival was celebrated here without a hitch with considerable *eclat*. It must gratefully be owned that the local police and the magistracy took all the needful precautionary measures against any disturbance of the public peace during the Navarátra holidays by telling off a goodly number of constables to preserve order in the principal centres of the town. In view of the unfortunately strained relations that subsist at present between the Hindu and Muhammadan communities elsewhere in the presidency, and in consideration of the unscrupulous, unrighteous and unholy attempts that certain officials are now busily engaged in making in the Maháráshtra to crush and stamp out the Hindus in general, and the Bráhmans in particular, apprehensions had been entertained here that there would break out a recrudescence of racial jealousy this year, and that the unfortunate events which disfigured the annals of Belgaum a few years ago, and which culminated in the imposition of a punitive police force—that panacea which Anglo-Indian bureaucrats administer readily and indiscriminately wherever Hindus and Muhammadans chance to fall out,—would repeat themselves on the last Dasara But most of us were agreeably surprised to see a fair sprinkling of our Muhammadan brethren here in the large concourse of people that turned out to worship the Shami plant, and there was not even a semblance of bickerings or heart-burnings on the part of either of the great communities. It is a consummation devoutly to be wished that this happy harmony of relations between the Hindus and Musalmans at Belgaum will acquire a fresh and ever-increasing accession of strength every year.

Alleged arrest of some Hindu worshippers and desecration of an idol of a Hindu god at Poona.

44. The *Poona Vaibhav* (66) of the 14th October states from hearsay:—The *Bhajan* or prayers said to the accompaniment of music in the Vithoba temple in Shukravár Peth at Poona has been stopped and warrants have been issued against the pious worshippers, who have been kindly admitted to bail. The same paper states that the idol of Máruti in an old temple in front of a dilapidated Masjid in Rástia's Peth at Poona has been displaced and thrown away by some wicked person, seeing that the present is the most suitable season for doing this.

Zenda procession of the Musalmans at Poona and remarks in connection with it.

45. The *Shri Shiváji* (82), in its issue of the 12th October, refers to the Zenda procession of the Musalmans at Poona on the 11th instant, says that the Zenda festival, which is known to very few, if any, people of Poona, came off this year with unusual importance which was due to Government having, as it were, become this year devotees of Islam and vowed to support the Musalmans, calls upon the Poona and outside public to take a note that though the Musalman processionists, young and old, carried sticks in their hands on that occasion the police did not see them, or seeing, had not courage to snatch them from their hands, while during the last Ganpati procession at the same place they deprived the Hindus of even the ornamental sticks carried by them, and remarks that this difference in treatment was probably owing to the Musalmans and the police being identical with each other.

Issue of a notification by the District Magistrate, Sátára, prohibiting a public demonstration in honour of the Bráhman convicts of Wái on the occasion of their release from jail.

46. The *Vritta Sudha* (101), in its issue of the 16th October, states that the term of imprisonment of some of the Bráhmans of Wái in the Sátára jail expiring on the 17th instant, the District Magistrate, on receiving information that some persons intended to escort the convicts home from the jail in a procession accompanied by music, issued a notification under Section 144 of the Criminal Procedure Code directing that as the intended procession in honour of the released convicts was likely to lead to a riot no such proces-

sion or other complimentary ceremony should be held in any of the streets or public places of Sátára, and that persons taking a part in or having any connection with such a procession or ceremony will be criminally prosecuted.

Severe punishment inflicted on a Hindu by his caste people for drinking spirits at Navsari in the Gáikwád's territory.

47. A correspondent of the *Jám-e-Jamshed* (134) of the 15th October, writing from Navsari on the 12th idem, states:—Most of the Hindu castes at Navsari have issued a strict prohibition of drinking toddy and spirits, and punishment has been provided for infringement of this caste injunction. A Hindu was recently found to have drunk spirits and was punished. On the afternoon of the day before yesterday, half of the head, mustaches and beard of the culprit were shaved and he was made to ride a donkey and was paraded in the public streets of the town. This heavy punishment has overawed the Hindus, and the liquor shops present a deserted appearance.

G. M. SATHE,
Reporter on the Native Press.

*Office of the Reporter on the Native Press,
New Secretariat, Bombay, 23rd October 1894.*

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R FOR THE WEEK ENDING 20TH OCTOBER 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)...	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati Amráoti)...	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

His Excellency Lord Harris' administration of the Bombay Presidency.

1. The *Varhád (Berár) Samáchár* (3), in its issue of the 15th October, says:—The people in the Bombay Presidency will now feel some relief as the five years' administration of His Excellency Lord Harris will soon come to its end. His Excellency's administration has made the whole Maháráshtra uneasy and miserable. Really speaking, there is no quarrel between the Hindus and the Muhammadans in that presidency, but it has fallen to the lot of the Hindus to check the high-handedness of Government. We firmly believe that Government have hit upon this nice plan to put to a trial the power of the Hindus. As Lord Harris is clever at hitting the cricket ball, so he is clever at hitting the Hindus, that they may be caught by the Muhammadans. The paper then refers to the remarks made about Hindus by Lord Harris in replying to the address of the Sholápur Municipality, and observes that it is very much grieved to see that there is fear of the future condition of the people in the Bombay Presidency becoming more miserable.

His Excellency Lord Harris' advice on patriotism to European and Eurasian students at Poona.

2. The same paper refers to the advice recently given by His Excellency Lord Harris to the European and Eurasian students at Poona, in which His Lordship is reported to have asked the students to remember England, their mother-country, to try to increase her prosperity, to so behave themselves as to spread British rule over all parts of the world, &c., and remarks that this sort of patriotism is nothing more than selfishness, that if a native of India were to give such advice to his countrymen the Anglo-Indians would not hesitate to call it seditious, that it shows that Englishmen come to India only to take her wealth to England, that the advice is such as will perpetuate the differences in political matters existing between the two countries, and that there does not seem any objection to the people of India imitating the example set before them by the rulers themselves.

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Notice to certain police constables for wrongful arrest and ill-treatment.

3. The same newspaper contains a notice given by Ganpati Vithoba Pátil, inhabitant of Lohari in the Akot Táluka, to Head Constable Bálárám and Constable Kálikásing of the Adgaon outpost, in which an intimation is given to the latter of the criminal proceedings which the former intends to institute against them for their having wrongly executed on him a warrant issued against a man named Shivrám, for putting hand-cuffs on him and taking him to the outpost like a bear and keeping him there in a cage for the whole night. The Pátil further adds in the notice that the ill-treatment and humiliation to which he was unnecessarily subjected by the two police constables before he was released at Akot has brought him into disgrace and sullied the reputation of his family as Pátils. This notice is stated to have been given in accordance with the verbal order given by the Deputy Commissioner and Section 42 of the Police Act, No. V of 1861.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 23rd October 1894.

[CONFIDENTIAL.] **No. 43 of 1894.**

REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 27th October 1894.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	1,000
11	„ Dnyánodayă	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly	425
13	„ Hitopadeshak	Bombay	Weekly	1,000
14	„ Indu Prakásh	Do.	Do.	900
15	„ Mantri	Poona	Do.	...
16	„ Native Opinion	Bombay	Bi-Weekly	600
17	„ Prabhákar	Do.	Daily	350
18	„ Rámdás	Bijápur	Weekly	600
19	„ Shetkaryáncha Kaivári	Bombay	Do.	500
20	„ Subodh Patrika	Do.	Do.	950
21	„ Subodh Prakásh	Do.	Do.	...
22	„ Sudhárak	Poona	Do.	3,002
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	156
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	325
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	650
46	„ Kalpataru	Sholápur	Do.	250
47	„ Karmanuk	Poona	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly	1,500
49	„ Kesari	Poona	Weekly	5,000
50	„ Khándesh Chitragupta	Dhulia	Do.	230
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khaza Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	200
54	„ Maháráshtra Kokil	Sátára	Monthly	2,000
55	„ Maháráshtra Mitra	Do.	Weekly	250
56	„ Maháráshtra Vritt	Do.	Do.	161
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár	Ahmednagar	Weekly	150
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni	Do.	175
62	„ Nyáyă Sindhu	Ahmednagar	Do.	175
63	„ Panchánan	Karád	Do.	...
64	„ Pandhari Mitră	Pandharpur	Do.	260
65	„ Pen Samáchár	Pen	Do.	...
66	„ Poona Vaibhav	Poona	Do.	3,200
67	„ Prabodh Chandrika	Jalgaon	Do.	100
68	„ Prabodh Ratnă	Bársi	Do.	235
69	„ Prántik Samáchár	Poona	Do.	...
70	„ Pratod	Islámpur	Do.	300
71	„ Rághav Bhushan	Yeola	Do.	250
72	„ Ratnákar	Kaládgi	Do.	50
73	„ Saddharmadip	Alibág	Monthly	1,000
74	„ Sanmitra	Bombay	Do.	...

No	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
75	The Sarvadaman	Poona	Monthly	...
76	„ Satya Nirnayă	Báṛámati	Weekly	...
77	„ Satyă Prakásh	Poona	Do.	...
78	„ Satyă Sadan	Alibág	Do.	200
79	„ Satyă Shodhak	Ratnágiri	Do.	400
80	„ Shikshak	Chikodi	Do.	...
81	„ Sholápur Samáchár	Sholápur	Do.	260
82	„ Shri Shiváji	Poona	Do.	300
83	„ Shubh Suchak	Sátára	Do.	260
84	„ Sudhákar	Pen	Do.	300
85	„ Sumant and Satyă Sudha	Kárwár	Do.	300
86	„ Tukárám	Ahmednagar	Do.	250
87	„ Udyogavriddhi	Poona	Do.	...
88	„ Vanapriya	Chikodi	Fortnightly	100
89	„ Vártáhar	Bombay	Tri-weekly	700
90	„ Vengurla Vritt	Vengurla	Weekly	175
91	„ Vichár	Dhárwár	Monthly	500
92	„ Vichár Ságar	Baroda	Weekly	650
93	„ Vidushak	Karád	Do.	300
94	„ Vidya Vilás	Kolhápur	Do.	275
95	„ Vijay	Sháhápur	Do.	250
96	„ Vikshipta	Bombay	Do.	600
97	„ Vita Vrítt	Vita	Do.	...
98	„ Vividh Dnyán Vistár	Bombay	Monthly	500
99	„ Vrittadhára	Dhár	Weekly	150
100	„ Vrittasár	Wái	Do.	285
101	„ Vritt Sudha	Sátára	Do.	200
102	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
103	The Deshi Mitră	Surat	Weekly	1,250
104	„ Gujaráti	Bombay	Do.	2,450
105	„ Gujarát Mitră	Surat	Do.	800
106	„ Hindi Punch	Bombay	Do.	450
107	„ Kaiser-e-Hind	Do.	Do.	2,500
108	„ Káthiáwár News	Rájkot	Bi-weekly	600
109	„ Suryă Prakásh	Surat	Weekly	375
110	„ Vidyut	Ahmedabad	Fortnightly	...
	GUJARA'TI.			
111	The Ahmedabad Times	Ahmedabad	Weekly	250
112	„ Ajab	Surat	Monthly	700
113	„ Akhbáre Sodágar	Bombay	Daily	800
114	„ Arajadár	Baroda	Weekly	...
115	„ A'ryă Dharm Prakásh	Bombay	Monthly	400
116	„ Bhim Sen	Do.	Weekly	...
117	„ Bombay Samáchár	Do.	Daily	2,600
118	„ Broach Mitră	Broach	Weekly	350
119	„ Broach Samáchár	Do.	Do.	700
120	„ Buddhi Prakásh	Ahmedabad	Monthly	580
121	„ Cambay Gazette	Cambay	Fortnightly	124
122	„ Chának	Surat	Monthly	500
123	„ Chandra	Do.	Do.	300
124	„ Darbár Patrika	Ahmedabad	Weekly	...
125	„ Din Mani	Broach	Do.	...
126	„ Dnyán Sudha	Ahmedabad	Monthly	250
127	„ Dnyán Vardhak	Bombay	Do.	600
128	„ Fursad	Do.	Do.	400
129	„ Gap Sap	Do.	Fortnightly	300
130	„ Gul Afshán	Do.	Monthly	1,200
131	„ Hindusthán	Ahmedabad	Weekly	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly	500
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	400
136	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Fortnightly	1,200
139	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
140	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	„ Kelavni	Baroda	Monthly	500
142	„ Nure Elam	Bombay	Do.	320
143	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
144	„ Praja Mitra	Karáchi	Weekly	200
145	„ Praja Pokár	Surat	Do.	800
146	„ Rájyabhaktă	Bombay	Do.	1,300
147	„ Rást Goftár	Do.	Do.	1'607
148	„ Samsher Báhádur	Ahmedabad	Do.	300
149	„ Satyă Mitră	Bombay	Do.	500
150	„ Satyă Sodhak	Surat	Fortnightly	500
151	„ Satyodaya	Dohad	Weekly	68
152	„ Sneha Sindhu	Kaira	Do.	275
153	„ Stri Bodh	Bombay	Monthly	560

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issue
	GUJARA'TI—*continued.*			
154	The Stri Mitrā	Bombay	Monthly	697
155	„ Surat Akhbár	Surat	Weekly	600
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patrā	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
159	„ Vidya Mitrā	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patrā	Hubli	Weekly	475
161	„ Kannadā Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patrā	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayā	Dhárwár	Weekly	200
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Lokā Bandhu	Do.	Do.	190
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyā Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bháratā Bhráta	Rewáh	Fortnightly	375
173	„ Bhásha Bhushan	Bombay	Monthly	400
174	„ Bombay Baipar Sindhu	Do.	Weekly	250
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
178	„ Charkhári Akhbár	Rewáh	Fortnightly	23
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Khair Khah	Do.	Daily	...
184	„ Kushful Akhbár	Do.	Weekly	150
185	„ Muin-ul-Mulk	Do.	Daily	...
186	„ Muslim Herald	Do.	Do.	300
187	„ Vakil Islam	Do.	Do.	...
188	„ Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
196	„ Muin-ul-Islám	Do.	Do.	300
197	„ Prabhát	Hyderabad (Sind)	Do.	400
198	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or á) is the last letter of a word, the accent is left out, and the short a (अ = u in gun) is, to prevent confusion never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

Part I.—*Politics and the Public Administration.*

Impossibility of a rebellion against British rule in India.

1. While writing, in its issues of the 22nd and 25th October, on the subject of the feasibility of a rebellion against the British Government in India, the *Dnyán Prakásh* (12) interprets the remark made by His Excellency the Governor in his recent speech at Ahmednagar to the effect that there must be some other root than the ostensible religious one, to the late Hindu-Musalman disturbances in the Deccan, to mean that His Excellency suspects disloyalty in the Deccani Bráhmans, and says that this suspicion is unfounded and would prove mischievous if not removed at the earliest possible opportunity. The paper is of opinion that a rebellion against Government is out of the question in this country which is so wide and is inhabited by people of diverse races, castes, creeds and habits, and where the loyalty of the subjects to the ruling sovereign is so great that the sovereign is considered part and parcel of God, and that this averseness to doing anything smacking of disloyalty is amply borne witness to by the patient and submissive manner in which the Poona people have submitted to the high-handed and illegal orders of the local police authorities for some time past without taking even constitutional measures to get them rescinded.

British Indian Government and the rule of officials.

2. The *Mahrátta* (4), in its issue of the 21st October, writes:—If the vast and complex phenomenon of the British Government of India be carefully examined in all its parts from the Secretary of State and his Council in England to the lowest public servant in India such as the village registrar, the ordinary police constable, or even a petty quill-driver in a civil or criminal court of justice, it will, without exception, be found to exhibit all the essentials of a rule of officials, and a rule of officials of the worst type. The attempt of the Anglo-Indians is first directed towards discrediting the press and public associations. Popular element in the Government is a thorn in the side of the official executive. Commissions of enquiry are rare phenomena in this country, and whenever they sit their character is so dependent and servile that the public have from the beginning no doubts about the results. The political events of the past decade will supply ample testimony in favour of these facts. This oligarchic tendency of Government has of late reached such a state that instances are of late occurring where attempts are even being made by officials to suppress all outward demonstrations of public feeling. The District Magistrate of Sátára is reported to have issued a proclamation prohibiting any public procession or honour in a public place when he heard that the innocent victims of official wrath from Wái were to be publicly honoured and consoled and conducted in a procession to Wái. The Magistrate apprehended disturbance of the public peace in the procession or the parties that were to be held in their honour. The official vanity was surely pricked to a degree. But is the liberty of being able to do honour to persons who deserved it to be withheld for sparing the personal feelings of pride and vanity from being offended? Is it again safe to suppress popular feelings? The civilian in India thinks that he is by the force of his position capable of achieving anything, even impossibilities. The worst feature of his bureaucratic rule in India is that very often facts misrepresented by subordinates are taken for gospel truth by the highest authorities and supplant the true public opinion and the true public sentiments. Thus a police Jamádár or constable might go and tell his Superintendent that the Hindus have made a plot, first to fall upon the Muhammadans and then ultimately to rise against the British Government. The credulous and oftentimes mischievous Superintendent believes or appears to believe what is thus reported and moulds his action accordingly. The results of his own conviction and conduct are likely to be sufficiently disastrous; but he does not stop there; in his report the same ideas are reproduced and conveyed to the District Magistrate, who faithfully copies them in his correspondence with the local Government. The local Government carries them to the Simla Government, which slavishly transmits them home. The upshot of all this is that the oral report of the police constable becomes the basis of all Government reports and newspaper comments even in England, and Governors and Councillors gravely ask the leaders of Native community what a mad frenzy

overtakes them to intrigue against the British Government. If the reports are contradicted these fellows would exclaim, "What confirmed rogues these Bráhmans are!" Such ignorant or interested reports of subordinate officials are the airy and tainted foundations of not a few Government edicts, which after long delays and anxious waitings are sent out from the Government bureau. The causes of such a state of things are not far to seek. Young men bringing with them their national pride, tutored in the doctrines of official creed over their daily meal in India, elated with the extraordinary authority acquired at an early period of life, unacquainted with the early days of English rule in this country and not able to realize the truths of human philosophy learned from text-books, naturally care little for the feelings of the people, have no eye to the distant future, and are more than satisfied if they are somehow able to make up their official reports. Besides, these prejudices and weaknesses are, according to the system of promotions in this official hierarchy, carried with him by the young Assistant Collector or Judge into higher positions when he rises to be a Commissioner, a Councillor, Secretary to Government, Lieutenant-Governor, or even the adviser of the State Secretary in England. Besides, as the descendants of persons who have once served in India have greater inducements to join service in India, these faults are by a sort of heredity bequeathed to members of the younger generation. It would not be easy to say what the probable effects of this unsympathetic and careless conduct of the civilian in India are likely to be. It is more than plain that confidence in the ruling authority is gradually giving way. Discontent and even despair in some cases are spreading among the people. The sooner the situation is comprehended and remedies devised the better.

British Indian Government and its present conduct towards the Hindus.

3. The *Vidushak* (93), in its issue of the 15th October, despises the mildness and loyalty shown by the Hindus at a time when they are being reviled by those foreigners who, about half a century back, used to admire their former greatness in almost everything, and says that the ill-treatment and disgrace to which the Hindus, who are well known for their exemplary good conduct, have now to submit are such as were not experienced by them under any other ruler, that the conduct of Government and the police, as seen from the decisions in the Prabhás Pátan, Bombay, Yeola, Poona and Wái riot cases and the rules in the matter of street music published at Poona and Wái, is partial to Muhammadans and very unjust to Hindus, and that there is now no one but God to protect the Hindus.

Alleged un-Christian conduct of some Christian officers in India and the Christian missionaries.

4. The *Dnyánodayá* (11) of the 25th October, in its English columns, writes:—It is sadly true that the *Mahrátta* (4) is not out of the way in its charge that "the unjust and irregular conduct of the Anglo-Indians is gradually throwing great discredit on the very religion which these missionaries are endeavouring to propagate"; and none are more sorrowfully aware of this fact than the missionaries. "Christian justice," "Christian probity," "Christian purity," are, indeed, from Christ and of Christ, and for one who bears the name of Christian to be unjust, corrupt and impure is to throw great reproach on the name of the Redeemer of the world who came to save the world from sin as well as from its consequences. A Bráhman lawyer in a small outstation wrote:—"When I study your Bible and your religion I am greatly impressed with its superior morality, but when I look at the conduct of the three English officials in this place, the only ones who bear the name of Christians, I wonder what guarantee I have that I would be any better man than I am for becoming a Christian." We know that this sentiment largely prevails among men who have dealings with or knowledge of the greater proportion of Anglo-Indian officials. While we are filled with indignant sorrow at the reproach upon Christianity and the deadening influence upon those whom we would gladly lead to the sinless Saviour, yet we feel that if things were called by their right names, this reproach would not exist. Men who deny their Lord by their actions have no right to the name of Christian, no matter how punctilious they may be in attending Church services. To call an Englishman or an American a Christian, when he disbelieves Christ and follows none of His teachings, is a gross misnomer. We fear it cannot be helped at this

late day; all we can ask of our non-Christian friends is to co-operate with *us* in spreading the knowledge of Holy Christ among Anglo-Indians as well as Indians, and they will be wise in discerning the difference between the wheat and the chaff.

Gubernatorial visits and municipal addresses.

5. In alluding to the addresses presented to His Excellency Lord Harris by the district municipalities of the places visited by His Excellency in his present and past tours, the *Bombay Samáchár* (117), in its issue of the 22nd October, says:—Since the introduction of local self-government the municipal commissioners have assumed to themselves the duties of leaders of society and present to Governors addresses on the part of the people. There would be nothing objectionable in this if the addresses contained a representation of the needs and inconveniences of the people and prayers to meet and remove them; but they are usually made up of municipal matters alone, praising improvements in municipal affairs, and the Governors' replies to these addresses bestow encomiums on the commissioners who have effected the improvements. In the existing circumstances it is of the utmost importance that the condition and inconveniences of poor workmen and agricultural classes in every town and district should receive the earnest attention of the authorities, as they seem to suffer very much under their hardships. There appears to be no means to bring to the notice of Governors the wants and inconveniences of these people; those who have assumed to themselves the leadership of the people do not seem to notice the hardships of these persons and to communicate them to the Governors, who therefore remain ignorant of the actual state of things in regard to these people. No Governor seems to have ever personally enquired into the diverse complaints that now and then arise in connection with the land revenue and forests during his official tour. Wherever a Governor goes he attends large and expensive *fetes* and parties, returning home without getting the least knowledge of the condition of the poor classes.

Comments on the address presented to His Excellency Lord Harris by the Sátára Municipality and the latter's reply thereto.

6. In alluding to the address presented by the municipality of Sátára to His Excellency Lord Harris during his present tour, the same newspaper, in its issue of the 23rd October, says:—A complaint is made in connection with the Deccan municipalities that the addresses presented by them to Lord Harris had been prepared by their official presidents, keeping in view a certain object, and in certain cases though the municipal commissioners objected to these addresses their objection was not cared for. It has not been yet ascertained how much truth there is in this complaint, but so long as the complaint is standing it may not be improbable that the matters mentioned in the Sátára municipal address were introduced in that document with a view to afford His Excellency an opportunity to render an explanation about them; and this supposition is strengthened by the present tour of His Excellency being the last and by a desire being naturally felt by His Excellency to tender explanations about certain matters connected with his administration. With reference to His Excellency's explanation about the Civil Service Simultaneous Examinations in England and India, the *Samáchár* observes:—His Excellency desires to exculpate the Government of India, but seems to forget that if the Indian authorities had not adopted for their guidance narrow and wilful conservative principles, they would have supported the resolution of the House of Commons in the matter of the simultaneous examinations, and in such a case neither the Ministry nor the House of Commons would have objected to the resolution being enforced. The whole blame of rescinding the resolution therefore lies on the Government of India, and a portion of it comes to the share of Lord Harris' administration, whose despatch on the subject is penned on very narrow and wilful principles.

Policy of Government with regard to Hindu-Muhammadan disturbances in the Deccan.

7. The *Shikshak* (80), in its issue of the 21st October, says:—The Poona police have heartily taken up the work of annoying the people and thereby exhibiting their own foolishness, and the newspapers of Poona are doing their best to expose the machinations of the police and the public is anxious to see which of the two parties

wins in the struggle. Nothing can be said about the result of this struggle so long as it is not known who succeeds to the Governorship of Bombay. His Excellency Lord Harris and his immediate subordinates have given the starting signal to the dog and are enjoying themselves at the sight, and His Excellency the Viceroy is either silently looking on or conniving at the spectacle. Who can imagine the state to which Hindus will be reduced if this state of things continues for a few days more? The Hindus have now no other remedy but to bring this to the notice of the authorities in England, and we do not think that they are so sluggish as not to move even when their lives are in danger.

8. In a contributed article the *Hitechchhu* (132) of Ahmedabad, in its issue of the 25th October, observes:—It is sad that His Excellency Lord Harris should think that the communities at variance should amicably settle their disputes. Where is then the use of the authorities? Are not the authorities bound to settle disputes between any two communities on the latter failing to do so themselves? Perhaps His Excellency does not feel sufficient interest in the administration and hence the majority of the people condemn it. If Lord Harris had less attachment for cricket and paid more attention to the administration, doing some commendable acts, the people would have highly thanked His Lordship. The appointment of a commission to investigate the causes of the riots would have been of great use.

Bombay Government and the Poona Bráhmans, or how history repeats itself.

9. The *Mahrátta* (4), in its issue of the 21st October, writes:—On the night of the 16th of May 1879, at about 11 P.M., the Vishrámbág palace at Poona was discovered to be on fire. At about 1 A.M. on the same night, word was brought that the Budhwár palace too was on fire. The destruction of the two palaces situated at a great distance from each other in one night by fire certainly was a puzzle to all. Accident was out of question. If it was the work of incendiaries their motive could not be ascertained. There was obviously a panic in Government and private circles, and they anticipated a Bráhman rising in concert with Vásudev Balvant Phadke, a dacoit. So great was their panic that on the very next day of the fires a great Native judicial officer, who now occupies an exalted position, was transferred to a distant station by wire and directed to join his new appointment without loss of time, although there was then the May vacation and all the courts were closed. The military patrolled the streets of Poona for weeks and the citizens were prohibited from walking through the streets after nine o'clock at night. A large force of the mofussil police was summoned to Poona to assist the Poona police. Sir Richard Temple, though made of sterner stuff than Lord Harris, was carried away by the madness of the hour, and on enquiry from the Secretary of State he wired to him that the fires were caused "to annoy the Government." For some time afterwards Anglo-Indians preached a crusade against the Bráhmans. Bráhman candidates were refused employment in offices. They were hated and maligned by them. Their word was not believed. They were humiliated and abused whenever a suitable opportunity presented itself. In a word, the Poona Bráhman was on their brains. So deep-rooted was the prejudice, so intense their hatred of Bráhmans, and so convinced of the truth of the theory started by the *Bombay Gazette* that when, in course of time, clear evidence accumulated to prove up to the hilt that the theory was utterly without foundation, it was not believed; and Mr. J. M. Maclean, who was then occupying the proud position of an evil genius of the then administration and the Anglo-Indian community, only drew out from that evidence illogical, absurd and stupid conclusions and inferences to support his main theory. On the very next day of the conflagrations the depôt-keeper and his son, on being arrested on suspicion, confessed that they had set fire to the two palaces on the previous night, their motive being to hide certain defalcations and misappropriation of Government moneys. They never retracted their confessions and were at last convicted by the Sessions Judge and the jury. Even the District Judge was so charmed with the theory of the *Bombay Gazette* that in addressing the prisoners he said that he convicted them not on the evidence of their own confessions alone and transported them for life. When Vásudev Balvant Phadke was arrested, his diary and autobiography clearly proved that he too was grieved on learning the

destruction of the two palaces and that he had no hand in the destruction of the buildings. But this evidence was lost upon Government and the Anglo-Indians because insanity and folly had then entirely taken possession of them. The *Times of India* alone, which never allowed its sober judgment to be misled, stood by the Natives. But as a reward for its sobriety, good judgment and love of justice, we know it as a fact that that paper was boycotted by Anglo-Indians. Since then fifteen years have elapsed. During that time no Bráhman rising took place. The internal tranquillity was not disturbed by Bráhman rebellion; but, on the contrary, they have progressed rapidly in the path of intellectual and moral progress. On the other hand, the British Empire has acquired new territories, extended its frontier and strongly fortified it. The army has been increased. Taxes have been regularly and punctually collected. Local self-government has taken a deep root in the soil. Legislative Councils have been enlarged. Commercial prosperity has been promoted. In a word, the Empire has consolidated its power to an amazing extent. Where are those, however, who in 1879 raised an unjust howl of indignation against the Bráhmans? Some have been gathered to their sires. Some have been vegetating in obscurity. A few have entered Parliament to be considered or nicknamed the "bores of the House." The present year, 1894, has come round to witness once more the demoralization of the Bombay administration and that of the Anglo-Indian community. Their extravagant imagination has seen in the recent grand Ganpati processions an ominous indication of a hidden danger to the stability of British rule. The Anglo-Indian officials are asking one another how all classes of the Poona population, including the Bráhmans, could be brought to combine together and to join in a novel way of celebrating the Ganpati festival with enthusiasm and cordial support. Being not in touch with the population over whom they rule, and being ignorant and unsympathetic with the real feelings of Natives, the Government of Lord Harris has raised a spectre which they are unable now to lay at rest. They have scented the machinations of the Poona educated Bráhmans at the root of the Ganpati procession of this year, and at an evil hour a stupid idea that a Bráhman rising is being organised against the British Government has taken possession of the Government of Lord Harris. A high official next to His Excellency, who ought to have known better owing to his long experience, openly avowed to a Native officer that the Poona population, headed by the Bráhmans, but particularly by two well-known gentlemen whom he actually named, was on the war-path! The Native officer to whom this avowal was made was more of a courtier than a frank and open gentleman, and did not, as the report goes, speak out frankly and disabuse the European official's mind of the foolish idea; he must nevertheless have laughed in his sleeve at the want of brains and true statesmanship which has characterised the present Bombay administration. This idea of Poona Bráhman sedition is the real secret of the crusade which is being preached and encouraged against the Bráhmans in all parts of the Bombay Presidency. It is needless to add that the subordinate European officers, who are fattening on the hard-earned and scanty resources of the rayat, and who are only here because the country abounds in "fresh fields and pastures new," are ready tools in the hands of mischief-makers. But their attempt to repress the Bráhmans is doomed to utter failure. It will, however, inevitably make the gulf between the rulers and the ruled wider still. We can give the true reason why all classes combined together to celebrate the festival with enthusiasm. But Government is so impervious to sound advice and good reasoning, that we think it certain that our labour will be lost and that Lord Harris and his associates in the government of the presidency will continue their unrighteous, un-Christian and unstatesmanlike policy of repressing the poor and innocent Bráhmans. His Lordship's speech at Ahmednagar is highly suggestive of the bitter sentiments he holds, and the extreme measures, even to the extent of calling the military, on occasions where the police are defied, which he had the foolish boldness to confess that he would adopt, demonstrate that our advice would be totally lost on him. Yet there is some hope that some good will be done if the real matter is placed before His Lordship; and this hope is further confirmed by the fact that he was, after the speech had been delivered at Nagar, so sorry that he omitted certain of his foolish utterances, among which was the one to which we have alluded above, before finally handing the speech to the press for publication.

The real significance, stability and reason of the co-operation of all classes in the Poona Ganpati festival was this. Tukárám and Dnyándev, the two Sádhu poets, are great favourites with the lower classes. The latter believe in their apotheosis. They are more familiar with their simple verses than the Bráhmans. They chant them night and day. The Jatras and Melas held in their honour are visited by the lower classes in enormous numbers, while in such Jatras Bráhmans are almost conspicuous by their absence. In a word, the lower classes love these two deities with greater devotion than they do the Puranic gods. When they saw, therefore, the Pálkhi of one of their favourite Sádhus dishonoured and insulted before their eyes by Muhammadans, their indignation knew no bounds. There was a spontaneous movement among them to retaliate in a peaceful way, and the first indication of their combined action was seen in their total abstention from taking part in the Muharram festival. But their love to give themselves up to song and dance and to buffoonery for a certain number of days during every year remained ungratified. They therefore started the Ganpati festival. The festival was not a new one. It was observed from time immemorial, but they modified it so as to resemble the Muharram. And here the Bráhmans joined the movement; not because they approved of it, but fearing lest the ignorance of the lower classes would involve them in hardship and sufferings at the hands of the already infuriated officials, the Bráhmans only directed the movement into a channel that was considered safe. As a fact, the Bráhmans never instigated the lower classes to start the movement, nor were they even aware of it until preparations were made to instal Ganpatis in public places. There is neither sedition nor any attempt at a rising against the British Government. If there is anything in it, there is the sincere desire to help the authorities in preserving peace. This is the truth. Thus the two years 1879 and 1894 are similar to each other, so far as Government's ideas of Bráhman loyalty are concerned. The year 1879 and subsequent fifteen years have passed and Sir Richard Temple's and his colleagues' prophecies have been proved by time to be utterly baseless. We have not the least doubt that a similar shameful fate awaits the prophecies of the present Bombay Government. The Bráhman community need not despair. The history of 1879 ought to support them in these hard times. Patience, which is the characteristic of the Bráhmans, will enable them to see in a short time Lord Harris consigned to obscurity and unable to raise even a finger against them, and his associates in Government retracing their steps when he is gone and conforming their ideas and actions to the views of the rising sun. If the successor of Lord Harris proves a good ruler, they will, as is the way of Anglo-Indian officers, "turn their backs to the direction from which the wind blows," as the Native proverb says, and will regularly visit the Church and read their Bible at home.

Comments on His Excellency the Governor's speeches at Ahmednagar and Sholápur.

10. The Native press has not yet done with its comments on His Excellency the Governor's recent speeches at Ahmednagar, Sholápur and Bijápur. The clamour set up by the leading papers of the presidency and other big towns last week has now been taken up by the mofussil papers, who generally lag behind in point of time and echo the sentiments expressed by their senior contemporaries. The comments this week are nearly the same as those already reported, though they are more or less bitter and rancorous in tone.

11. The *Poona Vaibhav* (66) of the 21st October believes that the mild language used by His Excellency the Governor at Bijápur in his reply to the municipal address, is perhaps due to the absence of the Honourable Mr. Lee-Warner's guidance and to the good company of the Collector, Mr. Monteath, and says that if the evil advice of a single officer like Mr. Lee-Warner is so powerful as to disturb the sober minds of the Deccanis, he should be deputed to some high office in Africa or Turkey instead of being allowed to return to India.

12. The *Rághav Bhushan* (71), in its issue of the 22nd October, ironically supports the charge of lack of common sense brought against the people of the Deccan by His Excellency the Governor in his reply to the municipal address at Ahmednagar, saying that the Hindus are really wanting in common sense

inasmuch as they do nothing more than prattling and constitutionally asking for redress and have not, like Musalmans, committed murders of Governors General or assaulted European officers with stones, clubs, &c. [The *Mahárdshtrá Mitrá* (55) of the 18th October expresses similar sentiments.]

13. The *Shri Sayáji Vijay* (193) of the 20th October, in its English columns, writes:—The speech of His Excellency Lord Harris at Ahmednagar is the revised edition of that given by Lord Lansdowne at Agra. It is a homily quite irrelevant; it is a Government defence quite untenable; it is an accusation of the Hindus totally false; and lastly, it is an encouragement to the Muhammadans, highly injudicious and most inopportune. Such an unstatesmanlike outspokenness is extremely unworthy of the representative of Her Gracious Majesty the Queen, and though some may attribute it to His Lordship's candour, it is candour unaccompanied by soundness of mind and brain. Instead of giving vent to these scurrilous views and showing his wrath towards one community, His Excellency could have maintained the dignity both of his individuality and of his high post by complete silence, and if His Excellency entertained so low an opinion of the Hindus and Maráthas of the Deccan he ought to have studiously avoided grand and hearty receptions at their hands by directing his tours to some other districts. But perhaps, while in the latter case he could carry out his own wish, in the former he had not his personal views to advance and had to be merely guided by his advisers. Whatever that may be, Lord Harris has brought his whole political career into disrepute, first, by his sole dependence on and complete confidence in his advisers, and, secondly, by his want of political wisdom and judgment.

14. The *Gujaráti* (104) of the 21st October, in its English columns, writes:—In his speeches at Ahmednagar and Sholápur His Excellency Lord Harris denounced those who bring the charge of partiality against Government as "unscrupulous and designing" and characterised the imputation as a "gross fabrication." We cannot undertake in the absence of full information to prove or disprove the charge of partiality, but will content ourselves with placing certain facts before our readers to enable them to form their own conclusion. On the one hand, they have the vehement and emphatic repudiation of the charge, firstly, by Lord Lansdowne, and secondly, by Lord Harris. On the other hand, the Native papers, with scarcely an exception, persist in making the insinuation and appeal to instances from the time of the Rangoon riots down to the latest outbreak at Poona. They have never been officially contradicted, and even in regard to the Poona riots there are some incidents which require to be enquired into, but which, we are afraid, there are scarcely any chances of being fully investigated. Some important questions with regard to the Bombay riots and subsequent incidents needed elucidation, but were quietly dropped. The two decisions delivered this week by Mr. Fry and Mr. Crowe show how the police have been overzealous and indiscreet in dealing with Hindus. We do not suggest that they should have acted similarly towards Muhammadans. That is not what we mean by impartiality or equal treatment. But at the same time it is fair to ask what attempts were made in Poona to find out the men who were the first to attack mere boys for playing on a sweet instrument like a harmonium on the eventful 12th August. Why were police orders changed from time to time at Yeola? Why were non-appealable sentences of imprisonment passed on very respectable Hindus on the strength of evidence which it is impossible to regard as unimpeachable? We might go on multiplying similar questions, and unless they are all satisfactorily answered, vague and general repudiations do not carry conviction to ordinary minds. From Lord Harris' speech it is perfectly clear that he is not aware of the specific instances which are cited even by common people in support of the insinuation made against Government, or, it may be, His Excellency is not prepared to put faith in what he calls irresponsible allegations. Is His Lordship aware that official reports are not seldom made by the very persons whose conduct is called in question? Should they invariably be treated as gospel truth? While Government do not believe in what they regard as irresponsible statements, the people in their turn are not prepared to accept official reports, the veracity and accuracy of which they have no means of testing. Lord Reay, knowing as he did this state of things, availed himself of both sources of information and was, therefore, always in touch with

the feelings of the people. If Lord Harris had cared to follow a similar policy, his protestations and repudiations would have been less vehement and indignant than they were. His Lordship is not perhaps aware that the charge of partiality has not been now got up for the first time by "unscrupulous and designing persons." In 1874 a similar imputation was made against Government, not only by Native papers, but also by Anglo-Indian journals. In dealing with social, political and economic questions it is always an instructive and profitable method to view a series of events extending over a series of years as one whole with a view to ascertain principles and causal relations and understand their true sequence and significance. Take the events of 1857 and observe the attitude of Government towards Hindus and Muhammadans before and at that time. Then trace the changes it has undergone, especially during the last ten years. In doing this it is absolutely necessary to quote chapter and verse and appeal, not to Native, but to European testimony. The observations made by Mr. Rees, who was Private Secretary to Lord Connemara, and had ample opportunities of studying Indian questions, are a lucid and masterly exposition of the view taken by the non-official critics of Government. The paper, after quoting Anglo-Indian testimony with regard to the events of 1874 and the Salem riots of 1883, concludes :—From the above observations it is at any rate clear that the attitude of Government bears at least *primâ facie* a different complexion from that of the strictest impartiality. Whether this attitude is consciously or unconsciously assumed by Government, it is absolutely necessary for the authorities to see that they are not imperceptibly drifting in a wrong direction. The question is so important that it cannot be disposed of offhand, but deserves to be considered in a statesmanlike spirit. We have done our duty by raising our warning voice in time, and whether the admonitions of ourselves and others are heeded or disregarded, simply because they are not quite palatable, we have the satisfaction of knowing that we have honestly sought to discharge our duty in the interests of Government and the two principal communities in India.

15. The *Kaiser-e-Hind* (107) of the 21st October, in its English columns, writes :—"An irritated Governor"—such is the appropriate title of the article in the *Hindu* of the 15th instant which criticises the two injudicious and bellicose speeches made by Lord Harris at Ahmednagar and Sholápur the other day. It is, indeed, refreshing to find our Madras contemporary confirming the condemnatory criticism passed on those two unfortunate harangues by the entire Native press of Bombay. It indicates how these have struck unbiassed lookers-on in other parts of India. There is no doubt that Lord Harris spoke under irritation—the last infirmity which one should expect from the head of so important an administration as that of Bombay! There was a great deal of the mediocre but overgrown school-boy in those effusions rather than of the sober and matured man of worldly experience, tact and judgment. The criticism of our contemporary is withering in its justness, and must be read in the original. It is not our desire to be cruel to Lord Harris, who, if he is at all well advised and open to correction, must have already felt how grievously he erred in his replies and what an unfortunate Frankenstein he has raised by his irritating and injudicious words.

16. The *Din Bandhu* (9) of the 21st October, in its English columns, writes :—His Excellency Lord Harris has unnecessarily taken to task the Maráthas of the Deccan. The cause of the dispute between Muhammadans and Hindus is the preaching of the Chitpáwan Bráhmans. We do not wish to say more on the subject, but hope His Excellency will make proper enquiries into the matter and be good enough to withdraw his remarks made against the Maráthas generally.

Comments on His Excellency Lord Harris' speeches at Bijápur and Hubli.

17. The *Indian Spectator* (2), in its issue of the 21st October, writes :—His Excellency the Governor again referred at Bijápur and Hubli to the painful subject of the recent manifestations of ill-feeling between Hindus and Muhammadans in the Deccan. His speech at Bijápur may be considered to be supplementary to those he delivered at Ahmednagar and Sholápur; and all that we can now say is, that it would have been

very well, had the advice he gave to the Muhammadans at Bijápur been included in the same speech in which he adjured the Mahrattas to return to common sense and show all conciliation possible, inorder to avoid any further out-crop of these disasters. We hope, when next Lord Harris has to appeal to the Deccan Mahrátta community, he will speak in a similar strain and use similarly conciliatory language. Even though it be admitted, as His Excellency seems to be persuaded, that concessions have been demanded only by one party and that the fault of the other lay only in not nobly granting them for the sake of peace and order, even then, we believe, the sort of rebuke and lashing he administered at Ahmednagar and Sholápur is not calculated to pacify and cool down an agitated community. In dealing with large bodies of the public, strictness and severity are not always the best correctives, nor an unflinching outspokenness, where there is reasonable doubt as to where the truth lies. At any rate, words which go to the heart and melt it—words like those which Lord Harris spoke at Bijápur—are far better calculated to attain the end which he desires to see attained by a triumph "of the better feeling of conciliation and concession," than the kind of language used at Ahmednagar and Sholápur. One very welcome announcement was made by Lord Harris in his speeches at Hubli and Bijápur. Government were carefully considering, said he, the subject of an extension of medical relief in the mofussil. No new grants are promised, but by an economical redistribution of the existing funds, new dispensaries are to be opened at places where they do not exist now, and medical relief is thus to be brought closer to the homes of the poor. His Excellency also hopes to set on foot a system of travelling dispensaries, bringing medical advice nearer to the homes of the agriculturists. We wonder how this latter undertaking is to be achieved without additional grants. Anyhow, if the innovation promised is accomplished by His Lordship, it will be one for which his administration will long be remembered.

18. The *Rást Goftár* (147), in its issue of the 21st October, observes:—We are glad that His Excellency made a better speech at Bijápur than his two previous speeches on the riots. His Excellency's advocates defend him by saying that the censure in previous speeches was intended for both the Hindus and the Muhammadans. If it be really so, why did His Excellency give words of counsel to the Muhammadans only at Bijápur? The Bijápur speech resembles more a request than either censure or advice. Whatever it may be, we are not sorry for His Excellency's speech at Bijápur.

19. The *Gujaráti* (104), in its issue of the 21st October, observes:—Lord Harris gave an explanation in the course of his reply to the address presented to him by the Local Board of Bijápur that His Excellency's remarks in his Ahmednagar and Sholápur speeches applied to the Hindus and the Muhammadans alike. We must unhesitatingly accept the explanation, but the previous speeches clearly showed that His Excellency censured therein the Hindus alone and proved that His Excellency was wanting in good statesmanship. Lord Harris' speech at Ahmednagar has offended the Hindu community throughout the country and His Excellency has lost its confidence. Lord Harris tried at Bijápur to pacify the Hindus and to advise the Muhammadans in mild words. The advice, which was more like a request to the Muhammadans, was however very commendable, and if His Excellency had adopted a similar attitude in his Ahmednagar speech it would have produced a good effect. The striking contrast between the speeches at Ahmednagar and Bijápur is likely to produce an evil effect on the ignorant classes of both communities. The ignorant persons of one party will be irritated, while those of the other will be elated. It is to be regretted that Government do not comply with the repeated request of the Native press to take due steps to bring about an amicable settlement of the disputes between the two communities. It is, no doubt, a difficult task; but if ill-feelings between the Hindus and the Muhammadans continue for any length of time they will do harm to Government. In his previous speeches Lord Harris severely censured the Natives for recommending Government to restore friendly feelings between the two, but was wise enough not to repeat the censure at Bijápur. His Excellency's speech at Bijápur conveys some idea as to why he has been so severe towards the Hindus and lenient towards the Muhammadans. His Excellency seems to be under the impression that the Hindus in the

interests of their religion desire that the Muhammadans should make some concessions to them. This is true to some extent in regard to cow-slaughter, but it is not correct to say that the Hindus ask for a new concession in the matter of music near mosques. They only wish that the old custom should be respected. [The *Svadesh Bandhu* (156), in its issue of the 24th October, expresses somewhat similar sentiments.]

20. The *Indu Prakásh* (14) of the 22nd October, in its English columns, writes:—It is gratifying to learn that Lord Harris has changed his manner considerably in speaking about the religious disputes in the Deccan. Whether this change of manner was adopted because he was appealing to the Muhammadans or whether it was the result of the criticisms which were passed on His Excellency's former efforts at oratory, we are at a loss to know. But certain it is that Lord Harris did not think it proper to use in adjuring his Muhammadan subjects the kind of language he employed when he 'adjured' their Marátha neighbours. His advice to our Muhammadan friends was couched in the best possible expression: it was conciliatory in spirit and inoffensive in manner. It showed their defects as an indulgent mother shows the defects of her pretty darling; it was not the advice of a stern father who threatens to stop the allowance of his son if he does not behave properly. We again congratulate His Excellency on the improvement he has shown. Let us hope he will not lose his temper again before he leaves these shores and the plains and hills he loves so well.

21. The *Subodh Prakásh* (21) of the 24th October, in its English columns, writes:—It is a matter for congratulation that Lord Harris should have at last come to think that the Muhammadans also needed some advice from His Lordship, and therefore we are willing to overlook the tameness of his Bijápur speech, which seems to make abundantly clear that his unwillingness to speak of the faults of the irritable Muhammadan is as great as his burning desire to pour the vials of his wrath on the meek Hindu. Whatever opinion one may entertain on the present policy of Government, there can be no question as to the desirability on the part of both the communities of making mutual concessions for the sake of peace and order. His Excellency's invaluable advice on this matter will, we hope, be laid to heart by all who wish well of this unfortunate country.

His Excellency Lord Harris and the settlement of the music question.

22. The *Gujaráti* (104) of the 21st October, in its English columns, writes:—His Excellency Lord Harris seems to have misunderstood the critics of Government who have blamed it for not enunciating a general policy with regard to the settlement of the music question. Every one knows that customs vary and that a decision which is applicable to one district may not be applicable to another. But Government has not been asked to lay down one principle and apply it in a hard and fast manner to the whole presidency, regardless of local circumstances. His Excellency declared at Ahmednagar that customs must be ascertained before they can be recognized. Here is a tacit admission of a general principle which is unexceptionable. It is not fair to exaggerate the difficulties regarding the ascertainment of customs, because almost every week civil courts decide questions of customs, and we decline to believe Government has not competent officers to do what Subordinate Judges are able to do in a satisfactory manner. The fact of the matter is that Government has quietly slept over the whole matter and done scarcely anything to settle the question with a genuine desire to put an end to racial dissensions. Besides issuing confidential circulars Government has not, to the knowledge of the public, taken any efficient measures during the last twelve months to deal with the subject in a comprehensive manner. Even Lord Harris does not say that active and vigorous steps were taken. It appears that measures are yet to be devised and it will be some time before they are matured. Why were they so long delayed or not taken in right earnest? Unless this query is fully answered, even indignant denunciations will be powerless to convince the public at large that Government was alive to its responsibility and discharged its duty with due diligence and promptitude. If a question, so closely related to social peace and order, does not deserve prompt and serious

consideration at the hands of Government, we do not know what other subject does. When a petty Native State is in a position to announce rules with the approbation of both the communities, the attitude of *non possumus* on the part of the local Government, with all its vast resources, can hardly be regarded as very creditable.

23. The *Mahrátta* (4), in its issue of the 21st October, writes:—Now that His Excellency Lord Harris is once more in the cool climate of Mahábaleshvar, we have to request him to be pleased to take the question of street music into his consideration. We make this request because we believe that he has exhausted the phials of his wrath and is himself again. His Lordship must remember that Government is appealed to in this matter because the two communities—rather the mischievous portions of the two communities—have shown to practical demonstration that there are no leaders of influence and position who can control them. If anybody suffers more from rowdism and riots it is the peaceful and law-abiding citizens more than Government. Government does not suffer from these local aberrations. Government will suffer only when those who want to disturb public peace do so with the aim of disturbing Government. In a country where there are communities of different religions, the justification for an alien Government is that it enforces peace upon both. To leave the matter of making peace to the communities themselves is to abdicate this principal claim. Then another point which we have to bring to His Lordship's attention is that, by abdicating this function, Government not only weakens its hold upon British subjects, but it weakens its hold upon Native States. Another point which must attract His Excellency's notice is the fact that the indifference on the part of Government has encouraged the Muhammadans to be their own law-givers. Sooner or later if the present state of things continues, Hindus might come to like to follow the example of vindicating their own privileges. Then it would be bringing the worse to the worst. The educated classes not being in touch with the lowest stratum of society where rowdy currents flow free, will not be able to control or reconcile, and Government not being able to see the results would begin to distrust the upper classes and thus make the whole population their enemies. Muhammadans will not then fight with the Hindus, but they will both be prepared to fight with Government—a contingency which we wish God forbid! The few months of Lord Harris' tenure of office would soon run away, and though His Lordship would leave our shores, he would leave behind him a germ which will fructify into an endemic disease, which shall be closely associated with His Excellency's name, and this, we sincerely wish, should not take place.

24. The *Native Opinion* (16) of the 25th October, in its English columns, writes:—Now that Lord Harris has returned from tour and has ample time on hand to devote to this question of very vital interest to the people under his care, he should assign some of his precious moments to the settlement of the same on the solution of which entirely depends the well-being of two important communities. With all due deference to the opinions of His Excellency as to Government neutrality in this matter, we do say that neutrality which directly or indirectly breeds ill-feeling is worse than useless; it keeps the sores always open, and all communal progress is for ever stopped. Is this state of things desirable, or does it contribute to the firmness of the administration? We have no doubt that a dispassionate view of the whole situation will enable His Lordship to perceive that the laying down of certain fixed rules in the matter, such as have been made by the Chief of Aundh, will alone solve the very delicate problem and render His Lordship's administration remarkable for the same. Unfortunately among both the communities there are not men who command the confidence of both, and one very sad result is that, though anxious for the settlement of this vexed question of street music, the leaders of one party are unable to approach the leaders of the other. Under the circumstances official influence can render useful service as a peace-maker. Courtesy or respect is always mutual, and if one shows it the other must do it too, and on these lines Government can frame rules and make the observance of them obligatory, just as they make the observance of every law obligatory.

Alleged overzeal of the Poona police in regulating music in the streets of Poona.

25. The same newspaper, in its English columns, writes:—We trust the acquittals of Badhai and Mr. Dhole, arrested in connection with the late Poona disturbances,—that of the former by the Honourable Mr. Crowe, the District Judge, on appeal, and of the latter by Mr. Fry, Assistant Collector,—will operate as a curb upon the present oppressive conduct of the police of Poona. There the police does not seem to be protecting the people, but vexing them. The observations of the two above-named judicial officers in the cases before them bear ample testimony to the way the police is getting up cases. The head of the police there, Major Macpherson, seems to be thinking that he has been given a *carte de blanche* by the Legislature for framing rules for regulating and controlling street music. The rules that have now been published convince us that he is not sufficiently alive to the great responsibility lying upon him at the present juncture. It ought to be his duty not to do anything sure to irritate the people. As head of the police he is undoubtedly responsible for the maintenance of peace, but certainly he ought not to show supreme indifference towards the feelings of the people, and, specially, of any particular section. In framing rules he ought not to go beyond the terms of the section of the Police Act pertaining to the matter. The rules promulgated by him virtually tend to put an end to the playing of musical instruments in or near a road or street. How vexatious is the hard and fast rule requiring a license to be obtained three days previous to the use of music, cannot be more conclusively shown than by merely referring to the custom, among certain classes, of carrying their dead with musical honours, and also to several other social events when musicians are summoned and which events do not come with three days' previous notice. We need not name these, for they are well-known. We do not particularly care for the penalty of Rs. 200 for breach of any of these rules. We must, however, thank Major Macpherson for attempting to specify the musical instruments. In the preamble of the rules he names the harsh instruments. So far he is right, but he is wrong in including *wájantris* generally in the category. That prohibits all the instruments used by them, and some of them are very soft. How is it that the harmonium, which has been the cause of the recent troubles at Poona, has not been interdicted? We doubt not that these rules will be highly vexatious. They are, we are told, being vigorously enforced, and great is the irritation in consequence. We hear that *Kirtans*, *Bhajans*, and *Veda-pathans* are being summarily stopped after 11 P.M. In the case of these, the interference of the police is certainly highly irritating. They are, in their very nature, confined to temples or private houses and have nothing to do with streets, in regard to which alone the police has powers to frame rules; nor do the present rules cover these functions. Moreover, Section 48 under which the police is acting in no way permits this procedure. We again say that the rules are highly vexatious, and implore Government to modify them.

26. The *Dnyán Prakásh* (12) of the 22nd October, in its English columns, writes:—The recent orders regarding the playing of music in Poona issued by the District Superintendent of Police have very sad consequences from the constitutional point of view. Before the recent disturbances at Poona the right of giving permits to play music in the streets was vested in the local municipality. At the slightest sign of a petty quarrel between the Hindu and the Muhammadan communities here, the Police Superintendent, in spite of the Acts and regulations of the Provincial and Imperial Governments, has thought it fit to usurp that right and to stop music instead of regulating it. We are sorry to see European officers betraying an indifference to the rights created by the Government itself, and showing thereby a want of good sense even in peaceful times. His Excellency Lord Harris is advising us to do this and that, but he connives at this subversion of constitutional methods of government. Apart from the usurpation of the rights vested in the municipalities, this order of the head of the Poona police is calculated to create a distrust in the good intentions of European officers and consequently of the Bombay Government itself. We think His Excellency begged the question altogether in his speeches at Ahmednagar and Sholápur. Instead of seeing clearly through these unconstitutional acts of his subordinates, His Excellency asks us to obey the orders of the police—an advice which, of all others, is quite uncalled for in the case of Hindus, who are prover-

bially law-abiding even to a fault. We do hold with His Excellency that the people are bound to obey the orders of the executive, the iniquity of their orders notwithstanding. But we also strongly hold that His Excellency is bound to watch the illegal orders of his subordinates instead of simply bagging the question and asking the Deccanis to be law-abiding. The waywardness of one or two individuals in a large procession must be taken at its true worth. It is certainly not a proof of the disobedience of the bulk of our population. We call such disturbances accidents pure and simple. The very fact that Sir A. MacDonnel has introduced a Bill in the Supreme Council on Thursday last in which he intends to give these additional powers to the police shows that these powers were not vested in them. We wonder why the municipality should not have protested against this order of the district police.

Comments on Mr. Rand, Acting District Magistrate of Sátára's notification prohibiting popular demonstration in favour of Wái convicts.

27. While protesting against the notification issued by Mr. Rand, Acting District Magistrate of Sátára, prohibiting all popular demonstration in favour of the Bráhman convicts of Wái on the occasion of their release from jail, the *Poona Vaibhav* (66), in its issue of the 21st October, says that the Acting District Magistrate betrayed great pusillanimity in prohibiting the demonstration under an apprehension of the possibility of a riot, that it is better to have strong ruling authorities than to have such as under fear of a disturbance come in the way of peaceful subjects exercising their legitimate rights, and that it is much to be regretted that the British Government has under it officers of the latter description. The paper adds that it is surprising that the authorities should not have issued an injunction against the families of the Bráhman convicts expressing grief at their misfortune.

28. While writing on the same subject, the *Vrittasár* (100) of the 22nd idem asks whether the people of Sátára have become so unruly as to make a riot in connection with the release of the convicts from the jail or whether the authorities have become wanton in their conduct. It states that the convicts in the Wái cases were escorted on their release from the jail to the outskirts of the town of Sátára by a police party, and questions whether such release can really be so called.

29. The *Mahrátta* (4), in its issue of the 21st October, writes :—In forcing upon the people of Wái the extreme letter of the law, the rampant Magistrates are making a disservice to the general cause. If a policy of repression must be pursued, it cannot be done with success in the manner in which they are doing it, because in the way in which they are doing it, they are exhibiting their weakness and not their strength. If the people of Sátára did not escort their incarcerated leaders after their release, it was certainly not because of the proclamation issued by the District Magistrate under Section 144. They did not escort them because they had no means of knowing how their leaders would like their conduct. Besides, they did not want to waste their energies and their moneys in making a demonstration which was only to be witnessed by those officials who are more than repenting for the pretty follies they have committed and are committing. A Kennedy or a Lee-Warner is but an individual and our quarrel is not with him. They might be narrow-minded, but we feel our duty is to be generous towards them. Our fight is constitutional, and if we find that Government have adopted a policy of repression, we shall wage a constitutional war with them. We shall protest until we are heard, and if in so protesting a few leaders have to go to jail, their places shall never fall vacant, and no proclamations can prevent us from showing due respect to our heroes. His Excellency Lord Harris did make an apology in his speech at Ahmednagar and told the people that there was no occasion to look upon their suffering leaders as martyrs. If that time has not come, we do not wish to hasten it on. But if it does come, we do not wish to avoid it either.

30. The *Native Opinion* (16) of the 25th October, in its English columns, writes :—Prepared as we now are for any magisterial or police vagary, we confess we were hardly prepared for the one for which the District Magistrate of Sátára is responsible. That officer; in his overzeal for the preservation of peace, has

thought it politic to issue a proclamation under Section 144 of the Criminal Procedure Code, forbidding, on pain of criminal prosecution, any public demonstration on the occasion of the liberation from jail of those who were sentenced to imprisonment in connection with the Wái affair. He seems to have readily taken the cue from the undignified speech of His Excellency Lord Harris at Ahmednagar. In that fire-breathing pronouncement, His Lordship said, "There is no occasion to pose as martyrs because such strict compliance with the orders of the civil authority is insisted on." His Lordship will be gratified to learn that this *dictum* has been promptly followed, at least by the District Magistrate of Sátára. This officer seems to have been eager to give practical respect to it. What more suitable opportunity could be found than the one presented by the liberation of these prisoners? The whole of the Deccan has been loud and emphatic in its condemnation of the manner in which several respectable and wealthy gentlemen of Wái have been sent to jail, and there has been, notwithstanding Lord Harris' observations, a strong inclination to look upon them as martyrs. Accordingly preparations were, we are told, being made to receive them with musical honours on their discharge from the jail and to escort them to Wái. This the District Magistrate could not be magnanimous enough to look upon with complacency, and determined to countermand it by an unwarranted stretch of the powers conferred on him by law. The proclamation, after stating the cause for which the gentlemen were incarcerated, and announcing the receipt of information that it was in contemplation to escort them from Sátára with musical honours and of his apprehensions of a riot in consequence, prohibits, on pain of prosecution, the conduct of any procession through any street, the holding of any ceremonial in honour of all or any one of them in any place, or keeping any connection with it. This is maintenance of peace with a vengeance, and we have no doubt that it is highly impolitic and is an insult to the Deccan. Lord Harris says that the Deccan badly wants common sense. We emphatically say that it is not the people of the Deccan who want that indispensable attribute, but some of his own officers; otherwise, they would not venture upon such uncalled-for and foolish orders. Instead of enhancing the respect for law and authority, such orders seriously impair it. The power which the law confers upon Magistrates is not certainly to be employed to raise bugbears of riots and to trench, without any justification, upon popular liberty. As Mr. Mayne says in his commentaries on Section 188 of the Penal Code, "tranquillity ought not to be maintained by a sacrifice of liberty." Here the object of the people was certainly harmless in itself, and if the District Magistrate apprehended any disturbance, it was his duty to see that sufficient police precautions were taken to prevent it, and not to have adopted such a despotic procedure. Besides this, we think that the order is positively illegal. The section provides only for "temporary orders in urgent cases of nuisance." The order is *ultra vires* even on the supposition that the section applies to such a case as the present. In *Queen-Empress* vs. *Lakhmidas Makandas* (I. L. R. XIV, Bombay, 165), Justices Scott and Jardine held that the power of the Magistrate under Section 144 is confined to the direction to a particular person to abstain from acts of a certain character, or to the public generally to abstain from similar acts when frequenting or visiting a particular place. Mr. Justice Scott said: "The power of the Magistrate is there confined to the direction to a particular person to abstain from acts of a certain character, or to the public generally to abstain from similar acts *when frequenting a particular place.*" We are of opinion that the present proclamation is consequently not warranted by law. It is too wide. We trust it will, therefore, be promptly withdrawn, if for nothing else, at least for the sake of the reputation of the British Government for love of justice, liberty and fair-play, which love is deservedly the mainstay of its enlightened and civilised rule. Will Lord Harris and his Councillors see that their subordinates do not, in future, issue such illegal, impolitic, insulting and oppressive orders? It is their sacred duty to do so.

31. The *Subodh Prakásh* (21), in its issue of the 24th October, refers to the same notification, which is alleged to have been suddenly issued at 10 o'clock on the night previous to the day of release from jail, and remarks:—In issuing this improper and illegal notification, the District Magistrate of Sátára has acted

contrary to the spirit of two invaluable rights—liberty of thought and liberty of commenting on all subjects in newspapers—which the English officers and the leading Natives are always speaking highly of and which we are said to possess under British rule. The police of Poona did not object to the Badhai being taken home with music after his release from jail, while the Sátára police objected to a similar demonstration and thereby caused great disappointment and discontent among the people, although there was not the least fear of a disturbance of the peace. This dangerous administrative principle can be followed only under His Excellency Lord Harris' *regime*; no other wise and shrewd man will ever tolerate it for a moment. Where the administration is guided by the opinion of European officers who have no respect for justice, who are fond of setting one caste against another, and who consider their attempts to be successful when they see the communities quarrelling among themselves, there is no wonder that the people should be troubled and oppressed. Our people and associations should make constitutional attempts to put as much check as possible on this policy. [The *Rájyabhakta* (146) of the 23rd October disapproves of the notification.]

Disapproval of the rules regulating street music at Wái.

32. The *Vidushak* (93), in its issue of the 15th October, refers to the rules recently promulgated by the District Magistrate of Sátára for the regulation of street music at Wái, and says that they are partial to the Muhammadans and a menace to the Hindus, and that the rights, customs and usages of the Hindus in the matter have been totally disregarded.

Precautionary measures taken by the police at Wái during the Dasara festival and the feelings of the Hindus.

33. The *Rájahansa* (163), in its issue of the 24th October, writes:—The high-handedness of the police has of late become a dread to the inhabitants of villages and towns in the Central Division, who, from a child to an old man, are compelled, as it were, to be mutes in order to keep their lives and reputation safe. Considering that the high officials are mere puppets in their hands, the subordinate officers act and do as they please. Khán Bahádur Dullekhán, Inspector of Police, reported to the Superintendent of Police, Sátára, that a serious riot was expected at Wái during the Dasara festival, and the Superintendent, believing the Inspector's information, at once proceeded to Wái with an additional police force, but to his great disappointment, found no indications whatever of a disturbance there. The Hindus, though importuned by the police, did not enjoy their Dasara festival and had no Pálkhi procession. The Superintendent of Police did nothing to the Inspector for his false report which put him to unnecessary trouble; but if a similar thing had been done by a Hindu Inspector the Superintendent would have taken serious steps against him. On the whole, a very hard time has come on the Hindus. We request Inspector Dullekhán Sáheb and the higher officials to live in harmony and peace with the Hindus, because the result of ill-treatment would one day or other be serious.

Mr. Fry's decision in Mr. Dhole's case and Mr. Crowe's judgment in Badhai's case, highly commended, and the Poona police found fault with.

34. The *Gujaráti* (104) of the 21st October, in its English columns, writes:—Mr. Fry's decision in Mr. Dhole's case and Mr. Crowe's judgment in Badhai's case are calculated to restore the confidence of the people in the administration of justice in the Deccan which some of the previous convictions at Wái and Poona had done not a little to disturb. Both these cases show how unsafe it is to rely on the evidence of over-sealous police officers, unless corroborated by strong and independent evidence. According to Mr. Fry, the prosecution wanted the court to believe what was virtually an impossibility. The Sessions Judge of Poona also found in the second case that it was impossible to reconcile the evidence of police witnesses with that of Mr. Fry and Mr. Westropp. Mr. Kennedy at Wái, however, applied strange and inconsistent principles of appreciating evidence, and on the strength of the statements of police and Muhammadan witnesses, and in face of the evidence of respectable witnesses for the defence, convicted the accused, who were all men of conspicuous social position, and passed on them unappealable terms of imprisonment when heavy fines would have achieved the same object. We have already discussed Mr. Kennedy's judgment at length, and we repeat our conviction that

if it could have been subjected to criticism in regular appeal, it would not have been difficult to induce an Appellate Court to set aside the convictions. That cases should terminate so differently at Wái and Poona is not a little to be regretted. The fewer such instances occur the better in the interests of all, and we are glad Mr. Fry and Mr. Crowe have upheld the reputation of criminal courts in the Deccan and re-established popular confidence by their sound judicial common sense and discretion. Executive officers in India are sufficiently autocratic, and it is to the judicial tribunals that people look for redress of injustice and for protection against oppression, and when the latter go wrong, no greater misfortune for the people can be conceived. [The *Kaiser-e-Hind* (107), the *Rájyabhakta* (146) and the *Bhimsen* (116) of the same week express somewhat similar sentiments.]

35. The *Indu Prakásh* (14) of the 22nd October, in its English columns, writes:—It will be remembered that the Poona papers were quite indignant at the conduct of the police, who after the riots began to accuse respectable persons of participating in them and succeeded in harassing the Hindus of Poona in other ways, which only the police know how to employ. It is therefore satisfactory to note that, by the independent attitude of Mr. Fry, Assistant Collector, and Mr. Crowe, Sessions Judge of Poona, two persons were acquitted, namely, Messrs. Gangárám Badhai and Dhole, a member of the Poona Municipality. We are grateful to these gentlemen for disbelieving the evidence of the police when it was not corroborated by independent evidence. But we know that this practice is not universal among the magistracy even in Poona, and the great trouble, annoyance and expense which innocent persons wrongly accused by the police incur in proving their innocence can hardly be forgotten by them in the ultimate acquittal which they get.

36. The *Native Opinion* (16) of the 21st October, in its English columns, writes:—At any rate, the majesty of law has been vindicated in the two notorious cases that occupied Mr. Fry and the Honourable Mr. Crowe so long. If these cases were taken as a test, and considering that where the quarrel is a religious one the police are required to be rigorously scrupulous, one is perforce driven to the conclusion that, in their anxiety to run down the criminals, they do take leave of their better judgment, and oppression is invariably used as an instrument of detection. To any one reading criminal trials this fact must be apparent, and whenever the Police Act comes before the Council to be amended, the invariable result of all discussion is the enhancement of the powers of the police. To any one reading the history of the criminal law from the time when the late Sir James Stephen was our Law Member, the development of the now unbounded powers of the magistracy and of the police would be a remarkable instance of the gradual curtailment of popular liberty. To any one outside the great official ring and studying our criminal law this must be quite apparent, but unfortunately in this country the overbearing predominance of Anglo-Indian opinion nullifies the effect of Native public opinion, the result being the one described above.

37. The *Indian Spectator* (3), in its issue of the 21st October, writes:—The acquittal of Mr. Krishnáji C. Dhole is to be taken as matter of congratulation, not to him only but to the presiding Judge, to the Poona Municipality, and to the Native public generally. Members of a municipality are not all saints. Yet it would be anything but creditable to our Indian municipalities if the members of any of them so far forgot themselves as to make a wanton and sneaking attack on policemen engaged in suppressing a riot. For this reason the acquittal of this gentleman gives us great pleasure, as the alleged offence, if proved, would have been a stigma on our city municipalities in general. Mr. Fry, the Magistrate who tried the case, is to be congratulated, inasmuch as in this place he represents British justice to the Native mind. There are Magistrates who, placed in the trying position of Mr. Fry, have been over-anxious to aid the arm of the local police and to exert themselves, as they supposed, in the interests of law and order. They are unable to perform duly the judicial office, with their minds biassed and their hearts burning with zeal to re-establish peace and order in society. A weaker man in the place of Mr. Fry might have lost his head, and endeavouring to right a wrong added a wrong, and that, too, a wrong from the bench, which is the gravest of wrongs.

38. The same newspaper writes:—We have not the least doubt that if anything allays the public irritation in Poona, it will be the conduct of Mr. Fry, both in the capacity of a witness in the Court of the Cantonment Magistrate and that of a Magistrate trying Mr. Dhole, the equally fair conduct of Mr. Westropp as a witness in the Cantonment Magistrate's Court, and the judgment of the Sessions Judge reversing the decision of the lower court. Even wrong-doers will admire British justice and the officers who kept themselves cool and unprejudiced in the midst of the storm of passions around them. A contrary conduct would have simply driven them to desperation. The effect of a preaching of conciliatory policy by the law-abiding section of the community will have now much greater effect, with the argument in their mouth of the justice of British administration. The efforts of the British officials themselves in a similar direction are likely to bear fruit after these instances of British impartiality and good-will.

Observations on the remarks made by Mr. Kennedy, Assistant Collector, on the evidence of the Third Class Magistrate in the Wái cases.

39. While criticising the judgment of Mr. Kennedy, Assistant Collector, Sátára, in the Wái cases, in which thirteen Bráhmans were convicted and sentenced to imprisonment for disobeying the District Magistrate's order about street music, the *Moda Vritt* (57), in its issue of the 18th October, says:—If the evidence of the Aval-kárkun or Third Class Magistrate of Wái in favour of the accused is to be discredited, as Mr. Kennedy has done, by reason of the witness being of the same caste as the accused and his having been at Wái for some time, and having formed many private connections with the people, Mr. Kennedy's line of reasoning will lead to the conclusion that there is no honest man in the world. If Mr. Kennedy's view of the Third Class Magistrate's evidence be admissible, why should not the difference of opinion between Mr. Justice Ránade and Mr. Justice Jardine in connection with the petition for review of judgment in the Wái cases be accounted for by saying that Mr. Justice Ránade's opinion was favourable because he is a Bráhman, while that of Mr. Justice Jardine was unfavourable because his relationship with Mr. Kennedy is that of a maternal uncle or some other? Why should not the opinion of a European Justice, which was accidentally against the appeal being admitted, the fixing of the time for hearing the appeal to some day after the sentence of imprisonment was fully undergone, and the accidental replacement of the Native Judge, Mr. Ránade, by a European one at the time of disposing of the petition of appeal, be similarly explained? Mr. Kennedy might take such a view, but we have as yet too much confidence in the High Court Judges and their sense of justice to adopt it.

Captain Saules, Cantonment Magistrate, Poona, considered unfit to hold his present post.

40. The *Kesari* (49), in its issue of the 23rd October, asks if His Excellency Lord Harris would reprimand Captain Saules, Cantonment Magistrate, Poona, for sentencing on insufficient evidence a Badhai to rigorous imprisonment for a year and a half, which sentence has been quashed by the Sessions Judge on appeal, and dismiss him from the judicial post which he now holds, and for which he is alleged to be unfit, though the paper thinks that His Excellency the Governor looks upon simple officers like Captain Saulez as pillars of British rule in India and that it is as useless to put such a question to His Excellency as it is to sing psalms before a deaf person.

Disapproval of a new proposal regarding the management of their villages by Khots in the Ratnágiri District.

41. The *Indian Spectator* (2), in its issue of the 21st October, writes:—Rumour has it that Government is considering a proposal, made by a Deputy Collector and commended by an Assistant Collector of the Ratnágiri District, to the effect that the Konkan Khots should in future be compelled, under pain of forfeiture, to personally carry on their duties, and not through agents, in the villages of which they are the recognised Khots. The proposal is, on the face of it, so unreasonable that we should not have thought it necessary to discuss it at length, had we not known that the Khots are looked upon as almost useless, or even mischievous interlopers, by the Bombay Government and have little

chance of any sympathy being shown to them in the Secretariat. Whether it is good to have any intermediaries between the State landlord and the cultivating tenant or not, it is now too late to consider the question as regards the Konkan Khots. They have been recognized by our Courts and by our Revenue authorities to be at least perpetual lessees of the lands of which they are Khots, *i.e.*, owners, subject to the payment to Government of rent as it may be fixed and revised from time to time. They are also compelled to perform certain public duties without any special remuneration. They should therefore certainly be no eye-sores as the Bengal Zamindárs, under the permanent settlement, perhaps deservedly are. But we know that our Government has never been at peace with the Khots. Their most crying grievance at present is that in two or three tálukas assessments have been fixed on them which are actually heavier than the total sums they can possibly receive from their tenants. The grievance has been in existence for over two years, and attempts at redress have been made in all possible ways, including interpellation in the Council. But the Government is still enquiring into the matter! This is bad enough; and the cup of misery will be filled to the brim, if the rumoured proposal we have mentioned above be adopted and carried into effect. Under the proposal the Khot must personally reside in his village and manage the affairs or forfeit his Khotship. That means that those who own more than one village must retain only one. Then infirm and aged persons and women will find it very difficult to dispense with agents. The proposal would in future deprive the heirs to a Khotship of all hope of emigrating outside and bettering their fortune. We suppose this would be clear oppression. Absentee landlordism is, no doubt, an evil, but even where the landlords pay no rent to the State and have uncontrolled rights to exact whatever rent they like from their tenants, and where, therefore, those evils are extremely aggravated, even there, forfeiture has not yet been considered the proper remedy, or one which is legally or equitably justifiable.

Alleged proposal to impose a tax on cattle and sheep in the Kolába District.

42. A correspondent of the *Jám-e-Jamshed* (134) of the 24th October writes:—The complaint of the land-holders of the Kolába District against the increase in the land assessment has not been yet disposed of, and yet steps are being taken by the authorities to impose a new tax on them. A tax at the rate of eight annas per buffalo, four annas per cow or bullock, and two annas per sheep in the possession of the agriculturists is to be levied. The poor agriculturists' sole wealth consists of a few heads of cattle, and if they are taxed they will have to suffer a great deal of misery. The land-holders are holding public meetings against the proposed new tax, but their complaint is not likely to be removed by the steps they are taking. If any of the Honourable Messrs. Perozshah Mehta, Javerilál Umiashankar, Setalvad, and Sayani puts questions at the next meeting of the local Legislative Council on the subject, he will do a great service to the agriculturists. The Presidency Association or the Poona Sárvajanik Sabha should also take up the question. The sole means of livelihood of milkmen, shepherds and other poor men are cattle and sheep, and if the latter are taxed, the former will be exposed to much misery.

A decision of Mr. Slater, Chief Presidency Magistrate, Bombay, disapproved and his removal from the post desired.

43. The *Prabhákar* (17), in its issue of the 26th October, says that the decision of Mr. Slater, Acting Chief Presidency Magistrate, Bombay, in the case relating to a charge of assault preferred by Mr. Ali N. Tyebji against Colonel Martin is most unsatisfactory, that it was simply due to the unfitness for the post, race bias and inexperience of the Magistrate, and that the remarks made by the Magistrate on the conduct of Mr. Tyebji in bringing the charge are quite unjustifiable, and earnestly requests His Excellency Lord Harris to remove Mr. Slater from the post, which was unjustly given him, and to appoint Mr. Hamilton as Chief Presidency Magistrate.

Alleged existence of a golden gang of gamblers at Dhárwár and the local police.

44. The *Rájahansa* (163) of the 24th October, in its English columns, writes:—A golden gang of gamblers has, we are told, been in existence for many years past in Dhárwár, and it is strange that our brave police have no scent of it for so long a time. If the police regularly go on

their rounds at night, we are sure that they will be under no difficulty in taking hold of this dangerous gang. If they have been doing so already, we must say that they have been doing their duty with the utmost indifference. It is sheer disgrace to the Police Department that gambling should have been carried on just under their nose for years together, and that no steps should have been taken to stop them. Will our police attend to this?

PART II.—*Legislation.*

Comments on the Bill to amend Act V of 1861.

45. The *Dnyán Prakásh* (12) of the 22nd October, in its English columns, writes:—Sir A. MacDonnel introduced on Thursday last a Bill to amend Act V of 1861. Hitherto the costs of the punitive police force were thrown upon all the inhabitants of the village or the city where a riot had taken place. Sir A. MacDonnel intends to authorize local Governments to levy these costs on that section of the community which may have taken an aggressive part in a riot. Now we have the greatest faith in the good intentions of Sir MacDonnel, as we know him to be in sympathy with all the sections of the Native community. He has served in several parts of India and is in touch with the people. We are afraid, however, that he is affected somewhat by the present political atmosphere. Taking into consideration this new departure of the Supreme Council regarding the levy of the costs from a particular section who might have committed the first act of violence and disorder in a riot, we think a new weapon will be created for the display of partiality, oppression and waywardness in the hands of police officers. We think it impossible for the Government officials to correctly point out the particular section of the community who takes an aggressive part in a riot. The causes of such riots are extremely slight. A riot may be the result of a single scuffle between two individuals, one of them being, say, of the Hindu community and the other of the Muhammadan community. In such a case it is extremely difficult to say who should pay the cost of the punitive police kept for the safeguard of the peace of both the sections of the community. When we say so we have specific instances before us which even unbiased European officers know. In the Poona riot of the last month, for instance, the fact was that the Muhammadans were the first to take the law into their own hands by first assaulting a party of singers. The disturbance that occurred subsequently was the result of this assault. But, if the Poona police were to be consulted as to the section on whom the charge might be levied, they would certainly treat the innocent party unjustly. In another case the same sort of injustice might be done to our Muhammadan brethren. The Legislature passes an Act for the good government of the people, but in its execution it turns out otherwise. The police officers, we regret to say, being in many cases illiterate, hardly understand the intentions of the Legislature. They side with one section of the community as against the other and use all their influence to oppress that particular section against which they are inclined to be for the time being. We think it a great misfortune of ourselves that we should be obliged to advise the Government in the interests of justice and impartiality. With regard to the compensation to be paid to the individuals aggrieved, we think such compensation should be taken from the particular individual or individuals who may have made it their business to engage themselves in actual affrays, and not from the whole section of the community as Sir A. MacDonnel proposes to do. To hold the entire community responsible for the acts of one or more individuals is unwise in principle and wrong in justice. No wise legislature will enunciate such one-sided principles.

46. The *Subodh Prakásh* (21) of the 24th October, in its English columns, writes:—Our contemporary of the *Times of India* has raised his voice against the proposed legislation as regards the levy of punitive police in districts affected with riots. In connection with the Yeola riots, even without making any distinction between class and class, we heard loud complaints of the heavy burden falling exclusively on the Hindu community. The recent Poona riots have proved that at the time of a serious disturbance even Magistrates and Governors lose their balance of mind, and will not hesitate to do things which their own conscience would afterwards condemn. Apart from all this it is

notorious how incapable of confidence and responsibility is the district police as at present organized. Therefore if the police are invested with the power to choose a particular class to bear the burden of the cost of an additional police, there is no doubt of their using their power oppressively against a particular class of people whom at a time of great excitement they may consider as guilty. This would only result in perpetuating the differences between the classes. The proposal to levy compensation for damages done to person and property by a riot is equally objectionable. Even according to the present law, any person injured by another can recover compensation from him for the injury. It seems unjust that innocent persons must be made to compensate for damage done by others, very probably against their wish. At all events, this law is certain to do very great harm to many a poor innocent man, and we hope it will not be passed, at least without considerable modifications.

47. The *Deshi Mitrá* (103), in its issue of the 25th October, approves of the three provisions which touch the general public more closely in the Bill introduced by the Honourable Sir A. MacDonnel in the Supreme Legislative Council on the 18th instant to amend Act V of 1861, and thinks that they will prove very satisfactory to the people.

PART II.—*Railways.*

Grievances of passengers on the G. I. P. Railway and the Company's indifference in the matter.

48. The *Indian Spectator* (2) of the 21st October, in its English columns, writes:—We do not know if the G. I. P. Railway Company glories in the supreme indifference which it always shows to the comfort and convenience of its passengers. We have had too many instances of this of late. The latest complaint against the Company has arisen out of its new time-table, under which no through trains stop at Mázgaon, Thána and other places, causing an immense inconvenience to the day passengers. These have been complaining for the last three weeks, but yet to no purpose. Under the new time-table, again, those who wish to see friends off by the through trains cannot obtain admission to the platforms unless they buy mail train tickets to Byculla or Kalyán, as the through trains do not stop at other stations and the Company has not yet adopted platform tickets. All this is in keeping with a variety of other long-standing grievances as regards the general management of the Company. The G. I. P. Railway is on our side the oldest railway company, and has been favoured with exceptional concessions by Government. Yet, in comfort and convenience to the public, it stands last. Its carriages are still the old-type ones. Many of its stations are still almost primitive. The third class passengers are nowhere so badly off as on the G. I. P. Railway. They have no waiting rooms at many stations, and no easing places in their compartments except in those attached to the mail trains and a few through trains. And yet its working expenses are higher than those of any other established railway in India. We should think that it is high time now for Government to interfere and teach the Company that it is the people for whom it exists, and not the people for it. [The *Rást Goftár* (147) of the same date expresses similar sentiments.]

PART IV.—*Native States.*

Grievances of the subjects of the Bhávnagar State.

49. The *Rájyabhakta* (146), in its issue of the 23rd October, observes:—We were opposed to the employment in the Bhávnagar State of a large number of persons who are not its subjects. Our fear about the employment of several young and inexperienced lawyers who are not subjects of the State in its Judicial Department, that they will not be able to give satisfaction to the subjects, has proved true. A correspondent complains that due enquiries are not made by these lawyers into such serious offences as murders, burglaries, &c., committed in the State, that at times real offenders escape punishment and innocent persons are convicted, that attempts are being made to deprive some Bráhmans of their *Kapál Garás* and that intrigues are rife in the State. We attribute this state of things mainly to the police being inexperienced and incompetent.

We intend deputing a representative of ours to make enquiries into the matter, but, in the meantime, request His Highness the Mahárája and Government to redress the grievances of the subjects.

A request to Government to settle the boundary dispute between the Cutch and Morvi States with regard to the Adhoi Táluka.

50. The *Kachchha Samáchár* (135), in its issue of the 21st October, observes:—A Commission has been recently appointed, under the presidency of Mr. R. M. Kennedy, I.C.S., for the settlement of the boundary dispute in regard to the Adhoi Táluka which has been going on between the Morvi and Cutch States for about 20 years. Whenever there are boundary disputes between the different States and Government are requested to settle them, the latter appoint commissions, but these do not seem to decide the dispute soon. It is difficult to understand what interest Government can have in not soon settling these disputes. The dispute regarding the port of Vavánia which has some connection with the present boundary dispute has not been yet settled, and consequently the subjects of the Cutch State going to or returning from Bombay *viâ* Vavánia are caused unnecessary annoyance by the Morvi State. It is said that the officers who are appointed as Commissioners in boundary disputes are entertained by the States and unnecessary delay is caused in settling the dispute. We hope His Excellency Lord Harris will see that the boundary dispute regarding the Adhoi Táluka is settled before His Excellency's tenure of office is over.

Part V.—*Intelligence extracted from the Press.*

A public meeting of the land-holders of the northern portion of the Kolába District to memorialize Government against increase in land revenue and certain forest restrictions.

51. The *Bombay Samáchár* (117), in its issue of the 23rd October, states:—A public meeting of the residents of the northern portion of the Kolába District was held day before yesterday at A'vás for the purpose of objecting to the increase made in the land assessment of the district and to certain restrictions enforced under the Forest Act. The meeting was attended by the representatives of about eighty villages and passed resolutions to memorialize Government against the increase in the land assessment and forest restrictions. [The *Jám-e-Jamshed* (134) of the same date makes a similar statement.]

52. The *Subodh Prakásh* (21), in its issue of the 24th October, while giving an account of the same meeting, mentions, in addition to the resolutions referred to in the above paragraph, that the meeting resolved to appoint a committee of representative men to memorialize Government on matters relating to the general well-being of the inhabitants of the district, and that accordingly a proposition for the appointment of a committee consisting of Ráo Sáhebs Bábáji Gopál and Váman Dhonddev and Messrs. Pundlik Ganesh, Rámji Lakshman Gharat, Tukárám Dharmáji Mokal, Gangádhar Chimnáji Chhatre, and some others, with power to add to its number and appoint its president and secretary, was unanimously passed. The meeting, says the paper, dissolved after voting thanks to the President, Mr. Vishveshvar Govind Karve, three hearty cheers for Her Majesty the Queen, and a cheer for the District Collector.

Request of the Musalmans of Calcutta to remove the nuisance of a steam press and in case of the request not being complied with a threat to Government of a serious riot.

53. The *Rájahansa* (168), in its issue of the 24th October, writes:—A steam printing press has been established at Calcutta by a European firm, and the Musalmans, we are glad to hear, have preferred a complaint against the firm stating that the smoke and the noise produced by the engine are a nuisance to the adjoining Masjids, and that if the nuisance be not removed they would make a serious riot. It is not strange that the Musalmans should think of persecuting also the Europeans, who are assisting them against the Hindus. The Musalmans would never be true to themselves if they did not return the favour of their being encouraged in annoying the innocent Hindus. We hope the Europeans will now come to their senses. The Government offices, schools, shops, houses, &c., will gradually become a great nuisance to the Musalmans

and they will then ask Government to remove them, and if the Government fail to comply with their request, the Musalmans will threaten to make a serious riot.

Alleged case of music accompanying a Musalman procession at Poona not being stopped in front of a Hindu temple.

54. The *Dnyán Prakásh* (12), in its issue of the 22nd October, states that on the 21st idem, a marriage procession belonging to a great Musalman gentleman passed the Someshvar temple at Poona with great *eclat* and accompaniment of music, and that though the music was in full swing while the procession was passing the temple where *Purán* or the reading of mythological books takes place daily, no policeman stopped it, asks why it was not stopped when Hindu *Kírtans* and *Bhajans* (sermons and prayers accompanied with music) are forcibly put a stop to, and remarks that in its opinion the Musalmans are treated as the sons-in-law of Government in being licensed to give offence to the Hindus and the police appear to be secretly enjoined not to obstruct Musalman processions as they do the Hindu ones.

G. M. SA'THE,
Reporter on the Native Press.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator...	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly ...	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	1,000
11	„ Dnyánodayă	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly ...	425
13	„ Hitopadeshak	Bombay	Weekly	1,000
14	„ Indu Prakásh	Do.	Do.	900
15	„ Mantri	Poona	Do.	...
16	„ Native Opinion	Bombay	Bi-Weekly ...	600
17	„ Prabhákar	Do.	Daily	350
18	„ Rámdás	Bijápur	Weekly	600
19	„ Shetkaryáncha Kaivári	Bombay	Do.	500
20	„ Subodh Patrika	Do.	Do.	950
21	„ Subodh Prakásh	Do.	Do.	...
22	„ Sudhárak	Poona	Do.	3,009
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia...	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak...	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	150
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	325
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore...	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	650
46	„ Kalpataru...	Sholápur	Do.	250
47	„ Karmanuk	Poona...	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly... ...	1,500
49	„ Kesari	Poona...	Weekly	5,000
50	„ Khándesh Chitragupta	Dhulia	Do.	230
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khára Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	200
54	„ Maháráshtra Kokil	Sátára...	Monthly	2,000
55	„ Maháráshtra Mitra	Do.	Weekly	250
56	„ Maháráshtra Vritt	Do.	Do.	161
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár...	Ahmednagar	Weekly	150
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni...	Do.	175
62	„ Nyáyă Sindhu	Ahmednagar	Do.	175
63	„ Panchánan	Karád	Do.	...
64	„ Pandhari Mitră	Pandharpur	Do.	260
65	„ Pen Samáchár	Pen	Do.	...
66	„ Poona Vaibhav	Poona	Do.	3,200
67	„ Prabodh Chandrika	Jalgaon	Do.	100
68	„ Prabodh Ratnă	Bársi	Do.	225
69	„ Prántik Samáchár	Poona	Do.	...
70	„ Pratod	Islámpur	Do.	300
71	„ Rághav Bhushan	Yeola	Do.	250
72	„ Ratnákar	Kaládgi	Do.	50
73	„ Saddharmadip	Alibág...	Monthly	1,000
74	„ Sumitra	Bombay	Do.	...

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
75	The Sarvadaman	Poona	Monthly	...
76	„ Satya Nirnayă	Bárámati	Weekly	...
77	„ Satyă Prakásh	Poona	Do.	...
78	„ Satyă Sadan	Alibág	Do.	200
79	„ Satyă Shodhak	Ratnágiri	Do.	400
80	„ Shikshak	Chikodi	Do.	...
81	„ Sholápur Samáchár	Sholápur	Do.	260
82	„ Shri Shiváji	Poona	Do.	300
83	„ Shubh Suchak	Sátára	Do.	260
84	„ Sudhákar	Pen	Do.	300
85	„ Sumant and Satyă Sudha	Kárwár	Do.	300
86	„ Tukárám	Ahmednagar	Do.	250
87	„ Udyogavriddhi	Poona	Do.	...
88	„ Vanapriya	Chikodi	Fortnightly	100
89	„ Vártáhar	Bombay	Tri-weekly	700
90	„ Vengurla Vritt	Vengurla	Weekly	175
91	„ Vichár	Dhárwár	Monthly	500
92	„ Vichár Ságar	Baroda	Weekly	650
93	„ Vidushak	Karád	Do.	300
94	„ Vidya Vilás	Kolhápur	Do.	275
95	„ Vijay	Sháhápur	Do.	250
96	„ Vikshipta	Bombay	Do.	600
97	„ Vita Vritt	Vita	Do.	...
98	„ Vividh Dnyán Vistár	Bombay	Monthly	500
99	„ Vrittadhára	Dhár	Weekly	150
100	„ Vrittasár	Wái	Do.	285
101	„ Vritt Sudha	Sátára	Do.	200
102	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
103	The Deshi Mitră	Surat	Weekly	1,2[illegible]0
104	„ Gujaráti	Bombay	Do.	2,450
105	„ Gujarát Mitră	Surat	Do.	800
106	„ Hindi Punch	Bombay	Do.	450
107	„ Kaiser-e-Hind	Do.	Do.	2,500
108	„ Káthiáwár News	Rájkot	Bi-weekly	600
109	„ Suryă Prakásh	Surat	Weekly	375
110	„ Vidyut	Ahmedabad	Fortnightly	...
	GUJARA'TI.			
111	The Ahmedabad Times	Ahmedabad	Weekly	250
112	„ Ajab	Surat	Monthly	700
113	„ Akhbáre Sodágar	Bombay	Daily	800
114	„ Arajadár	Baroda	Weekly	...
115	„ A'ryă Dharm Prakásh	Bombay	Monthly	400
116	„ Bhim Sen	Do.	Weekly	...
117	„ Bombay Samáchár	Do.	Daily	2,600
118	„ Broach Mitră	Broach	Weekly	350
119	„ Broach Samáchár	Do.	Do.	700
120	„ Buddhi Prakásh	Ahmedabad	Monthly	580
121	„ Cambay Gazette	Cambay	Fortnightly	124
122	„ Chának	Surat	Monthly	500
123	„ Chandra	Do.	Do.	300
124	„ Darbár Patrika	Ahmedabad	Weekly	...
125	„ Din Mani	Broach	Do.	...
126	„ Dnyán Sudha	Ahmedabad	Monthly	250
127	„ Dnyán Vardhak	Bombay	Do.	600
128	„ Fursad	Do.	Do.	400
129	„ Gap Sap	Do.	Fortnightly	300
130	„ Gul Afshán	Do.	Monthly	1,200
131	„ Hindusthán	Ahmedabad	Weekly	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly	500
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	400
136	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Fortnightly	1,200
139	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
140	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	„ Kelavni	Baroda	Monthly	500
142	„ Nure Elam	Bombay	Do.	320
143	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
144	„ Praja Mitra	Karáchi	Weekly	200
145	„ Praja Pokár	Surat	Do.	800
146	„ Rájyabhaktă	Bombay	Do.	1,300
147	„ Rást Goftár	Do.	Do.	1 697
148	„ Samsher Báhádur	Ahmedabad	Do.	300
149	„ Satyă Mitră	Bombay	Do.	500
150	„ Satyă Sodhak	Surat	Fortnightly	500
151	„ Satyodaya	Dohad	Weekly	[illegible]
152	„ Sneha Sindhu	Kaira	Do.	275
153	„ Stri Bodh	Bombay	Monthly	500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued.*			
154	The Stri Mitră	Bombay	Monthly	697
155	" Surat Akhbár	Surat	Weekly	600
156	" Svadesh Bandhu	Mahúdha	Do.	210
157	" Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	" Vartamán Tatva Darshak	Bombay	Fortnightly ...	...
159	" Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patră	Hubli	Weekly	475
161	" Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	" Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayă	Dhárwár	Weekly	200
165	" Karnátak Vaibhav	Bijápur	Do.	400
166	" Karnátak Vritt	Dhárwár	Do.	...
167	" Lokă Bandhu	Do.	Do.	190
168	" Rasik Ranjini	Gadag	Do.	300
169	" Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	" Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárată Bhráta	Rewáh	Fortnightly ...	375
173	" Bhásha Bhushan	Bombay	Monthly	400
174	" Bombay Baipar Sindhu	Do.	Weekly	250
175	" Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
177	" Alam Aphroz Bambai	Bombay	Tri-monthly ...	450
178	" Charkhári Akhbár	Rewáh	Fortnightly ...	23
179	" Dhár State Gazette	Dhár	Weekly	280
180	" Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	" Gwalior Gazette	Gwalior	Do.	850
182	" India Gazette	Bombay	Do.	400
183	" Khair Khah	Do.	Daily	...
184	" Kushful Akhbár	Do.	Weekly	150
185	" Muin-ul-Mulk	Do.	Daily	...
186	" Muslim Herald	Do.	Do.	300
187	" Vakil Islam	Do.	Do.	...
188	" Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	" Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	" Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	346
196	" Muin-ul-Isláín	Do.	Do.	300
197	" Prabhát	Hyderabad (Sind) ...	Do.	400
198	" Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or á) is the last letter of a word, the accent is left out, and the short a (अ = u in gun) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Disapproval of Lord Salisbury's views on the policy of the House of Commons in regard to the Indian Empire.

1. In referring to the speech of the Marquis of Salisbury at a meeting of the Conservatives in Edinburgh on 30th October, vindicating the policy pursued by the House of Lords and remarking that the House of Commons cannot govern India, the *Jám-e-Jamshed* (134), in its issue of the 2nd November, observes:—Lord Salisbury's speech must have afforded much amusement to the Liberal party as it did to the people in India. By expressing rare and precious views, His Lordship has indirectly done a service to India inasmuch as he has pressed on the notice of the people of England the Indian question. It is to be hoped that His Lordship will continue to make speeches similar to the one made by him the other day at Edinburgh, as they will indirectly confer some benefits on India. About the remark made by His Lordship that the resolutions lately passed by the House of Commons appointing Commissions of Inquiry had almost shaken the fabric of the Indian Government, the *Jáme* remarks:—His Lordship seems to have forgotten that in previous decades Parliamentary Committees and Royal Commissions for making enquiries into the Indian administration were appointed on several occasions, that some of these inquiries were prosecuted with the consent of the leaders of the Conservative party, and that the Indian Empire was never revolutionized. Nine years ago His Lordship was the Premier for the first time and Lord Randolph Churchill was the Secretary of State for India, when a Parliamentary Committee was appointed to enquire into the Indian administration. The Marquis seems to have forgotten this also. [The *Bombay Samáchár* (117) of the same date expresses similar sentiments.]

Impossibility of a rebellion against British rule in India.

2. In continuation of its article on the feasibility of a rebellion against the British Government in India, the *Dnyán Prakásh* (12) of the 1st November draws attention to the different traits of Hindu character, saying that absence of patriotism and selfishness are the most ruinous of them, that ninety-five persons out of every one hundred in Indian society will be found willing to promote their individual interests at a sacrifice of those of their country, that it is by the help of such men that the Indian empire has been acquired by the British, that the efforts of men like Sir Syed Ahmed against the Indian National Congress and the readiness of Hindus to give evidence against the Hindus accused in the recent Poona riot cases are to be traced to the same traits of Indian character, and concludes with the remark that it is impossible that the Indian people will ever think of rising against British rule, on the permanency of which depends their welfare.

Disapproval of the bestowal of the Order of the Garter on the Marquess of Lansdowne.

3. In alluding to the telegraphic news that Her Majesty the Queen has been pleased to confer the Order of the Garter on the Marquess of Lansdowne, the *Jám-e-Jamshed* (134), in its issue of the 31st October, observes that the Anglo-Indians might attach great importance to the high honour, as a reward to His Lordship for his Indian administration, since that administration proved more beneficial to them than to the country, that His Lordship's administration was a sore disappointment, making, as it did, the financial condition of the country more unsatisfactory than it was before, and that the present Liberal Ministry has already caused many disappointments to India, and the investiture of His Lordship is one more. Lord Lansdowne, continues the paper, is a Unionist and the favour has been granted to him perhaps to induce him to rejoin the Liberals; the people of India do not admit that the honour has been conferred on His Lordship for his Indian services, as these services were most disappointing to the Indians.

Appointment of a successor to His Excellency Lord Harris, Governor of Bombay.

4. We fear that the chances of getting an "all round" good Governor are daily growing remote. We may get fifth-rate mediocrities, peers or commoners, but certainly not a first-class statesman of the type of an Elphinstone or Reay. So we must be prepared to put up with any unbroken colt who may be lucky enough to be provided for by Lord Rosebery.

King Stork may replace King Log, and then woe be to Bombay! His Excellency Lord Harris may shake the dust off his shoes at Apollo Bandar, as he turns his back on beautiful Bombay, and say, "A plague be with you and all your tribe. I am a good riddance, but, mark my word, if you do not find my successor a better riddance!" There is nothing to prevent us from forecasting such a dreadful contingency. When Viceroyalties go a-begging among the brainless and the moneyless, what may be the fate of a Governorship?—The *Kaiser-e-Hind* (107), 28th October, English columns.

Alleged movement for perpetuating the memory of His Excellency Lord Harris.

5. The *Jám-e-Jamshed* (134), in its issue of the 1st November, writes:—It is said that a private movement has been set on foot to perpetuate the memory of His Excellency Lord Harris, and that it is making rapid progress among the Native Princes. If the admirers of His Excellency believe that his administration has been successful and popular, they ought not to hesitate to make the movement public. If the admirers of His Lordship invest the funds they may collect in some useful institution instead of spending them on a statue of His Excellency, the public will be glad to admit that the Governor who disappointed it by his administration proved of some use after he resigned office.

Plaints filed by municipal rate-payers in Gujarát against municipalities spending funds on the reception to be given to His Excellency Lord Harris at his approaching visit.

6. A correspondent of the same newspaper of the 29th October says that one Ratnashankar Manishankar, a municipal rate-payer of Surat, has served a notice on the Surat Municipality asking it not to spend the amount of Rs. 1,500 which it has resolved to spend in giving a reception to His Excellency Lord Harris at his approaching visit to that town, and threatening to adopt such legal steps as he may be advised in the event of the sum being used as had been resolved upon by the corporation. The same person, continues the correspondent, also presented a petition to the Subordinate Judge of Surat, praying him to issue an order to the corporation prohibiting it from spending the amount as desired by it.

7. A correspondent of the *Bombay Samáchár* (117) of the 1st November states that the Subordinate Judge has decided that since the petition was not made in the proper way and there was no cause of action, the Court cannot allow the suit to be filed.

8. A correspondent of the *Jám-e-Jamshed* (134) of the 2nd November states that one Dáudbhái Abdullábhái, a municipal rate-payer of Broach, has filed a suit in the Court of the Second Class Subordinate Judge of that place, asking for an injunction against the municipality of that station spending the sum of Rs. 300 on the welcome to be given to His Excellency Lord Harris by the corporation at his approaching visit.

9. A correspondent of the *Bombay Samáchár* (117) of the 3rd November states that the Subordinate Judge of Broach has refused to issue an injunction, as he thinks that the plaintiff could, if he liked, bring a suit after the expenditure was made, without making his position worse.

10. The *Samsher Bahádur* (148), in its issue of the 26th October, is glad that one of the persons who wanted to oppose the Ahmedabad Municipality in its intention of spending Rs. 500 on the reception of His Excellency Lord Harris at his coming visit to that city, by bringing a civil suit against the municipality, has been advised by his friends to give up the idea, regrets that such flippant conduct is gradually increasing in this country, and thinks that the people can by spending small sums on gubernatorial receptions secure valuable municipal rights.

11. The *Hitechchhu* (132) of Ahmedabad, in its issue of the 1st November, disapproves of the expenditure incurred by municipalities at gubernatorial visits to their towns, observes that if municipal commissioners desire to honour Governors they may raise subscriptions amongst themselves and people of their views instead of misusing municipal funds, and wishes that the question

of illegality of municipal expenditure for such purposes would be decided by the High Court once for all. [The *Nyáyadarshak* (148) of the same date expresses somewhat similar sentiments.]

Resolution on the forest policy of the Government of India.

12. The resolution on the forest policy of the Government of India has appeared at the right time. Because, as will be seen from the interesting proceedings of a monster meeting at Avás in the Alibág Táluka, an attempt is being made to enforce rules which are scarcely suited to the agricultural life of the people. To impose the services of a *Pattewála* on poor villagers who have up to this time been utilising the services of mothers, wives, sons and daughters to look after their cattle is an innovation which only betrays remarkable ignorance of rural life in the mofussil. The above resolution insists upon toleration towards long and immemorial usages, and recognises the importance of subordinating revenue considerations to the comfort and contentment of the people. A wiser and more statesmanlike principle than this has never been embodied in official documents, and it remains to be seen how far the spirit of the resolution is loyally obeyed by subordinate officers.—The *Gujaráti* (104), 28th October, English columns. [The *Rást Goftár* (147), in its issue of the same date, expresses similar sentiments.]

13. The *Jám-e-Jamshed* (134), in its issue of the 31st October, heartily approves of the recent resolution of the Government of India on the policy to be pursued by the Forest Department, but expresses fear of the Forest Department and the subordinate Governments not carrying out the orders in complete sympathy with the people, without which, says the paper, the resolution is not likely to prove so beneficial as its object and wording promise, and prays the Government of India to be particular to see that the orders conveyed in the resolution are literally and liberally carried out.

Bombay Government and its policy with regard to Hindu-Muhammadan disturbances in the Deccan.

14. Ignorance, secrecy, and want of sympathy are the three principal evils of English rule in India. No Hindu or Muhammadan Government would have failed to such an extent in the settlement of the music question as the local Government. Owing to ignorance of the habits and feelings of the people it has adopted a policy of vacillation, timidity, secrecy and dilatoriness. As we have often said in these columns, it is impossible to understand the object of issuing confidential circulars when both the communities are profoundly interested in knowing the rules proposed or recommended by Government. No thoughtful Hindu or Muhammadan can ever bear to look on the non-settlement of the music question with unconcern as the Bombay Government appear to have done so long. No Indian can afford to accept with approbation Sir Richard Temple's political doctrine that Hindu-Muhammadan riots strengthen British rule. No responsible Hindu or Muhammadan officer, conversant with Native customs and religious observances, would have ever issued the rules that were recently announced at Poona for the regulation of music. They betray pitiable ignorance of the social life of Natives, and yet it is proclaimed from the house-tops that in the interests of social peace between the various communities in India it would be dangerous to concede simultaneous examinations. Though unfair opponents of Indian progress might employ the outbreak of disturbances in different parts of the country as an argument against simultaneous examinations, no careful outside observer can fail to see that lamentable ignorance and want of sympathy, apart from the question of partiality, on the part of Government have not a little contributed to the spread of racial dissensions in this presidency, and that a more extensive association of competent and well-informed Natives with the administration of the country is a paramount necessity in the interests of the rulers as well as the ruled.—The *Gujaráti* (104), 28th October, English columns.

His Excellency Lord Harris' recent speech on Hindu-Muhammadan riots in the Deccan.

15. It is a pity to have to notice how much His Excellency Lord Harris is carried away by false notion of consistency in the matter of the Deccan riots. His Tory mind has yet failed to perceive the error he has made in the matter of those unfortunate disturbances. It is quite natural, and had he been a private individual we might have

allowed him to persist in his errors, despite the world's opinion to the contrary; but situated as he is, at the head of a mixed society of many conflicting elements, of racial and religious differences, and, above all, of diverse environments, we cannot allow him to remain undisturbed in his errors. Public opinion must perforce bring him from the crooked to the straight path. We trust, therefore, that after the consensus of public opinion, as echoed by the organs of the Native press, not only of this presidency, but also of Bengal, Madras and the Panjáb, he will embrace the earliest occasion to repair the unhappy error into which he has fallen and make such *amende honourable* to the community whom he has unjustifiably offended as may be in his power.—The *Kaiser-e-Hind* (107), 28th October, English columns.

His Excellency Lord Harris and the Vernacular press.

16. We are not surprised that the Vernacular press has taken offence at His Excellency Lord Harris' outspoken speech at Ahmednagar. No one likes to be told that he lacks common sense, for that is the very thing each man believes he possesses in a remarkable degree. And perhaps it may be said to be a rule that those who lack common sense are the very ones who believe they possess a specially fine assortment of that article. It is therefore a very dangerous thing for any one who wishes to be popular with every one to question their common sense. Flattery is a much better way to get great ovations and extravagant praise in return. Were Lord Harris spending his last opportunities in flattery, the thing our Hindu friends especially enjoy, instead of plain truths which the people need, the Vernacular press would sing a different tune. To be outspoken seems to be a very great sin in its eyes. Truth rasps; flattery oils. We must say, however, that we are very glad we have a Governor who is outspoken, who says what he thinks, and prefers to tell the people what they need, irrespective of the effect upon his popularity. To seek to be popular is one of the worst aims a statesman can possess. To follow his convictions and to aim to be true to the needs of the people in speech as well as in act is the highest aim. The abuse which His Excellency is receiving from all sides for his plainness of speech is not a reflection upon him, but on the Vernacular press that prefers flattery to truth.—The *Dnyánodayă* (11), 1st November, English columns.

Native press and Government officials.

17. In criticising the utterances of His Excellency the Governor on the Hindu-Musalman disturbances in the Deccan, the *Kesari* (49), in its issue of the 30th October, observes:—The impression of His Excellency Lord Harris that leaders of Hindu society are not prepared to use their influence and intelligence in restoring peace to the country is, we submit, altogether unfounded. We think that His Lordship has not yet realised the duty of the head of a Provincial Governor since he says that he is unable to find out the actual customary practices regarding street music of the two communities concerned from the conflicting statements made on the subject by Hindu and Musalman officers. Such a statement as the above by His Excellency the Governor is really surprising. If a Subordinate Judge were to report to Government that the statements made before him by litigating parties being contrary to each other he was unable to sift the truth and decide the cases, he would be told in reply that he was incompetent and unfit for his post. Who can give such a reply to a Governor admitting his inability to settle differences between two contending communities? If Lord Harris issue an order to the Collectors of the districts where riots have taken place or are likely to occur, that they should consult leaders of the two societies and make a report to Government within a month, stating how the differences in their respective districts should be settled, the question of street music will be decided in no time. The initiative in this matter must be taken by the authorities themselves. If, instead of finding fault with the Native papers for making severe comments on Government, Lord Harris were to consult persons like the Honourable Messrs. Ránade, Mehta, Yájnik, Sayáni and Khán Bahádur Kási Shábbuddin, the difficulty would be easily solved. His Excellency should never expect adulation from the Native press so long as he thinks that his duty lies in simply pleasing his subordinates and keeping up their dignity. It is the duty of

newspapers to write in the interests of the people, and in writing against officials and exposing their shortcomings they are not actuated by malice or sedition against British rule itself; and it is utterly wrong to attribute their attacks on Government officials to any seditious or disloyal motives, as His Excellency has lately hinted in his speeches. There is not least disloyalty in the hard writings which the Native press publishes condemning the arbitrary acts of the officials, which there is no ground to believe to have been approved of by Her Gracious Majesty the Queen-Empress. If the press writes severely against the officials, they are themselves to blame for it.

Comments on the notification issued by the District Magistrate, Sátára, prohibiting public demonstration in honour of the Wái convicts on their release from jail.

18. We do not understand why the Collector of Sátára should have entertained fear of a disturbance if the imprisoned men of Wái had been taken to Wái in a procession on their release from the Sátára jail. If the Collector improperly thought that any honour done to those who were convicted by Government would lower the latter in public estimation, we cannot help it. If the people consider it desirable to honour these men, they will certainly do so one day or other privately, if not publicly, and therefore it was bad on the part of the Collector to act contrary to public opinion and disappoint the people on such an occasion. It is not good that Government officers should thus unnecessarily create discontent among the people. News has just reached us that the High Court has rejected the appeal of the Wái convicts! This shows that people cannot obtain justice even from the High Court when they act against an illegal order issued by a District Magistrate. The people should not be satisfied with the High Court decision, and should consider whether they should not move the Legislative Council or Parliament in the matter.—The *Jagaddhitechchhu* (44), 27th October.

19. The *Shubh Suchak* (83), 26th October, disapproves of the notification, saying that it savours of vindictiveness quite unbecoming Government, asks if any wise man will say that the people of India are not treated as slaves when they are prohibited by law to comfort their relatives and friends in their deep sorrow, and observes that it considers it to be its duty to inform the head of the district that the people are terror-stricken at a Government officer's wish having strangely become a severe law.

Decision of the Bombay High Court in the Wái case.

20. The whole Hindu community had strong grounds to expect that the case of the respected great Hindu gentlemen of Wái, who have through the partiality of a local officer suffered unfair punishment, would be considered duly in review by the Bombay High Court and the gentlemen would be acquitted, but the petition of the pleader for the accused for postponement of the hearing of the case until the expiry of the vacation having been rejected and the appeal being dismissed by Justices Farran and Jardine, we have been all disappointed. Up to now our people held the High Court in great esteem and reverence and were strongly of opinion that, however unjust subordinate Courts might be, there would never be miscarriage of justice in the High Court, and holding such an opinion they were never backward to incur expenditure, however heavy it might be, for seeking justice from that tribunal. But now a circumstance has taken place which, it is feared, will deter people from resorting to the High Court. There was no reason why the Honourable Judges should have been in such a hurry to dispose of the Wái case. The accused having already undergone imprisonment, a fortnight's delay would not have produced any injurious consequences. The decision of the High Court has been unsatisfactory to all and therefore there is no objection to its being called unfair. Once the people are satisfied that they have no means of getting justice even when they resorted to judicial tribunals as advised by His Excellency Lord Harris, it would be natural for them to get discontented and for this discontentment to produce a very disastrous result. The punishments inflicted by the courts would lose their terrifying virtue and the country would be reduced to the state of Ireland or to that of England in the time of John Hampden.—The *Mumbai Vaibhav* (58), 27th October.

21. The *Moda Vritt* (57) of the 1st November is also dissatisfied with the decision of the High Court, and advises people in general, and those in the Sátára District in particular, not to incur heavy expenditure in getting their characters cleared if false charges are made against them by the police, saying that under the present administration, which it styles 'high-handed,' there is no chance of their efforts in that direction meeting with success. The paper also states that as soon as intelligence of the High Court having dismissed the petition for review of the case was received at Wái, a large dinner party is said to have been held in the Musalman community and a poor innocent Marátha has been complained against by some Musalmans as having committed a theft.

Acquittal of thirteen Hindus by the Poona Sessions Judge.

22. The *Kesari* (49) of the 30th October is very glad that Mr. Jacob, Sessions Judge, Poona, has acquitted the thirteen Hindus who were charged on several counts in connection with the recent Hindu-Muhammadan riot at Poona, and expresses gratitude to Mr. Jacob for having dispensed justice like Mr. Unwin of Násik.

Acquittal of the thirteen accused in a Poona riot case and the inefficiency of the local police.

23. The trial of persons accused of taking part in the riot at Poona has resulted in their release. The Judge found the evidence of the police to be unsatisfactory and without corroboration. The inefficiency of the police is so well known that it is time something was done to minimize their inefficiency and *zulum*. It seems that instead of seizing those actually engaged in the riots they seized innocent spectators.—The *Dnyánodayă* (11), 1st November, English columns.

Mr. Lee-Warner congratulated upon his appointment as Resident of Mysore.

24. We are glad to be able to state that Mr. Lee-Warner has been appointed Resident of Mysore, though we much regret that his services will be lost to Bombay. Mr. Lee-Warner is to be congratulated upon his selection for such an important post; but that he has earned the distinction cannot be disputed.—The *Káthiáwár News* (108), 27th October, English columns.

Mr. Lee-Warner's rumoured transfer from Bombay to Mysore as Resident, regretted.

25. Mysore's gain is our loss. Mr. Lee-Warner's appointment as Resident at Mysore deprives this presidency of an official who can be ill spared at this moment. The Bombay Secretariat will hardly be what it was without Mr. Lee-Warner. His is a personality that will be sadly missed. None like him can hope to guide successfully with masterly tact the complicated relations between the Government and Native States. He is one of the old stock of Civil Servants who, when they are convinced that a thing ought to be done, never rest until they see it done. Unfortunately, very few are left of this class of civilians. The Civil Service at present offers no such inducements as would tempt men of talents and strong character to spend the best years of their life in an uncongenial climate, when they can turn their gifts to better account in their own country. Comparison begets the inference that of late England has been sending out her second best to India. The service, no doubt, has preserved its reputation for high moral tone, but firmness is wanting. There is the will to do, but not the soul to dare. The present prevailing impression is that the service is wanting in 'strong men.' Ask a Native, especially an old Government servant, and he will tell you with a sigh that the old race of *Sahibs*, so generous, imperious, and strong-minded, is disappearing. There are still a few men of the old type left, but they all have nearly finished their time, and are longing to be freed from the cares of office. The void that will be then left will not be easily filled up. The service certainly abounds in honest, conscientious, well-meaning men; but most of them have a lack-spirit policy. They are not of that type of men who grappled with the Mutiny. Perhaps it is because the service is not very remunerative, and so many do not care to put forth their best energies, or that the service does not attract the best men. It is not perhaps the present so much as the future that provides causes for apprehension. The present state is perhaps almost up to the mark. It is not so certain that the present efficiency can be maintained in

future, in face of new-fangled doctrines that are being constantly broached. If hasty changes are adopted, there is small chance that many officers in future will develope into Lee-Warners or Pritchards. At this moment, it is also doubly necessary to have experienced hands under whom new-comers may be trained. On this account we are sorry at having to lose Mr. Lee-Warner, though we are rejoiced at his promotion.—The *Deshi Mitra* (103), 1st November, English columns.

Appointment of a Native Pleader to the Chief Registrarship of the Bombay Small Causes Court recommended.

26. The death of Mr. Wilson, which we regret, has created a vacancy in the Chief Registrarship of the Bombay Small Causes Court which, it is to be hoped, the authorities will see fit to fill up by the appointment of a competent Native Pleader. The time has come now for filling in offices of this character by educated Native gentlemen, well versed in legal lore. At any rate, we trust that there will be no job in connection with the vacancy. Jobs touching judicial appointments have of late been increasing in number and creating no little scandal. Now, we know to a certainty that in the ranks of the large bar of the Small Causes Court there are many old, experienced and capable pleaders, any one of whom would be found well qualified to succeed the late Mr. Wilson; and we hope that the authorities will not again scandalise the public by going outside that bar to perpetrate another job or nepotism. We think the time has now come to agitate, and agitate strongly, for all subordinate judicial appointments being exclusively held by natives of India of "proved merit and ability."—The *Kaiser-e-Hind* (107), 28th October, English columns. [The *Rást Goftár* (147) in its issue of the same date, expresses similar sentiments.]

27. In alluding to the same vacancy, the *Bombay Samáchár* (117), in its issue of the 29th October, writes:—It is said that a memorial has been presented by the Vakils of the Bombay Small Causes Court to the authorities concerned praying to confer the appointment on one of their number. The prayer is quite appropriate and it is to be hoped that due attention will be paid to it. The Government of India intends to pass an enactment prohibiting Vakils from engaging touts for securing business, in order to enable them to maintain their high position. The object of the proposed measure is very good, but it is doubtful if the Act will be able to accomplish it. Other sorts of encouragement, one of which is to confer posts of Registrars of Courts on one of their number, ought to be extended. The Registrar of the Bombay Small Causes Court has to perform not only the duties of a Registrar, but also of a Judge, and considering this circumstance, it is but meet that the post should be conferred upon an experienced Vakil. [The *Jám-e-Jamshed* (134), in its issue of the 30th October, expresses similar sentiments.]

Expression of hearty approval of the Muhammadan Educational and Social Conference held on 26th instant at Ahmedabad.

28. The same newspaper, in its issue of the 31st October, notices the conference held on the 26th idem at Hathising Wádi in Ahmedabad under the auspices of the Anjuman-i-Islam for the purpose of discussing important educational and social questions affecting the Muhammadan community and adopting measures for the promotion and maintenance of friendly relations between Hindus and Muhammadans, expresses approval of the proceedings of the conference, observing that in consequence of the Muhammadans lagging behind the other Indian populations in the progress of education they have loitered in several other matters, and that the leaders of that community must have seen the necessity for holding such conferences, and, considering the regrettable religious disturbances that have of late occurred between the Hindu and Muhammadan communities, must have felt the desirability of spreading education and effecting reforms among the lower classes of the Muhammadans, records its gratification that the other communities took an active part in the Muhammadan conference at Ahmedabad, expresses a hope that similar conferences will be held in other parts of India, and exhorts all communities to help the Muhammadan conferences in their highly useful and praiseworthy work. [The *Jám-e-Jamshed* (134), in its issue of the 29th October, expresses similar sentiments.]

Part II.—*Legislation.*

Comments on the Bill to amend Act V of 1861.

29. One would have thought that the police and the executive have, under the existing law, sufficient means to deal effectively with riots and unlawful assemblies. But the Governments of Bengal and the North-West Provinces think otherwise; and, at their suggestion, a Bill has been introduced in the Supreme Council, embodying three important amendments in Act V of 1861, the Police Act. It is proposed to empower Local Governments to exempt from contributing to the expenses of a punitive police that may be quartered at any place, such people or classes as have not contributed to the disturbances necessitating such quartering. On the face of it this seems to be a just provision, but it will be admitted that it will lead in almost all cases to a suspicion, if not to the actual exercise, of favouritism by the police and the district executive, with whom practically the final decision in the matter must lie. It cannot be with one hand alone, runs a Native proverb, that you can clap; and similarly, in racial or religious riots, it is seldom that all the blame attaches to one party alone, though one may be more at fault than the other. The possibility of a class or classes being exempted from the punishment involved in a punitive police will take away one powerful inducement to have internal differences settled by mutual concessions and amicable settlement. Similar remarks may be made as regards the proposal empowering the authorities to levy upon a disturbed district, compensation for damages or outrages committed therein, and for the payment of the sum so levied to the persons injured or to their families. We should think public philanthropy may well be left alone to undertake the work of giving relief in cases of distress produced by riots and unlawful assemblies. We have seen in Bombay that such work can be jointly undertaken by members of both the parties to the dispute, and that it is itself a good means of re-establishing amicable relations. Besides, where the authors of the injury can be identified, the civil law is fully capable of making them pay adequate compensation for the harm, in body or in property, they have caused to innocent persons. The third proposal provides for the granting of licenses to processions, whenever there is danger of a breach of the peace. We fail to see the necessity of this provision, for under the existing law the police and the executive have full authority to forbid totally, or to regulate the route and conduct of any procession they like. The provision proposed is likely to be construed into an uncalled-for interference with the rights and liberties of the people; for if the proposal be adopted, no procession would be legal unless licensed and the granting of a license will be a matter of discretion, which may or may not be properly exercised. All the three amendments proposed would thus seem to be not only unnecessary, but likely to lead to much misunderstanding between the rulers and the ruled. It is not because there are shortcomings in the existing law that these riots occur, or that the ill-feeling manifested by them does not subside quickly. The remedy is a different one, and lies less in the hands of the Government than of the leaders of the two communities. It does not surely lie in further repressive legislation. Are the conditions in the north different from those prevailing on our side?—The *Indian Spectator* (2), 28th October.

Part III.—*Education.*

Bestowal of the Honorary Degree of D.L. by the Panjáb University on His Excellency Lord Elgin considered premature.

30. The *Kaiser-e-Hind* (107), in its issue of the 28th October, says:—The Panjáb University has during the ten years of its existence conferred honorary degrees on more than half a dozen personages, almost all of whom got the honour merely on account of their high official positions, and has in a way abused the privilege. Lords Roberts, Dufferin and Lansdowne made themselves very unpopular, and it was not right to bestow University honours on them. They should be conferred only on those who render valuable services to the Natives like Lord Ripon. The Panjáb University has invited His Excellency Lord Elgin to preside at its Convocation and has resolved to confer upon His Excellency the Honorary Degree of D.L. The bestowal of the honour would be premature, for His Excellency has been only ten months in the country and has not yet done any act to merit the honour.

PART IV.—*Municipalities.*

Lahore Darbár and the consequent pecuniary burden that will fall on the Lahore Municipality.

31. We are told that the coming *tamásha* in the land of the Five Rivers will tax the pecuniary resources of the capital city to the starving point. The exchequer of the Lahore Municipality will be drained to such an extent as to compel it to withhold payment of its grant this year of Rs. 5,000 to the old Museum building. Everybody knows how the Famine Insurance Fund disappeared from under the vaults of the Indian Treasury: how savings effected to preserve human lives were devoted to destroying them. The compensation allowance also bears witness to the same policy of Government, of robbing Peter to pay Paul. India has become the veritable land of surprises, where the unexpected always happens.—The *Phœnix* (5), 24th October.

PART V.—*Intelligence extracted from the Press.*

Indian National Congress and the Muhammadans of Madras.

32. The *Jám-e-Jamshed* (134), in its issue of the 29th October, says:—A meeting of the Central Muhammadan Association was held on Thursday last at Madras for the purpose of considering whether the Muhammadans should join the Indian National Congress at its meeting to be held in December next in that city. A proposition was brought forward to the effect that after considering all the arguments put forward in support of the Congress, the meeting arrived at the conclusion that there was no hope whatever of the Congress movement being able to preserve the ordinary political rights of the country and the rights of the Muhammadans in particular; and seeing the measures adopted by the Congressmen and their organs in connection with the steps taken by the authorities for the suppression of the cow-protection movement and the Hindu-Muhammadan disturbances, the Muhammadan community unanimously resolved that it should remain aloof from that movement. Hereupon several members suddenly left the meeting, not listening to the importunities to induce them to resume their seats. After this the clause about the cow-protection movement was taken out of the proposition at the suggestion of the president and several other members. An amendment was then brought and adopted that the meeting saw the necessity of adopting due means for the protection of the rights of the Muhammadans. Another proposition was then brought forward and adopted, that the sentiments expressed by individual Muhammadans who would join the Congress at its meetings would be considered their personal views and not of the Muhammadan community.

Mr. Rand, Acting Collector, Sátára, and the Hindus of Wái.

33. The *Moda Vritta* (57), 1st November, learns from hearsay that Mr. Rand, Acting Collector of Sátára, is trying his utmost to bring about the discontinuance of the grant-in-aid hitherto paid to the New English School at Wái by Government, as Mr. Anant Gangádhar Joshi, a municipal commissioner and one of the conductors of the school, was one of the thirteen persons lately convicted and sentenced by Mr. Kennedy, and says that the persecution of the Hindus of Wái by Mr. Rand has now reached its climax.

Street music at Poona and the local police.

34. The *Dnyán Prakásh* (12) of the 1st November says that the activity recently shown by the Poona police in connection with the notification in the matter of street music has now been somewhat lessened, and that the police officers appear to be quite dispirited owing to the acquittal of the thirteen accused persons in a Poona riot case.

G. M. SA'THE,

Reporter on the Native Press.

Office of the Reporter on the Native Press,
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REPORT

ON

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List of Newspapers and Periodicals.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	1,000
11	„ Dnyánodayă	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly	425
13	„ Hitopadeshak	Bombay	Weekly	1,000
14	„ Indu Prakásh	Do.	Do.	900
15	„ Mántri	Poona	Do.	...
16	„ Native Opinion	Bombay	Bi-Weekly	600
17	„ Prabhákar	Do.	Daily	350
18	„ Rámdás	Bijápur	Weekly	600
19	„ Shetkaryáncha Kaivári	Bombay	Do.	500
20	„ Subodh Patrika	Do.	Do.	950
21	„ Subodh Prakásh	Do.	Do.	...
22	„ Sudhárak	Poona	Do.	3,009
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	156
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	325
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	650
46	„ Kalpataru	Sholápur	Do.	250
47	„ Karmanuk	Poona	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly	1,500
49	„ Kesari	Poona	Weekly	5,000
50	„ Khándesh Chitragupta	Dhulia	Do.	230
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khara Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	200
54	„ Maháráshtra Kokil	Sátára	Monthly	2,000
55	„ Maháráshtra Mitra	Do.	Weekly	250
56	„ Maháráshtra Vritt	Do.	Do.	161
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár	Ahmednagar	Weekly	150
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni	Do.	175
62	„ Nyáyă Sindhu	Ahmednagar	Do.	175
63	„ Panchánan	Karád	Do.	...
64	„ Pandhari Mitră	Pandharpur	Do.	260
65	„ Pen Samáchár	Pen	Do.	...
66	„ Poona Vaibhav	Poona	Do.	3,200
67	„ Prabodh Chandrika	Jalgaon	Do.	100
68	„ Prabodh Ratnă	Bársi	Do.	225
69	„ Prántik Samáchár	Poona	Do.	...
70	„ Pratod	Islámpur	Do.	300
71	„ Rághav Bhushan	Yeola	Do.	250
72	„ Ratnákar	Kaládgi	Do.	50
73	„ Saddharmadipi	Alibág	Monthly	1,000
74	„ Sanmitra	Bombay	Do.	...

No	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
75	The Sarvadaman	Poona	Monthly	...
76	„ Satya Nirnayă	Bárámati	Weekly	...
77	„ Satyă Prakásh	Poona	Do.	...
78	„ Satyă Sadan	Alibág	Do.	200
79	„ Satyă Shodhak	Ratnágiri	Do.	400
80	„ Shikshak	Chikodi	Do.	...
81	„ Sholápur Samáchár	Sholápur	Do.	260
82	„ Shri Shiváji	Poona	Do.	300
83	„ Shubh Suchak	Sátára	Do.	260
84	„ Sudhákar	Pen	Do.	300
85	„ Sumant and Satyă Sudha	Kárwár	Do.	300
86	„ Tukárám	Ahmednagar	Do.	250
87	„ Udyogavriddhi	Poona	Do.	...
88	„ Vanapriya	Chikodi	Fortnightly	100
89	„ Vártáhar	Bombay	Tri-weekly	700
90	„ Vengurla Vritt	Vengurla	Weekly	175
91	„ Vichár	Dhárwár	Monthly	500
92	„ Vichár Ságar	Baroda	Weekly	650
93	„ Vidushak	Karád	Do.	300
94	„ Vidya Vilás	Kolhápur	Do.	275
95	„ Vijay	Sháhápur	Do.	250
96	„ Vikshipta	Bombay	Do.	600
97	„ Vita Vritt	Vita	Do.	...
98	„ Vividh Dnyán Vistár	Bombay	Monthly	500
99	„ Vrittadhára	Dhár	Weekly	150
100	„ Vrittasár	Wái	Do.	285
101	„ Vritt Sudha	Sátára	Do.	200
102	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
103	The Deshi Mitră	Surat	Weekly	1,250
104	„ Gujaráti	Bombay	Do.	2,450
105	„ Gujarát Mitră	Surat	Do.	800
106	„ Hindi Punch	Bombay	Do.	450
107	„ Kaiser-e-Hind	Do.	Do.	2,500
108	„ Káthiáwár News	Rájkot	Bi-weekly	600
109	„ Suryă Prakásh	Surat	Weekly	375
110	„ Vidyut	Ahmedabad	Fortnightly	...
	GUJARA'TI.			
111	The Ahmedabad Times	Ahmedabad	Weekly	250
112	„ Ajab	Surat	Monthly	700
113	„ Akhbáre Sodágar	Bombay	Daily	800
114	„ Arajadár	Baroda	Weekly	...
115	„ A'ryă Dharm Prakásh	Bombay	Monthly	400
116	„ Bhim Sen	Do.	Weekly	...
117	„ Bombay Samáchár	Do.	Daily	2,600
118	„ Broach Mitră	Broach	Weekly	350
119	„ Broach Samáchár	Do.	Do.	700
120	„ Buddhi Prakásh	Ahmedabad	Monthly	580
121	„ Cambay Gazette	Cambay	Fortnightly	124
122	„ Chának	Surat	Monthly	500
123	„ Chandra	Do.	Do.	300
124	„ Darbár Patrika	Ahmedabad	Weekly	...
125	„ Din Mani	Broach	Do.	...
126	„ Dnyán Sudha	Ahmedabad	Monthly	250
127	„ Dnyán Vardhak	Bombay	Do.	600
128	„ Fursad	Do.	Do.	400
129	„ Gap Sap	Do.	Fortnightly	300
130	„ Gul Afshán	Do.	Monthly	1,200
131	„ Hindusthán	Ahmedabad	Weekly	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly	500
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	400
136	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Fortnightly	1,200
139	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
140	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	„ Kelavni	Baroda	Monthly	500
142	„ Nure Elam	Bombay	Do.	320
143	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
144	„ Praja Mitra	Karáchi	Weekly	200
145	„ Praja Pokár	Surat	Do.	800
146	„ Rájyabhaktă	Bombay	Do.	1,200
147	„ Rást Goftár	Do.	Do.	1,697
148	„ Samsher Báhádur	Ahmedabad	Do.	300
149	„ Satyă Mitră	Bombay	Do.	500
150	„ Satyă Sodhak	Surat	Fortnightly	500
151	„ Satyodaya	Dohad	Weekly	68
152	„ Sneha Sindhu	Kaira	Do.	275
153	„ Stri Bodh	Bombay	Monthly	500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issue
	GUJARA'TI—*continued.*			
154	The Stri Mitră	Bombay	Monthly	697
155	" Surat Akhbár	Surat	Weekly	600
156	" Svadesh Bandhu	Mahudha	Do.	210
157	" Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	" Vartamán Tatva Darshak	Bombay	Fortnightly	...
159	" Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patră	Hubli	Weekly	475
161	" Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	" Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayă	Dhárwár	Weekly	200
165	" Karnátak Vaibhav	Bijápur	Do.	400
166	" Karnátak Vritt	Dhárwár	Do.	...
167	" Lokă Bandhu	Do.	Do.	190
168	" Rasik Ranjini	Gadag	Do.	300
169	" Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	" Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárată Bhráta	Rewáh	Fortnightly	375
173	" Bhásha Bhushan	Bombay	Monthly	400
174	" Bombay Baipar Sindhu	Do.	Weekly	250
175	" Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
177	" Alam Aphroz Bambai	Bombay	Tri-monthly	450
178	" Charkhári Akhbár	Rewáh	Fortnightly	23
179	" Dhár State Gazette	Dhár	Weekly	280
180	" Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	" Gwalior Gazette	Gwalior	Do.	850
182	" India Gazette	Bombay	Do.	400
183	" Khair Khah	Do.	Daily	...
184	" Kushful Akhbár	Do.	Weekly	150
185	" Muin-ul-Mulk	Do.	Daily	...
186	" Muslim Herald	Do.	Do.	300
187	" Vakil Islam	Do.	Do.	...
188	" Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	" Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	" Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
196	" Muin-ul-Islám	Do.	Do.	300
197	" Prabhát	Hyderabad (Sind)	Do.	400
198	" Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different head which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or á) is the last letter of a word, the accent is left out, and the short a (अ = u in gun) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Feasibility of a rebellion against British Indian Government.

1. The *Dnyán Prakásh* (12), in its issue of the 8th November, contains the last of a series of articles on the feasibility of a rebellion against the British Government, in which the paper describes the greatness, might and glory of the English nation and its Indian Empire in all departments of life, political, religious, scientific, &c., asks whether it is possible for a country like India, which has been at a standstill for the last three thousand years, which has no recollection of its individuality, which has been fast bound by religious, social and æsthetical restraints, and which on account of its decrepit age has been expecting extinction, to successfully rebel against a great, intelligent and mighty nation like the English; and earnestly and pathetically prays the Government officers from the Governor Lord Harris down to the District Superintendent of Police to calmly consider the chances of a rebellion against British Indian Government and to administer the country on principles of justice and mercy instead of being blinded by interested reports made by selfish persons, remembering that the people of India are grateful and loyal to Government and meek, patient and worthy of being taken into confidence, and that the agitation that they are now making in the country by holding public meetings and submitting memorials and petitions has for its object their political advancement by acquiring from Government more and more concessions and privileges by constitutional and not by sinister or disloyal means.

Present attitude of Government contrasted with that before 1857 and advice to the Native press.

2. The behaviour of our rulers with regard to Hindu-Musalman riots is discreditable and very deplorable and is different from the behaviour of Government before the Indian mutiny of 1857-58. Before that year the British Government was afraid of the people of India and behaved very cautiously towards them. If before going to war or at some other critical time the sepoys obstinately persisted in demanding larger pay, their demand was complied with. History and tradition supply many instances of the British Indian Government humouring and propitiating its Indian subjects. It is said that one Máma Sáheb Shirke of Sátára having been arrested during the mutiny on the charge of treason, there was much discontent and sullenness in the town, and these popular feelings having been considered dangerous, Mr. Rose the elder, Commissioner, and Mr. Rose the younger, Police Superintendent, had to undergo good deal of trouble best known to themselves, in order to conciliate the people by going from house to house and addressing them in conciliatory terms. How different from this is the behaviour of the present Government towards the people? The conduct of the local police, which is indirectly that of Government, is considered by all the Hindus of Poona to be inequitable and it has given rise to much discontent. This fact has been made known to Government by word of mouth and through newspapers, and yet Government pays no attention to it. His Excellency Lord Harris has been adding insult to injury in his speeches at various places and does not care a straw what the people think of them. What must be the cause of this difference between the former and present Governments? It is simply this. Government know now full well what our power is and what we can do if we are most disaffected. The utmost we can do now is either to make memorials to Government or to write in newspapers. The disposal of memorials is in the hands of Government and how it is done is well known. As regards newspaper writings, they are not as they should be. Some of our contemporaries write very strongly and zealously, and it is a difficult and open question whether such writings will produce good or evil. But it is not good to write without restraint. It will not do to write in India with the zeal displayed by newspaper writers in England. Our best skill lies in writing in such a way as to compel Government to reconsider their decisions without exasperating or even irritating Government, and the Native press may be said to be now on its trial and it is to be seen how it acquits itself. The papers of Poona, which is the centre of all political and intellectual activities, ought to be on their guard not to lose the reputation of their town for good sense and sound judgment by inconsiderate writings.—*The Indu Prakásh* (14), 5th November.

His Excellency Lord Elgin at Amritsar.

3. His Excellency Lord Elgin has begun well his cold weather tour. In his reply to the address of the municipality of Amritsar he gave expression to a sentiment of high-mindedness—a sentiment which, if adhered to throughout, may be expected to crown his official career with glory and name. The reply is full of feeling and of assurance that everything possible to advance the interests of the Indian people will be done during the present Viceroyalty. We do believe that the last few months' study of the Indian administration must give His Lordship considerable insight into its patent defects. His Lordship's forest resolution, only recently issued, may be taken as the earnest of a burning desire in him to initiate a new home policy—a policy based on the lines of that of Lord Ripon. Among others there are two questions that immediately affect the generality of the Indian rayat—we mean, the questions of revenue settlements and the increased duty on salt. There are other questions of equally vital interest, but if these two are grappled with in the right spirit, we have no hesitation to say that relief in their direction will be regarded as a great boon by the people. The Indian official, as the custodian of Her Majesty's treasury, is always anxious to increase the revenue, but that this tendency may be allowed only a limited latitude will also be admitted. If His Excellency condescends to go through the new revenue settlements of some of our tálukas, he will find ample reason to credit the wail of the peasant. Railway communication and the rise in prices may be some ground for enhancement, but these ought not to be made the basis of unprecedented enhancements—enhancements which neither the condition of the rayat nor the rules laid down for the purpose will justify. As to the duty on salt, its heaviness is unquestioned, and this heaviness, apart from the question of salt for human consumption, greatly interferes with the trade of salting fish. If adequate relief in these two branches could be obtained, Lord Elgin will have made a name for himself.—The *Native Opinion* (16), 4th November, English columns.

Comments on the reply of His Excellency Lord Harris to the Surat Municipality on the purchase of articles and stores required for water-works.

4. With reference to the reply given by His Excellency Lord Harris to the request made by the Surat Municipality in its address to His Excellency, to permit the corporation to purchase articles and stores required for its water-works from private companies, the *Bombay Samáchár* (117), in its issue of the 8th November, says:—It is a mistake to suppose that such good and sound iron articles and other stores as could be obtained from England are not to be had in India. Enterprising Europeans and Natives have opened large iron works on the same plan as they are in England, and the proprietors of these works have been praying Government that they should be patronized as regards certain kinds of iron goods that they manufacture. This prayer of theirs has not remained totally unattended to, as some patronage has been already extended to them; but the business given them is so paltry and hard conditions are made in regard to it. The reply given by His Excellency the Governor to the Surat Municipality does not seem to have been prepared bearing the above facts in mind. His Excellency cannot be unaware that the stores purchased in England through the Secretary of State for India are very dear, and complaints have been frequently made of some of these stores being of an inferior kind. From the reply given to a question asked recently in the House of Commons it appears that certain English manufacturers have been allowed to monopolise the business of Indian supplies and it is natural that they should be tempted to palm off inferior goods for high prices. Notwithstanding this the Government of India refused to comply with the recent request of the Bengal Chamber of Commerce to patronize Indian made goods. To the public Lord Harris' reply to the Surat Municipality does not appear satisfactory, and it is to be hoped that His Excellency will, on a reconsideration of the request promised by him, come to some arrangement that will be satisfactory to the public. [The *Jám-e-Jamshed* (134) of the 7th November expresses similar sentiments.]

His Excellency Lord Wenlock on Simultaneous Civil Service Examinations.

5. After all, the dissentient minute of the Madras Government in the bulky bluebook on the subject of Simultaneous Examinations proves to be but mirage in a sandy desert. The language of the minute in question is so clear and explicit that it leaves no doubt in the reader's mind as

to what His Excellency Lord Wenlock's Government thought and felt on the subject. That Government has expressed itself distinctly in favour of admitting Natives into the Civil Service to the extent of two-thirds of the total number of civilians attached to the presidency, of admitting them into higher grades of that service according to proved merit or fitness, of holding examinations simultaneously in India and England for recruiting members for that service, and of abolishing the Provincial Service. Consistency itself could not permit Lord Wenlock to withdraw from this position. In his tour through the northern districts of Madras, addresses thanking him as the representative of the Madras Government for the view they had taken of the question were presented at every station. The fear of joining in a censure of the Secretary of State made him say something at Vizagapatam in justification of the policy of that functionary; the confused and shallow remarks with which he begins his defence would have led men to think that he was reluctantly obeying a call of duty. But the concluding remarks of the speech show that six months' official intercourse and a tour through Western India have wrought a considerable change in the sentiments of His Excellency. Such a change in an official is a sure sign of weakness and liability to be swayed by external influences. May we not ask if the Madras Government had quite left out of account 'the Imperial point of policy' while framing their despatch? Does Lord Wenlock seriously believe that Bombay and Bengal are educationally and generally so far behind Madras that for their backwardness Madras must forego her privilege? Lord Wenlock must be too simple a Governor if he has not in this speech used language to conceal his thoughts. But why should he go further than advise us to rely on the good sense and intentions of the British Cabinet, and stop all further endeavours in the matter? The composition of the present Cabinet is no guarantee that they will do nothing except what will be for our good. Not only have they done nothing to merit our confidence, but have lent themselves to transactions in which the interests of India have been remorselessly sacrificed to those of their party, and what kind of righteous dealing is it to make the unfitness of one presidency the plea of withholding from all their due? His indirect panygeric of the Procincial Service is a bad specimen of tergiversation. On what authority does Lord Wenlock take upon himself to proclaim that in the event of the Provincial Service proving a failure, the system adopted for admission into higher service will not be one of Simultaneous Examinations?—The *Mahrátta* (4), 4th November.

6. We wish for His Excellency Lord Wenlock's sake that his reformed views had rather remained unexpressed. His Lordship's recent unfortunate speech has not added either to his fame or to the dignity of his Government. It has placed him in a most absurd and unenviable position. It will only strengthen the belief that rightly or wrongly prevails, that responsible rulers in India are not always responsible for what appears over their signatures. If His Lordship has seen reasons to change his opinions, they must be stronger and of a different kind than those that have found expression in His Excellency's speech.—The *Indu Prakásh* (14), 5th November, English columns.

7. It is an acknowledged fact that Madras is the most backward presidency in point of education, and if a very progressive system of examinations suits that presidency, it must necessarily suit the others, which are more advanced. The very admission of Lord Wenlock that such a radical scheme as that of Simultaneous Examinations can be carried out in Madras is sufficient to prove that it would hold good elsewhere in India. If the Secretary of State for India had considered the question from Lord Wenlock's standpoint he would have come to a correct solution of the matter, but he failed to do so and missed the point. It is plain, therefore, that either the Secretary of State or Lord Wenlock was in the wrong. If the latter had confessed that he was mistaken, we could have understood his position; but His Lordship does nothing of the kind. On the contrary, he tries to set up a defence of Mr. Fowler's policy which is as lame as any we have ever come across. We wonder how His Lordship could make so many pointless remarks from a public platform.—The *Phœnix* (5), 3rd November.

Approval of the resolution of the Government of India on the forest policy.

8. It is a weighty and thoroughly statesmanlike document in which the Supreme Government have enunciated the policy which they desire should be pursued in the administration of the forests of the country. We trust it will inaugurate a new era and remove one cause of trouble with the agriculturists, one fruitful source of discontent amongst the rural masses. It must be admitted that Government never intended that the Forest Department should develop into a grand revenue-producing commercial establishment, much less that it should cause inconvenience and vexation to our village population. The efforts which the Government of Bombay had to make in order to teach the Forest Department that the claims of agriculture were always paramount show that it was time for the Supreme Government to strengthen such efforts, by re-stating the aims and objects of forest conservation, and thereby put an end to all unseemly conflicts between Forest and Revenue officers. Besides, the forest question had a close bearing on the larger question of agricultural distress, of the poverty of our cultivators, of their improvidence, ignorance and growth in numbers, necessitating relief in many a congested and over-taxed district. This larger question is a pressing one. It relates now not only to the Deccan or to any one part of the country, but to the whole. It was Lord Lansdowne, we believe, who realized the situation fully; and it is probably to his initiation in the main that we owe the recent resolution of the Government of India on the forest policy. Throughout this resolution we trace not a little of His Excellency Lord Elgin's personality. His interest in such questions, also in those of railway and other public works construction, is well known. May he continue to give proof of it according to his opportunities! We may add here that to no one will this forest resolution be more welcome than to Mr. A. O. Hume, who was probably the first to foresee and seek to avert the consequences of a policy now, we hope, effectively condemned.—The *Indian Spectator* (2), 4th November.

9. We were agreeably surprised to read the resolution of the Government of India on the forest administration in India issued on the 19th ultimo. Our warmest thanks are due to the Government of Lord Elgin for having so boldly spoken upon the maladministration of the Forest Department. The preamble to the Forest Act gives the broad principles upon which the administration of forests should be carried on. But this preamble is a dead letter. The district forest officers, in their zeal to increase the revenue of the State, are habituated to use any means, fair or foul, to gain what they desire. The good of the people has been totally disregarded by the forest officers. We know that villages after villages have been deprived of their pasture lands to the great detriment of their agricultural cattle. Good pasture-lands have been taken over by the department to turn into timber forests, leaving to the inhabitants of these villages a few acres of hilly grounds on which they are asked to feed their cattle. The complaints from the inhabitants have been shelved either by the forest officers themselves, or by the District Collectors or by the Commissioners of divisions. Indeed, we can say that all the people of India from the Himálaya to Cape Comorin must feel thankful to Lord Elgin for having called the attention of the forest officers to the true principles underlying the forest system in India. The Thána and Ratnágiri districts have fought, and fought with some courage, against the unjust restrictions on the pasture lands. The people of this country are averse to laying their complaints before the officers of Government, as they are under the impression that complaints are not heard. For some years to come we have no doubt the administration of forests will be carried on according to the spirit of the resolution of the 19th ultimo. But we are afraid that these principles will be forgotten in no time and the administration will again relapse into a machinery for oppressing the rayat. Government resolutions are to the officers of Government what Parliamentary whips are to the indifferent members of Parliament. We shall be very thankful to Government if they issue such whips every now and then.—The *Dnyán Prakásh* (12), 5th November, English columns.

10. The resolution recently issued by the Government of India on forest policy has been conceived in a fair and generous spirit, without unduly trenching

upon the claims of the general welfare which is the *raison d'être* for the existence of forest conservancy. There can now be no doubt that if the directions of the Government of India be honestly followed by responsible forest officers, the disaffection which the department in question has succeeded in creating among the rural population will be reduced to an appreciable extent.—The *Mahrátta* (4), 4th November.

11. We are glad Lord Elgin has signalized his administration by laying down in the form of a resolution principles which ought to guide the officials entrusted with the duty of conserving forests. A resolution is one thing and its carrying out another; and, therefore, what has to be seen is whether the directions contained in it are strictly carried out or not. We may cite one or two apt instances. The decision of the High Court in favour of allowing Khots unrestricted ownership over trees in Khoti *khásgi* land was not followed for several months after it was delivered, and even now it is doubtful whether it is strictly obeyed everywhere. In Lord Reay's time it was ruled that improvements made by land-holders at their own expense should not be taxed. But in Panvel such improvements have been, we are told, subjected to assessment, notwithstanding the repeated protests of the people. We are given to understand that in other tálukas also, where the work of revising the previous settlement has been gone through, the same has been more or less the case. Advantage is readily taken by officials disagreeing with the views expressed in resolutions and decisions, of whatever loopholes there may be in the same, and they continue in their former procedure till it is challenged in a court of law. It is this practice that has to be got rid of. But this cannot be easy till we have officials sympathizing with the people. We are rejoiced, notwithstanding this, to see Lord Elgin's Government laying down in unmistakeable terms that the legitimate wants of the people are not to be sacrificed in the interests of revenue. This is a great gain in itself, for Government recognises that revenue obtained through oppression is ill-gotten. Forest conservancy is, no doubt, a highly praiseworthy object. No one denies it. But it becomes highly objectionable when it is carried out in an oppressive manner. It is this that the people have been all along protesting against. Lord Elgin can find no better indication of the gratitude with which the people will receive the resolution than the terms in which the Bombay Provincial Conference of last week has noticed it. His Lordship will earn further blessings of the people if he deals with the Arms and Salt Acts and the land revenue revision matter in an equally liberal, statesmanlike and far-sighted manner, if not more. The country never stood in more need of a sympathetic and statesmanlike rule than at the present juncture, when, to all appearances, a wave of official narrow-mindedness and hatred of public opinion and liberal principles seems to be passing over the country.—The *Native Opinion* (16), 8th November, English columns.

Age limit for responsible posts under Government.

12. In the Travancore State a person is considered unfit for service under the State until he attains the age of thirty years. Under the Marátha Government also no one got posts of Mámlatdárs and others before he attained the age of forty. No such rule obtains under our gracious British Government and men quite young like Messrs. Rand and Kennedy are appointed Collectors and Assistant Collectors and they are often guilty of murder of justice.—The *Moda Vritt* (57), 8th November.

Mr. F. S. P. Lely, Collector of Surat, praised.

13. The *Deshi Mitră* (103), in its issue of the 8th November, praises Mr. F. S. P. Lely, Collector of Surat, for the immense interest he takes in the welfare of the people of that city, says that within the last year a veterinary hospital has been opened, the foundation stone of the Morárbhái Vijbhukhandas hospital and dispensary for women and children has been laid, and the ceremony of laying the first pipe of the Surat water-works performed through his exertions; that he has organised a museum of local arts and industries in the Public Park and that both Mr. and Mrs. Lely encourage school-going children to study by their visits to schools, and that Mr. Lely has the interest of the people of Surat so much at heart that he is said to have declined to leave Surat by accepting the post of Revenue Commissioner offered to him by Government until the several useful works taken in hand by him are completed.

Bombay Provincial Conference.

14. The last Provincial Conference was held in Bombay last Friday, but, of course, it is of a catholic character like the Indian National Congress; for it invites all the best representatives of the various communities to meet on a common platform to discuss once a year those important subjects of administration which affect for weal or woe their common interests. The one which is still sitting in the hall of the Framji Cowasji Institute under the presidency of the Honourable Mr. Javerilál U. Yájnik is the seventh of its character and has worthily sustained its reputation. We do not think we exaggerate aught when we observe that perhaps no presidential address was more exhaustive or travelled over wider ground than the one which took Mr. Javerilál an hour and a half to deliver on Friday last. The burning imperial topics which engaged the attention of the country throughout the year were animadverted upon, specially the closure of the mints and its evil consequences, and the perilous growth of military expenditure to which so high an authority as Sir Auckland Colvin has recently given expression in the pages of the *Nineteenth Century*. Next in review order came the provincial subjects, such as the late arbitrary ruling of the President at the Legislative Council, the evasive character of replies made to questions put by honourable members, the inefficacy of discussion on the budget, the disappointing character of the proposed rules for the Provincial Service, the oppressive land revenue enhancements, Deccan land indebtedness, the new forest policy of the Indian Government, education, the sobriety and soundness of the vernacular and Anglo-Vernacular press, and lastly, the unfortunate Deccan disturbances. In dealing with each and every one of these topics Mr. Javerilál seemed to be at home, and we cannot but praise the ability, care and accuracy with which he dilated on each of them. Altogether it was a rich treat not only for the delegates, but also for the visitors. We do not think we exaggerate when we say that Mr. Javerilál has eclipsed the success of all previous conferences by his able and most exhaustive address, which, we are sure, will be read with the greatest attention by the whole presidency, if not by the Empire. Bombay is to be congratulated on it. Let us hope that this new departure will be prolific of the greatest good—we mean, the policy of reviewing at length the principal topics of provincial administration by the light of the utterances of the highest authorities. It is a sign of the times that our lesser "unconventional convention" is growing into one of the best and most searching of the critics of Government. We are sure the conference will gain in strength, weight and influence if it annually proceeds in a most legitimate manner to "vivisect," so to say, the administration.—The *Kaiser-e-Hind* (107), 4th November, English columns.

15. The Provincial Conference held in Bombay was a great success this time. Its distinguishing feature was that agriculturists who, as the President said, "twisted the tail of the bullock behind the plough," had come on the platform to speak out their own grievances. Their pathetic appeal on behalf of their brethren was very touching, and we have no doubt that His Excellency Lord Harris or even Mr. Lee-Warner would not have been the worse for hearing it. The strongest argument of our opponents has been that our Congresses and Conferences do not represent the views of the masses. Therefore it is a matter of great satisfaction that a beginning has been made to remove that objection, and we have no doubt that year after year such representatives will increase so as to place our movements beyond cavil.—The *Subodh Prakásh* (21), 7th November, English columns.

Approval of the presidential address delivered by the Honourable Mr. Javerilál U. Yájnik at the first day's sitting of the Seventh Provincial Conference held recently at Bombay.

16. The *Bombay Samáchár* (117), in its issue of the 5th November, pronounces the presidential address delivered by the Honourable Mr. Javerilál U. Yájnik at the first day's sitting of the Seventh Provincial Conference at the Framji Cowasji Institute on the 2nd instant to be able and sober, and commends the honourable gentleman's views about the provincial Legislative Council, Deccan Agriculturists' Relief Bill and the conduct of a portion of the Anglo-Indian officials towards the educated Natives in particular, to the close consideration of the political associations and Government. [The *Jám-e-Jamshed* (134) of the same date and the *Rájyabhakta* (146) of the 6th November express similar sentiments.]

Muhammadan Educational and Social Conference at Ahmedabad.

17. The holding of the Muhammadan Conference at Ahmedabad under the presidency of Mr. Dharamsi with a view to further educational and social progress of the Moslem community and to promote the cause of racial good-will and harmony between Hindus and Muhammadans in some of the disturbed parts of this presidency is an event of the highest significance. Almost at this very time last year the Honourable Mr. Sayani, as President of the Ahmedabad Provincial Conference, eloquently impressed upon Hindus and Muhammadans the importance of acting with brotherly unity and working for each other's welfare, and few persons ever dreamt at the time that the inhabitants of Ahmedabad would be the first to set so remarkable an example to the rest of Western India. The cordial co-operation of Hindus with Muhammadans in the proceedings of the last Muhammadan Conference at Ahmedabad, the nobility of spirit that pervaded the speeches of all the speakers, the frank and earnest appeal that Mr. Dharamsi made to the wealthy members of his community to cast off apathy and indifference, to learn the higher duties of citizenship and practise enlightened social charity, the active sympathy of the Muhammadan priestly class with the movement for social and educational advancement, and the regretful appeal made by the assembly to the less thoughtful members of both the races not to disgrace themselves in the eyes of the world by quarrelling over trifles, are the most noteworthy features of the Conference. Its promoters are certainly entitled to congratulate themselves on the very great service they have rendered at this unhappy juncture by convening a gathering which must serve as an object-lesson not only to this presidency, but to the other provinces as well. We have had successful Congresses and Conferences, but a more successful and useful gathering than the Muhammadan Conference the public have seldom witnessed, and we trust, with the words of salutary advice so earnestly uttered at Ahmedabad, both the communities will open a brighter chapter in the history of Western India.—The *Gujaráti* (104), 4th November, English columns.

Muhammadan Conference at Ahmedabad and the light incidentally thrown by it on the question of music near mosques and temples.

18. The Ahmedabad Conference incidentally threw a flood of light on the music question. Ráo Bahádur Ranchhodlál Chhotálál, who took a prominent part in its deliberations along with Ráo Bahádur Lálshankar, observed that "music was played from time immemorial both near the temples and the Masjids and still there were no riots until recently." Mr. Dharamsi asked, "Was there written in the religion that music should not be allowed near Masjids or temples?" This independent testimony of two distinguished gentlemen has a vital bearing on the solution of the music question and gives expression to the experience and belief of the reasonable members of both the communities. Hindus have not, as a rule, until recently, resented the playing of music near their temples, nor have Muhammadans done so. One has only to visit places not affected by the recent disturbances to be convinced of the truth of this observation, and it is, indeed, lamentable that there should break out serious riots, resulting in loss of life and property, in connection with insignificant matters. Let us hope the appeal made at Ahmedabad to both the communities will not go in vain.—The *Gujaráti* (104), 4th November, English columns.

Decisions of Mr. Jacob, Sessions Judge, Poona, in the Poona riot cases and their importance.

19. We have often heard the *Pioneer* declare in an authoritative tone that India was won by the sword and held by it; but we have it, on the authority of Elphinstone and others of his stamp who played no small part in making the British Indian Empire what it is, that what made the Native desire British supremacy was the innate sense of justice and honesty which reigns supreme in the breast of every true Briton and which more than counterbalances his serious defects. The army may have won India for England, but it is the Privy Council of her Sovereign which by its impartiality has made the word "English" synonymous in the eye of the Native with "Justice," that has retained it. The enormous amount of military expenditure is not half so efficacious in ensuring the stability of the British Empire in India as the sums spent on law and justice. Therefore anything that adds to the credit of the judicial service is of paramount importance to the Govern-

ment itself. In this light, we have no doubt that the Sessions Judge of Poona has, by his impartial decisions in the riot cases, done more for the restoration of the sense of confidence among the people than even His Excellency Lord Harris with all his well-meant but absolutely ill-advised homilies on the want of common sense among Deccanis.—The *Subodh Prakásh* (21), 7th November, English columns.

20. Though it must be regretted that the real authors of the Poona riots have not been found out and punished, it must be a source of satisfaction to all that innocent persons have not had to suffer for other people's sins, and that all the persons who were charged under various sections of the Indian Penal Code have been acquitted by the Sessions Judge of Poona. His judgment, which is in accordance with the verdict of the jury, is a very lucid and impartial exposition of the facts in the case, and its logic is in agreeable contrast with the strange and inconsistent canons of reasoning which commended themselves to Mr. Kennedy at Wái. The results of the Poona trials, in so far as they have gone, once more bear testimony to the intrinsic excellence of judicial administration in India taken as a whole and supply one more proof of the independence of judicial tribunals. The Yeola trials also illustrated the same truth in a striking manner. In the midst of the present misfortunes, this is indeed no small consolation, and Mr. Unwin, Mr. Fry, Mr. Crowe and Mr. Jacob deserve the thanks of the public for having maintained intact the reputation of our criminal courts by their exemplary judicial fairness and independence.—The *Gujaráti* (104), 4th November, English columns.

21. The *Kaiser-e-Hind* (107), in its issue of the 4th November, observes:—The Hindu newspapers of Poona had caused almost a scare among the local Hindus by saying that the police being opposed to the Hindu community the 13 Hindus accused of causing a riot near the Dáruwála Bridge would be condemned on unreliable evidence brought by the police, but the sensible judgment of the impartial Sessions Judge has preserved the good reputation of British justice and disappointed those who wished ill of the Hindus of Poona. It is to be hoped that the decision will revive the confidence of the Poona Hindus in Government. It is desirable that peace should be restored throughout the rest of the Deccan and the Hindu critics of Government should be moderate in representing Hindu grievances and give no opportunity to the authorities to find fault with them for their angry and irrelevant criticisms. It is a fortunate circumstance that the *regime* under which numerous disturbances broke out in the Bombay Presidency is coming to an end.

Acquittal of the accused in the Poona riot cases and the local police.

22. In the course of the Poona trials one important circumstance was elicited during the cross-examination of the witnesses for the prosecution, namely, that no attempt was made by the police to find out the persons who first attacked the *mela*, though it might have diverted a little of its over-zeal in this direction. The riots have taught many a lesson to Government as well as to Hindus and Muhammadans. One of them is the unsatisfactory character of the police in the mofussil. That the evidence of this or that police witness is unsatisfactory or untrustworthy is the burden of Mr. Jacob's judgment, and the Sessions Judge has also observed that an attempt was made in one instance to fabricate evidence. That the liberty and even the lives of Her Majesty's subjects should be at the mercy of such custodians of peace is a real misfortune, and the sooner the superior officers restrain the impetuous zeal of their subordinates the better in the interests of all. We are glad to learn from the judgment of the Sessions Judge that the Hindu police did not shirk their duty even in dealing with their co-religionists. But we wish they as well as the rest of the police could be made to realize their grave responsibilities and to distinguish between the bounds of true zeal and reckless over-zealousness.—The *Gujaráti* (104), 5th November, English columns.

23. The same newspaper, in its vernacular columns, observes:—The conduct of the local police in connection with the Nágoba and Ganpati processions and the recent riot at Poona has been blameable, and Government ought to take severe notice of it. It is desirable that Major Macpherson, the

District Superintendent of Police, should, on his return from leave, be transferred from Poona to some other place for the due preservation of peace in that city. [The *Satyă Mitră* (149), in its issue of the same date, expresses somewhat similar sentiments.]

24. While it is our misfortune to announce that Justices Jardine and Farran have confirmed the proceedings at Wái, without granting the prayer of the petitioners for a short postponement in order to enable them to retain some one of the leading counsels who had gone away on account of the October vacation—and we say with due deference to their Lordships that this ought to have been granted, inasmuch as the petitioners having undergone the sentences, a question of propriety had only to be disposed of—it is our good fortune to notice the acquittal of the first batch of Hindus committed to the Sessions in connection with the Poona disturbance. This happy termination of the protracted trial before Mr. Jacob is a marked victory of the people over the Poona police, and is as strong a condemnation as possible of its oppressive behaviour for some time past. So far as this case at least is concerned, the police of Poona has shown itself to be utterly devoid of that common sense, which, according to Lord Harris, is so badly wanted by the Deccanis. We do not know what His Lordship may be thinking of the figure cut by the preservers of peace and order at Poona. Now at least His Excellency will, we dare say, see much reason to withdraw what he said at Ahmednagar and Sholápur, and to take to task not the Maráthas, but the police of Poona. If His Excellency even now endeavours to bring to their senses the myrmidons of the police, he will have achieved a good deal in the direction of putting an end to the disturbances that have marred the peace of the presidency of late. Indeed, in many places it is the police that is more responsible for the ebullition of bad feeling than Muhammadans or Hindus. Will the severe rebuffs at Poona in the cases of the Badhái, Mr. Dhole and the thirteen Hindus teach the Poona police what its proper duties are? What a striking contrast between the sentence of eighteen months' imprisonment passed by Captain Saulez on the Badhái—reversed by Mr. Crowe on appeal—and these acquittals of Mr. Jacob! It is a relief to find that while there are some officers like the Captain who bring disrepute upon British justice, which is the mainstay of British rule in this country, there are others like Mr. Jacob who redeem it therefrom. So long as justice is triumphant, the rule of Britain will have to fear nobody and will be popular with the millions of the Natives of this country, and, therefore, it ought to be the constant aim of the administrators to ensure it to them.—The *Native Opinion* (16), 4th November, English columns.

25. We should like to offer only a word of warning in regard to riot cases. We know that the cases brought against respectable Hindus of Yeola broke down completely before the Sessions Judge of Násik. The same has happened in Poona. At Wái, we know that several well-known, respectable, law-abiding and even timid persons were sent to prison because the Magistrate held peculiar views about points of fact and points of law. Every inhabitant of Wái is conscious that a grave injustice has been done. It is known that in all these places a weak police has contrived to wreak all its vengeance on the respectable inhabitants of the places. Government cannot any longer overlook these facts: the name of the police strikes terror into the heart of every Hindu of the Deccan. In Poona especially the feeling between the police and the public runs very high. On most occasions there have been unnecessary frictions; there is not also the same confidence of the public in Mr. Plunkett, the City Magistrate, as in other Magistrates. From a distance we cannot say whether the Poona public is right or wrong in their belief; but the fact remains that there is no confidence in the police and the City Magistrate. Are Government ignorant of the ways which can remove the deplorable friction? Why not make some changes in the *personnel*? We can assure Government that this is no question of prestige. On the contrary, Government will find in this a speedy means of regaining the love and confidence of the Deccan.—The *Indu Prakásh* (14), 5th November, English columns.

26. All the prisoners committed for trial in connection with the recent riots at Poona have been discharged by the Sessions Judge; justice has once more

been vindicated, the innocent have been saved and the myrmidons humbled. The notorious character of the police was well-known and the acquittal of the Poona Bráhmans charged with rioting was a foregone conclusion. Experience is a great school of learning, but Government does not seem to profit by it. Police *zulum* has exposed the lives of peaceful citizens to endless torture in the past; the same thing is allowed to be repeated in the present and perpetuated in the future. But for the Courts of Justice, which, like Homer, might sometimes nod, the people of India would have been harassed to death.—The *Phœnix* (5), 3rd November.

27. With reference to the acquittal of Hari Rámchandra *alias* Tátya Sáheb Nátu by the Acting Sessions Judge of Poona of all the charges preferred against him under several sections of the Indian Penal Code, and the acquittal of thirteen persons who were accused of having joined the late riot at Poona by the same Sessions Judge, the *Bombay Samáchár* (117), in its issue of the 9th November, says:—In both cases the police had taken great trouble to be prepared for the prosecution, and though no evidence at all was brought for the defence, the prosecutions completely fell through. In the latter case the Judge condemned the evidence produced by the police as unsatisfactory and untrustworthy, and in the former case the Judge declared that the police had no authority to prevent the Hindus from playing music in the neighbourhood of the Masjid, and that the Muhammadans and not the Hindus caused the riot. Soon after the occurrence of the Poona riot the English papers of Poona and Bombay contained almost the same account of the riot, blaming the Hindus and their leaders for being its cause. The vernacular papers of Poona complained that the accounts of the riot in the English newspapers were written by one and the same person, and that the police had a hand in it. These vernacular papers also bitterly complained that the conduct of certain officials at Poona towards the Hindus was unbecoming. Notwithstanding this the Hindus were still blamed. In addition to the English newspapers the different Government officials accused the Hindus unjustly, and among the latter was His Excellency Lord Harris. The public will now be pleasantly surprised to see that an impartial Judge, assisted by a jury mainly composed of Europeans and Eurasians, has not only declared the accused Hindus not guilty, but has censured the police for its wrong conduct. This has indirectly imposed on the authorities the necessity of coming out with their defence. It has been proved in the Sessions Court that the police of Poona has in this matter been guilty of empty fuss and outrageous demeanour, instead of doing its duty. The public ought to importune Government to enquire and ascertain which of its officials are responsible for the improper conduct of the Poona police, though, properly speaking, Government ought to make the necessary enquiry without any importunities by the public. In his speech at Ahmednagar, His Excellency Lord Harris gave vent to his anger at the Deccani Hindus for having caused the riots. The severe language used by His Excellency has been disapproved of not only by the people of the Bombay Presidency, but by the entire public of India. After reading the decision of the Poona Sessions Judge it must be said that His Excellency's anger was unjustifiable. His Excellency's advisers or those who gave him information on the subject have been either knowingly or unknowingly acting improperly. [The *Jám-e-Jamshed* (134) of the same date and the *Akhbáre Sodágar* (113) of the 10th November express similar sentiments.]

28. The *Vikshipta* (96) of the 3rd November is gratified at the acquittal by Mr. Jacob of the thirteen accused persons in a Poona riot case, but is very sorry for the conduct of the police in this case, and says that the police who, as at Poona, try to annoy the rayats simply bring the name of Government into disrepute, and that it is surprising that the Judges should not order the arrest and prosecution of the police as soon as the persons accused by them are acquitted. The disgrace brought on the police by the acquittal of the thirteen accused persons will not, adds the paper, be sufficient punishment to them and the best course would be to prosecute them for their misconduct.

29. Referring to the same cases, the *Subodh Prakásh* (21) of the 7th November says:—His Excellency the Governor, who makes an empty boast of impartiality, and his Council must now take due notice of the neglect of duty and carelessness shown by the Poona police in not making proper arrangements

at the Dáruwála Bridge on the night of the disturbance and not arresting even one of the Muhammadans who were the aggressors. The people of Poona should thank the Governor for showing them practically how the rayats are harassed and their rights trampled upon, how the reputation of respectable men is ruined, and how freely warrants are issued when a new man appointed to the post of Police Superintendent is vested with undue power and his superior authorities as the Governor and his Councillors are in favour of one and against another section of the community.

30. Nothing would have pleased the people so much as did the decision of Mr. Jacob, acquitting the thirteen Hindus of all the charges brought against them by the Poona police. We leave it to our readers to imagine what opinion the people have formed of the conduct of the police who encouraged the Muhammadans to create a disturbance in the Ganpati festival, disappointed the Hindus who wanted to celebrate the festival peaceably, caused unnecessary trouble to responsible Government officers, failed to arrest even a single real offender, arrested and put to humiliation several innocent persons in order to cover their own weakness, and have now to hide their heads in shame owing to the acquittal of the accused by a judicial tribunal. We have only to say that an influential and clever officer like Major Macpherson should always be on his guard and not allow himself to be misled by low persons.—The *Poona Vaibhav* (66), 4th November.

31. The *Kásid-e-Mumbai* (139), in its issue of the 9th November, observes:—The evidence for the prosecution in the case of the thirteen Hindus and in that of Tátya Sáheb Nátu was so weak that the Sessions Judge had no alternative but to acquit the accused. It is to be regretted that it was not clearly shown through independent evidence in both these cases why the Muhammadans had assembled in the Masjid near the Dáruwála's bridge on the night on which the riot broke out, and owing to this mistake on the part of the prosecution the Judge has been led to unjustly accuse the Muhammadans. The Judge ought to have been informed that this day was highly revered by the Muhammadans, being the birth as well as anniversary day of Prophet Muhammad, and that the Muhammadans had assembled at the Masjid that night to hear Moulud Sharif as is customary with their co-religionists. We are not sorry for the acquittal of the Hindus, but regret that the disputed question of playing music near mosques should have remained undecided. We request Government to decide the question without unnecessary delay, for so long as this is not done disputes between the two communities will not cease.

Comments on the Bombay High Court's decision in the Wái case.

32. While writing on the decision of the Bombay High Court in the matter of the petition for review of the judgment of Mr. Kennedy, Assistant Collector, Sátára, convicting and sentencing thirteen leading Bráhmans of Wái to imprisonment for disobeying the District Magistrate's order on the subject of street music, the *Vritta Sár* (100), in its issue of the 5th November, observes that it is very dangerous that the Magistrates should screen the police errors and the High Court should screen the Magistrates, that such encouragement to the police will lead to the ruin of villages and towns, and that such a departure in the administration of justice will bring about the decline of the British Government. The High Court, adds the paper, was from the beginning to end unwilling to release the convicts on bail, first, because the trying Magistrate's report was considered necessary, subsequently because the report was unfavourable, and lastly, because the convicts having undergone the term of imprisonment release on bail was unnecessary. Similar was the procedure adopted in rejecting the petition for review. Nothing more is to be said against the High Court in this matter than that the legislature should deprive the High Court of its power of review that no expenditure may be needlessly incurred. If an Act is passed enacting that appeals against convictions should be dismissed when the sentences have been almost entirely undergone by the prisoners, much importance will not be attached by people to sentences awarded.—Referring to the same decision, the *Shri Shiváji* (82) of the 2nd November says:—We have to note with surprise and great dismay that the High Court Judges have simply murdered justice and brought it into discredit.

Disapproval of the notification issued by the District Magistrate, Sátára, prohibiting public demonstrations in honour of the Wái convicts.

33. It appears that the inhabitants of Wái, in the Sátára District, intended to escort home, in procession, the thirteen leading Hindus of the place who had been convicted of instigating and abetting a breach of the District Magistrate's order forbidding any music before a certain mosque in the city. We do not intend to-day to criticize the order of the District Magistrate forbidding all music in front of the mosque, irrespective of prayers going on there. But it certainly seems to us that there was no necessity for the subsequent proclamation he issued under Section 144 of the Criminal Procedure Code, forbidding not only the contemplated procession to escort home the prisoners on their release from jail, but also *any other demonstration* to sympathize with those persons, either in the streets *or at any other place,* and threatening any one taking part in such demonstration with prosecution under the Penal Code. The italics are ours. The proclamation declares the reason for the forbidding to be an apprehension that a procession or a demonstration in honour of the convicted persons will result in a riot. Turning to Section 144, under which the order was issued, we find it deals with nuisances, and provides that an order under it "may be directed to a particular individual or the public generally, when frequenting or visiting a particular place;" and the Bombay High Court has held that an order under the section cannot be validly made applicable to all places generally, even in a town, nor as regards lawful acts confined to private places. Thus the High Court reversed the conviction of a man in Surat for having given a caste dinner in his house, in spite of the District Magistrate's order forbidding all caste dinners in the city. And yet the Sátára Collector's order forbade any demonstration at any place. This, we presume, was an unwarranted interference with the liberties of the people, and the High Courts have repeatedly laid down that the section does not empower Magistrates to forbid any one to exercise his lawful rights. We think that the inhabitants of Wái had a right to demonstrate their feelings towards the persons convicted, and all that the Collector could have legally done was to forbid a procession in their honour in the public streets. In all civilized countries the public are allowed to differ from decisions of courts, and to show, if they so like, full sympathy for even criminally convicted persons. But, apart from the question of legality—and we do not profess to be experts in law—it may well be asked whether the order was a prudent one, and one calculated to allay the feelings of the Hindus of Wái. Does not the order smell too much of the spirit of terrorism, quite uncalled for at a place where no riot has taken place and where no ill-feeling between the Hindus and the Muhammadans has manifested itself in any tangible shape? Wái is only a few miles from Sátára, and His Excellency the Governor but a week ago congratulated the people of the district on the amicable relations subsisting there between the two communities. Would not this cordiality be imperilled by such doings of the executive as those at Wái? And, moreover, one might ask if the order of the Collector is likely to diminish the regard of the Hindus of Wái for the thirteen leading men of the place whom they wanted to escort home from the prison? Very likely the order will, by its seeming vindictiveness, make those men look like martyrs, deserving of every sympathy, and win for them greater popularity than they would have otherwise gained. These Hindu-Muhammadan quarrels require a delicate and gentle handling. Repression and sternness have their place; but they will oftener exasperate than allay feelings, whilst what we want is something which will soothe and heal.—The *Indian Spectator* (2), 4th November.

34. In unenviable contrast with the Poona Judge stands the District Magistrate of Sátára, who seems to be ambitious of doing everything in his power to make sure of the erection by the people of Wái of a temple of infamy in his honour. We have already had occasion to remark on his proceedings in the Dwár procession matter. The rather doubtful decision of Justices Jardine and Farran that the High Court would not go into the question of the validity of the Magistrate's order, and that it is enough to allege the existence of the circumstances justifying the order, seems to have given additional zest to the desire of the Magistrate for notoriety. Can anything be more arbitrary than his *ukase* prohibiting public demonstration in honour of Wái convicts after their release from jail? Has the boasted liberty of the British subject come to this?

Is it a crime to show openly the respect you feel for one whom you, whether rightly or wrongly, consider to be a victim of capricious tyranny? Cannot you, accompanied by your friends, walk home with a relation of your own from the jail in which you think he had been unjustly detained? If this be British liberty, then what is tyranny? Is not this order conclusive proof that, with all the boasted British love of justice, there may be found a Briton who can play the tyrant as well as any of his darker brethren? Does not this also show how disastrous would be the effect of slackening, even to a small extent, the hold of the High Court on the inferior magistracy? The *Subodh Prakásh* (21), 7th November, English columns.

35. As we have seen, the Wái case was a long tale of persecution, despotism and high-handedness on the part of the authorities, who do not seem to be quite satisfied with the imprisonment of the innocent Hindus of Wái. Their vindictiveness would not stop there. The Hindus intended to escort home, on their release from jail, in a procession, the prisoners who are naturally looked upon as victims to official despotism. But the District Magistrate forbade not only the contemplated public procession, but also any other demonstration of sympathy with those persons either in the streets or at any other place within the four corners of Sátára, and if any one took part in any such demonstration the Magistrate threatened him with criminal prosecution. By what stretch of authority he could issue such an illegal proclamation we do not know. It was an unwarranted encroachment upon the liberties of the people. The Magistrate was led to do such a thing in his mistaken zeal to maintain peace where no danger to it existed except in the imagination of the Magistrate. Such despotic and high-handed acts, instead of adding anything to the fair fame of British rule, will only exasperate the feelings of the people. But why should the officials be more careful? Has not Lord Harris told them that the Deccan has lost all common sense? No treatment could be too bad for them.—The *Indu Prakásh* (14), 5th November, English columns.

PART II.—*Legislation.*

Remarks on the Bill to amend Act V of 1861.

36. We do not know if the present official circle have lost their brains over the recent religious riots. They are either unwilling to go in the right direction, or they are not able to grapple with the question. The law as it stands is certainly more than sufficient to cope with such disturbances; but Sir A. MacDonnell has taken it into his head that the law is insufficient for the present purposes, and has therefore brought forward a Bill to amend Act V of 1867. Fortunately the Bill was not hastened through the Council as an emergent business, and its consideration has been postponed till December next. Sir A. MacDonnell may have good motives, as one of our contemporaries says, in proposing the amendments, but good motives and good results necessarily do not go hand in hand, and if he impartially reads the history of the various riots that took place in the Bombay Presidency, we are sure he will change his mind. Hindus are proverbially loyal to Her Majesty the Queen and any laws framed by her Government they will obey with the utmost care. But the British Government in India has to perform a duty, has to keep up its dignity and so it ought not to prove tyrannical to one class and over-indulgent to the other.—The *Shri Sayáji Vijay* (193), 3rd November, English columns.

37. The results of the proposed amendment in the Police Act would be disastrous to public liberty and make District Magistrates little tyrants in their territories. Even the Inspector-General of Police should have no power to employ additional police simply on the plea that he thought the conduct of the inhabitants required it. In these cases the decisions of the Magistrates and the Inspectors are, no doubt, subject to the confirmation of the higher authorities. But everybody knows what that means. The Magistrates may always rest assured of getting the necessary sanction. The recommendations of the Inspector-General about quartering additional punitive force even in the case of disturbed localities should be required to be endorsed by the District Magistrate and thoroughly sifted by the local Government before being sanctioned. Thus it will be seen that it is not possible, nor also wise, to apply a principle of ideal

justice in apportioning the burdens of the additional taxation; that the discretionary powers allowed to the District Magistrates for determining what persons shall bear the burden or in what proportions, and also of distributing the sum so raised among the sufferers, are too wide and likely to be abused; that the mere disapprobation or adverse opinion of the Magistrate or Inspector regarding the conduct of persons should not be a sufficient ground for quartering additional police and creating pecuniary liabilities; since that would certainly be giving dangerously large powers to the magistracy and the head of the Police Department. The Provincial Police Act leaves both these questions to the discretion of Government and we hope by amending their Act the Government of India do not wish to change King Log into King Stork.—The *Mahrátta* (4), 4th November.

38. The members of the Imperial Council seem to think that the pettiest officers are as unbiased as themselves in their treatment of the several classes of the Indian subjects of Her Majesty. We, who see things on the spot, have quite a different opinion about the character of police officers. We have a different experience of the vagaries of these officers. The officers of the Police Department have no liberal education and are therefore very narrow-minded. Even the young civilians, whom we expect to act on broad principles of justice and equity, betray an ignorance of the purpose for which police laws are made in this country. Under such circumstances we implore the Government of India to think ten times before they give an additional power to their subordinates. We wonder how these amendments to the Police Act suggested themselves to Sir A. MacDonnell, whom we know to be a very clear-sighted gentleman. We have not forgotten his services in the Central Provinces and as the acting Lieutenant-Governor of Bengal. Surely, there is something wrong in the process in which Sir A. MacDonnell has been led to undertake the carrying of this Bill through the Legislative Council. In a previous issue we pointed out the impossibility of throwing the burden of a punitive force upon the particular section who may have taken an aggressive part in a riot. In an affray between two persons or two sections of a community it is difficult to see who is in the right. Perhaps both are in the right, and in that case the real offender cannot be found out. The third amendment to the Police Act which Sir A. MacDonnell intends to introduce is with regard to the greater rigidity in regulating the processions. The word 'procession' is likely to be misconstrued if it is not actually defined. It may apply to the smallest procession of a funeral in which the playing of music is necessary, as well as to processions in which crowds of thousands of people take part. Imagine what a troublesome job it would be for a person to get a permit for a funeral procession! It is obligatory on some castes in the Hindu community not to keep a dead body in the house for more than an hour or two. In conclusion, we think the Police Act as it stands at present on the Statute Book more than fulfils the requirements of the present circumstances. We request Sir A. MacDonnell to withdraw the amendments proposed by him when the Council next meets at Calcutta.—The *Dnyán Prakásh* (12), 5th November, English columns.

PART III.—*Intelligence extracted from the Press.*

Rumour about the intention of the Muhammadans of Poona to make another attack on the Hindus.

39. It is widely rumoured in Poona that the Muhammadans of that city are quite dissatisfied and held a meeting on Sunday last at which they resolved to make another attack on the Hindus and to have them punished. How far the rumour is well founded is not known, but the conduct of some Muhammadan roughs shows that they entertain some such thought. We shall be very sorry to know that they have really such a desire. The Hindus will not find it difficult to curb their turbulence if the Muhammadans have pledged themselves to an affray, but they do not like to forget the friendship and love which have so long existed between the two communities. Besides, the Hindus always wish to avoid as far as possible enmity with the Muhammadans, whose support they want to acquire more political rights, and will therefore never be aggressive. We request the leaders of the Muhammadan community to keep their co-religionists

in check and the police to see what truth there is in the rumour to which we have given publicity to-day and to make proper arrangements to meet the contingency.—The *Shri Shivâji* (82), 2nd November.

Rumour about sectional meetings of Muhammadans at Poona and hostile attitude of Hindus towards Muhammadans.

40. If Dame Rumour is to be believed, some of the Muhammadans here have been holding meetings of their own community and complaining of the supposed hostile attitude of the Hindus. Why the meetings should be sectional we do not understand. The feelings on both sides have long been estranged, and it is high time that the tension should be removed and the usual tenor restored. Some of the Hindus also write and talk of these things in no way a desirable fashion. They manage to forget that in the unity and peace of the two communities lies greater good than any that can be conceived from their breach and disorder. If the wirepullers in both camps summon a little more of forbearance and forgiveness, the gulf will be bridged over. The educated among both have no differences; but they do not carry any appreciable influence with the ignorant masses who love and foment mischief. They can be reached by certain persons who are midway between the two; and it is to be expected that they will by their good sense use their opportunity well. If they do so, the late occurrences will be soon forgotten, the embitterment of feelings will disappear, and here in Poona measures of common weal will again come to be deliberated upon and undertaken without doubt or distrust.—The *Sudhârak* (22), 5th November, English columns.

41. A correspondent, writing from Poona to the *Subodh Prakâsh* (21) of the 7th November, says that it cannot be said what turn the meetings that are being held in the cantonment of Poona of the Muhammadans residing both in the city and the cantonment will take, draws the attention of the Hindus of Poona to the commotion caused amongst the Muhammadans by the acquittal of the thirteen Hindus accused of rioting, and urges upon their minds the necessity for making attempts to bring about a reconciliation.

Resolution not to use spirits and toddy by some sections of the Surat Hindu community.

42. The *Bombay Samâchâr* (117) of the 5th November states that the Khatris of Surat held a caste meeting on Friday last at which it was resolved that no member of the caste should henceforward drink spirits and toddy, and that a member discovered to have infringed this resolution would be punished by the caste. The same paper, in its issues of the 8th and 9th idem, speaks of similar resolutions having been made by the Golas and bambu basket-makers of Surat. A correspondent of the *Akhbâre Sodâgar* (113) of the 10th instant states that the tailor and the oilmen castes also of Surat have resolved to abstain from spirits and toddy.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 13th November 1894.

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REPORT
ON
NATIVE PAPERS
PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 17th November 1894.

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List of Newspapers and Periodicals.

(For the week ending 17th November 1894.)

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator...	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly ...	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
7	„ Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	1,000
11	„ Dnyánodayă	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly ...	425
13	„ Hitopadeshak	Bombay	Weekly	1,000
14	„ Indu Prakásh	Do.	Do.	900
15	„ Mantri	Poona	Do.	...
16	„ Native Opinion	Bombay	Bi-Weekly ...	600
17	„ Prabhákar	Do.	Daily	350
18	„ Rámdás	Bijápur	Weekly	600
19	„ Shetkaryáncha Kaivári	Bombay	Do.	500
20	„ Subodh Patrika	Do.	Do.	950
21	„ Subodh Prakásh	Do.	Do.	...
22	„ Sudhárak	Poona	Do.	3,000
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia...	Do.	225
26	„ Bakul	Ratnágiri.	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak...	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	156
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	325
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore...	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	650
46	„ Kalpataru...	Sholápur	Do.	250
47	„ Karmanuk	Poona...	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly... ...	1,500
49	„ Kesari	Poona...	Weekly	5,000
50	„ Khándesh Chitragupta	Dhulia	Do.	230
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khara Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	200
54	„ Maháráshtra Kokil	Sátára...	Monthly	2,000
55	„ Maháráshtra Mitra	Do.	Weekly	250
56	„ Maháráshtra Vritt	Do.	Do.	161
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár...	Ahmednagar	Weekly	150
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni...	Do.	175
62	„ Nyáyă Sindhu	Ahmednagar	Do.	175
63	„ Panchánan	Karád	Do.	...
64	„ Pandhari Mitră	Pandharpur	Do.	260
65	„ Pen Samáchár	Pen	Do.	...
66	„ Poona Vaibhav	Poona	Do.	3,200
67	„ Prabodh Chandrika	Jalgaon	Do.	100
68	„ Prabodh Ratnă	Bársi	Do.	225
69	„ Prántik Samáchár	Poona	Do.	...
70	„ Pratod	Islámpur	Do.	300
71	„ Rághav Bhushan	Yeola	Do.	220
72	„ Ratnákar	Kaládgi	Do.	50
73	„ Saddharmadip	Alibág...	Monthly	1,000
74	„ Sanmitra	Bombay	Do.	...

No	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
75	The Sarvadaman	Poona	Monthly	...
76	„ Satya Nirnayă	Bárámati	Weekly	...
77	„ Satyă Prakásh	Poona	Do.	...
78	„ Satyă Sadan	Alibág	Do.	200
79	„ Satyă Shodhak	Ratnágiri	Do.	400
80	„ Shikshak	Chikodi	Do.	...
81	„ Sholápur Samáchár	Sholápur	Do.	260
82	„ Shri Shiváji	Poona	Do.	300
83	„ Shubh Suchak	Sátára	Do.	260
84	„ Sudhákar	Pen	Do.	300
85	„ Sumant and Satyă Sudha	Kárwár	Do.	300
86	„ Tukárám	Ahmednagar	Do.	250
87	„ Udyogavriddhi	Poona	Do.	...
88	„ Vanapriya	Chikodi	Fortnightly	100
89	„ Vártáhar	Bombay	Tri-weekly	700
90	„ Vengurla Vritt	Vengurla	Weekly	175
91	„ Vichár	Dhárwár	Monthly	500
92	„ Vichár Ságar	Baroda	Weekly	650
93	„ Vidushak	Karád	Do.	300
94	„ Vidya Vilás	Kolhápur	Do.	275
95	„ Vijay	Sháhápur	Do.	250
96	„ Vikshipta	Bombay	Do.	600
97	„ Vita Vritt	Vita	Do.	...
98	„ Vividh Dnyán Vistár	Bombay	Monthly	500
99	„ Vrittadhára	Dhár	Weekly	150
100	„ Vrittasár	Wái	Do.	285
101	„ Vritt Sudha	Sátára	Do.	200
102	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
103	The Deshi Mitră	Surat	Weekly	1,250
104	„ Gujaráti	Bombay	Do.	2,450
105	„ Gujarát Mitră	Surat	Do.	800
106	„ Hindi Punch	Bombay	Do.	450
107	„ Kaiser-e-Hind	Do.	Do.	2,500
108	„ Káthiáwár News	Rájkot	Bi-weekly	600
109	„ Suryă Prakásh	Surat	Weekly	375
110	„ Vidyut	Ahmedabad	Fortnightly	...
	GUJARA'TI.			
111	The Ahmedabad Times	Ahmedabad	Weekly	250
112	„ Ajab	Surat	Monthly	700
113	„ Akhbáre Sodágar	Bombay	Daily	800
114	„ Arajadár	Baroda	Weekly	...
115	„ A'ryă Dharm Prakásh	Bombay	Monthly	400
116	„ Bhim Sen	Do.	Weekly	...
117	„ Bombay Samáchár	Do.	Daily	2,600
118	„ Broach Mitră	Broach	Weekly	350
119	„ Broach Samáchár	Do.	Do.	700
120	„ Buddhi Prakásh	Ahmedabad	Monthly	580
121	„ Cambay Gazette	Cambay	Fortnightly	124
122	„ Chának	Surat	Monthly	500
123	„ Chandra	Do.	Do.	300
124	„ Darbár Patrika	Ahmedabad	Weekly	...
125	„ Din Mani	Broach	Do.	...
126	„ Dnyán Sudha	Ahmedabad	Monthly	250
127	„ Dnyán Vardhak	Bombay	Do.	600
128	„ Fursad	Do.	Do.	400
129	„ Gap Sap	Do.	Fortnightly	300
130	„ Gul Afshán	Do.	Monthly	1,200
131	„ Hindusthán	Ahmedabad	Weekly	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly	500
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	400
136	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Fortnightly	1,200
139	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
140	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	„ Kelavni	Baroda	Monthly	560
142	„ Nure Elam	Bombay	Do.	320
143	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
144	„ Praja Mitra	Karáchi	Weekly	200
145	„ Praja Pokár	Surat	Do.	800
146	„ Rájyabhaktă	Bombay	Do.	1,300
147	„ Rást Goftár	Do.	Do.	1'697
148	„ Samsher Báhádur	Ahmedabad	Do.	300
149	„ Satyă Mitră	Bombay	Do.	1,000
150	„ Satyă Sodhak	Surat	Fortnightly	500
151	„ Satyodaya	Dohad	Weekly	68
152	„ Sneha Sindhu	Kaira	Do.	275
153	„ Stri Bodh	Bombay	Monthly	560

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issue
	GUJARA'TI—*continued.*			
154	The Stri Mitră	Bombay	Monthly	697
155	„ Surat Akhbár	Surat	Weekly	600
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly ...	...
159	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patră	Hubli	Weekly	475
161	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayă	Dhárwár	Weekly	200
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Lokă Bandhu	Do.	Do.	190
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárată Bhráta	Rewáh...	Fortnightly ...	375
173	„ Bhásha Bhushan...	Bombay	Monthly	400
174	„ Bombay Baipar Sindhu	Do.	Weekly	250
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly ...	450
178	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	23
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Khair Khah	Do.	Daily	...
184	„ Kushful Akhbár...	Do.	Weekly	150
185	„ Muin-ul-Mulk	Do.	Daily	...
186	„ Muslim Herald	Do.	Do.	300
187	„ Vakil Islam	Do.	Do.	...
188	„ Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	346
196	„ Muin-ul-Islám	Do.	Do.	300
197	„ Prabhát	Hyderabad (Sind) ...	Do.	400
198	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different head which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusions never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

Approval of the resolution of the Government of India on the forest policy.

1. We hail with extreme satisfaction the new forest policy announced by the Government of India in its resolution of the 24th October last. We need not say it is a far-sighted and statesmanlike policy, worthy of an alien but powerful Government like the Government of India. Nothing has so much exasperated the cultivating classes all over the country as the various Forest Acts. The extremely harsh rules framed under their provisions in the different provinces have been carried out with such relentless severity and disregard of the condition and wants of the rayats that the bitterest complaints have been made regarding their operation, especially in the Bombay and Madras Presidencies. For years past the forest grievances have become the subject of many a memorial to the local Governments. We say, therefore, that the forest resolution of the Imperial Government has not been published a day too soon. It is refreshing to find that the Government has seen the errors of the various provincial administrations and is now endeavouring to repair the wrongs done for the past sixteen years to the cultivating classes. This is the first imperial act of statesmanship with which we have to associate the name of our new Viceroy. The very first important act of Lord Reay, after the assumption of the Governorship of Bombay, was the appointment of a Forest Commission. The very first important public act of the Earl of Elgin is this new declaration regarding the policy of his Government as to forests. It is a new departure, which rightly takes cognisance of the old maxim that the permanent interests of the masses should be the *first* care of a State, especially of an enlightened and benevolent despotism like that of the Government of India. The keynote of the whole situation may be read in the 14th paragraph, in which it is vigorously laid down that the grazing of herds and flocks is a "necessary condition of cultivation *upon which the Government land revenue depends.*" And the second cardinal principle laid down is in the 11th paragraph, where it is justly observed that "the customs of generations alter slowly in India; and though much may and should be done to lead the people to their own profit, yet it must be done gently and gradually, *always remembering that their contentment is no less important an object than is their material advantage.*" We fully agree with the two cardinal principles now so authoritatively declared, and repeat that the forest resolution of October 24th should be hailed by the community with satisfaction. Both Lord Elgin and Mr. Ibbetson, the Chief Secretary of the Agricultural Department, are to be congratulated on their statesmanlike views.—The *Kaiser-e-Hind* (107), 11th November, English columns.

2. The *Hindi Punch* (106), in its issue of the 11th November, gives a cartoon entitled, "A good cut," in which the stringency of the Forest Acts is represented by a huge tree, having on one side a rayat and on the other a woodman cutting the tree with an axe representing Government of India's resolution. The letter-press runs as under:—*Rayat*—Don't spare the tree, woodman, but cut it up to the root! The editor gives the following explanation of the cartoon:—The Government of India's recent resolution condemning forest stringency is hailed with delight in all parts of the country. The Government deprecates the zeal of the Forest Officers for enhancing revenue, and lays down the principle that the question of revenue should be subordinated to the convenience and happiness of the agriculturists and the public generally.

Desirability of the subject-matter of the same resolution being embodied in the Forest Acts.

3. The *Bombay Samáchár* (117), in its issue of the 13th November, approves of the above resolution issued by the Government of India on the subject of the policy which it desires the Provincial Governments to follow in the matter of forest conservancy, and says:—This resolution is far-sighted and is beneficial to the rulers as well as the ruled. It is based on the high principle that forests are to be conserved, not for the sake of revenue, but in the interests of the agriculturists and other sections of the body politic. It frankly admits that the Forest Acts have hitherto been carried out with a view to increase State revenue, and is a triumph of public opinion. It lays bare the annoyances caused to the rayats

by subordinate Forest Officers and affords partial redress for the popular grievance about obnoxious rules and regulations given vent to since the assumption of the Viceroyalty of India by His Excellency Lord Elgin. The resolution is still on paper and the public will hold in abeyance its joy at its issue until it is carried into effect; for, several similar resolutions were issued under the *régimé* of Lord Reay with a view to relieve the people from their hardships in the matters of forest and ábkári laws, but they remained dead letters, as is a well-known fact. The success of such resolutions has always depended on the attitude and wishes of the executive officers, and therefore it is desirable that the subject-matter of such resolutions should be embodied in the forest enactments, which the officers are very careful to obey.

His Excellency Lord Harris at Ahmedabad,

4. Whether an action should lie in the Civil Courts against busy-bodies extorting money from persons unwilling to pay for public entertainments was a question raised by His Excellency Lord Harris at Ahmedabad. We hardly know English manners; but we can assert that His Excellency is the last person that should have raised such a question. Suppose a gentleman refuses to entertain an unwelcome guest; is the latter justified in passing strictures on the inhospitality of the host? There are lákhs of people in this presidency who do not like to pay a single farthing to entertain a Governor who has not only not done anything for their advancement, but has, on the contrary, been a drag upon their progress. If a few grasshoppers busy themselves with raising subscriptions, and in doing so extort money from a person unwilling to pay, we do not see why an action should not lie against such persons. But His Excellency thinks otherwise. The Eastern people are hospitable from time immemorial and do not require any advice from His Excellency in such matters. They know the use and abuse of hospitality. If the law of the land is favourable for such actions against the extorting persons, His Excellency thinks it wise and proper to pass an Act prohibiting such actions. How beautiful would such an Act look on the Statute Book! Would it not be the finishing stroke of Lord Harris' immortal career in the Bombay Presidency? We are reminded of a verse of the Sanskrit poet Bhartrihari, which says, "The Creater has created *silence* as a mask for ignorance and it becomes an ornament especially to the illiterate in the assembly of the wise!"—The *Dnyán Prakásh* (12), 12th November, English columns.

Municipal Corporations and their power to expend their funds on welcomes to Governors and distinguished visitors.

5. The *Bombay Samáchár* (117), in its issue of the 13th November, refers to the subject of the legality of the expenditure of municipal funds in according a suitable welcome to a high personage visiting towns with municipalities, to the suits made in the Civil Courts of Surat and Broach by some ratepayers praying for injunctions to stop such expenditure by municipal officers, and to the expression of his opinion by His Excellency Lord Harris on the matter, and says:—It is doubtful whether it was necessary for His Excellency to make a pronouncement on a point so unsatisfactorily raised by some ratepayers and to give it a publicity which it did not possess before. Many persons will not concur with His Lordship in his opinion on the matter. There is no provision in the Municipal Act making it compulsory to spend money on receptions given to Governors or other distinguished guests. Municipal corporations have full power to incur or abstain from incurring such expenditure according as they deem fit, and there is nothing wrong in their possessing such discretionary power, for some Governors are such that the leading citizens of towns, who form the municipal corporations, consider it a pleasant duty to accord to them suitable welcomes when they visit them, while there are others to whom to give welcomes would be a mockery of them. Legal compulsion to incur expenditure on welcomes to all Governors, whether popular or otherwise, would therefore be an encroachment on, and curtailment of, the right of the public to freely express its opinion on the *régimes* of Governors. If, however, there is no power given by law to municipalities to spend money on receptions when they deem fit to do so, many would agree with His Excellency Lord Harris in holding that the Municipal Act should be so amended as to give the municipal corporations this power.

6. The *Jám-e-Jamshed* (134) of the 12th November, writing on the same subject, says:—The matter touched upon by His Excellency Lord Harris is very delicate, and it would have been better if His Lordship had said nothing on it. So far as Lord Harris is concerned, we do not want to enquire whether municipal corporations have or have not the power to incur expenditure on receptions to distinguished guests, but we do differ from His Excellency in holding that the Municipal Act should be so amended as to give this power to municipal corporations if they do not already possess it, and we have no doubt that not only Gujarát, but the whole presidency, would agree with us in thinking that absence of such a provision is beneficial to the ratepayers. Such a provision, if inserted into the Act, is likely to be abused by extending its operation to cases of Commissioners, Collectors, and similar other officers paying visits to municipal towns.

7. Though the Municipal Act be silent about the legality or otherwise of a municipality expending money on receptions to distinguished visitors, we are of opinion that such an expenditure would not be illegal. But Lord Harris should have understood why this question has arisen at this time. Have not Governors or other distinguished persons been on tours in this country before this? Have not they received hospitable receptions from municipalities without any exception being taken by anybody to the expenditure? These important questions should have been considered by Lord Harris before giving vent to his thoughts on the subject. Nobody has up to this time raised any objection to due respect being shown to Governors-General and Governors who were real well-wishers of India. On the contrary, the people have evinced their gratitude to them by spending even their private money. In short, however elevated a person may be, he will not elicit admiration and respect from the people if he has done nothing particular to advance their interests, and if money be about to be expended on a reception to him it is natural for them to murmur at it. Lord Harris ought, therefore, to consider in his own mind whether he is entitled to honour at the hands of the public. Being a representative of our Gracious Queen-Empress, His Lordship has a right to some respect being shown him in that capacity by the loyal subjects of the Queen, and that he is getting everywhere and he ought to be contented with it.—The *Mumbai Vaibhav* (58), 12th November. [The *Prabhákar* (17) of the 15th idem expresses similar sentiments in a rather disrespectful tone.]

8. The *Akhbáre Sodágar* (113), in its issue of the 15th November, disapproves of the actions of the municipal ratepayers at Surat and Broach, who rushed into law courts to obtain injunctions against their respective municipalities contributing anything towards entertaining His Excellency Lord Harris on his visit to those cities, expresses its pleasure at the courts having rejected the applications, says that His Excellency was not to be entertained as a private gentleman but as a representative of Her Majesty the Queen, that by entertaining him the people only showed their loyalty to their Sovereign, and that the municipalities were the proper representatives of the people to discharge this duty.

Complaint in connection with the Darbár held at Broach in honour of His Excellency the Governor's visit to that city.

9. The *Broach Samáchár* (119), in its issue of the 15th November, finds fault with those who were entrusted with the work of issuing invitations to the Darbár held at Broach, on the 6th instant, in honour of His Excellency the Governor's visit to that city, for not inviting graduates and several other respectable persons entitled to the honour, saying that these neglected persons hold as good a social status as those who were invited, that several of these gentlemen had been invited to similar Darbárs on previous occasions and that those responsible for this negligence deserve censure from Government and the people.

Inferences from the resolutions passed at the Seventh Provincial Conference at Bombay.

10. The resolutions passed at the Seventh Provincial Conference recently held at Bombay show that numerous long-standing grievances of the people of the presidency have not yet been attended to and that the people are in a state of dissatisfaction under the regime of His Excellency Lord Harris. This dissatisfaction, however,

prevails throughout the country, as is evidenced by similar resolutions repeatedly passed by the Indian National Congress. Any other sensible ruler would have ere long taken steps to redress the grievances, but our English rulers perhaps think too highly of their own power and pretend to treat Congresses and Conferences with contempt. Government should, however, know that some of the leaders of these public meetings are Native gentlemen whom Government themselves have acknowledged to be representatives of the people and nominated as additional members of Legislative Councils, and that consequently it would not be right for them to ignore their voice. Public opinion has gained much strength within the last ten years, and if Government feign to treat it with contempt they only give rise to greater opposition and do more harm than good. The *Times of India*, in its issue of last Wednesday, finds fault with some of the speakers for the tone pervading their attacks on His Excellency Lord Harris, but we ask our contemporary what one should think of the Government turning habitually a deaf ear to public voice.—The *Gujaráti* (104), 11th November.

Hindu-Muhammadan differences and the alleged belief of the Muhammadans that they are favoured by Government.

11. In the conferences recently held at Bombay and Ahmedabad a pointed allusion was made by speakers to the late disturbances in the Deccan and they advised the people to come to some amicable arrangement with a view to avoid any possible collision in future between the two principal communities. But from our own experience we consider that any attempt in that direction will ultimately prove a failure, for the Muhammadan community is not at present in a mood to come to any settlement. A few days ago some respectable gentlemen from Násik, Málegaon and other places went to Yeola with that end in view, but the Musalmans of the latter place refused to grant any concessions to the Hindus and so the attempt failed. In Poona the Muhammadans are in no better frame of mind. They have come to regard themselves as a community favoured by Government, and we think that they have good grounds for this assumption. It has now been judicially decided that they were mainly responsible for the disturbance at the Dáruwála bridge. On another occasion they attacked certain employés of the Survey Department and severely wounded several of them. They again mutilated Badhai's Ganpati. In all these cases the police of Poona apprehended and prosecuted Hindus in scores. Their detective abilities were efficient enough to trace the offences of rioting and inciting persons to commit riots to respectable Hindus and to arrest them eight days after the occurrence. Yet they have not succeeded in tracing the above offences to the really guilty Muhammadans, not one of whom has been apprehended and prosecuted. Add to this evident official partiality the abuse which Lord Harris was pleased to shower on Hindus alone in his Ahmednagar speech. It is not surprising, therefore, if the Muhammadans believe that their protection by Government being assured, they can ill-treat the Hindus with impunity. Advice in these days is cheap, but those who give us the advice do not realise the difficulties in the way. We are convinced that there can never be a practical solution of the problem unless the mind of the Muhammadan community is disabused of the notion that they are at present the favoured people; and that can only be done if responsible Government officers take the initiative and insist upon the Muhammadans coming to an amicable settlement of their dispute with the Hindus. We are sure that the Hindus, with their usual love of toleration and peace, will not fail to meet the former half-way if they honestly evince a desire to forget the past. This is the only solution of the difficulty, and those Anglo-Indian papers and platform orators who, without recognising to their fullest extent the above facts, give us only cheap advice must be deemed to have not grasped the whole situation.—The *Mahrátta* (4), 11th November.

12. All the Hindus in the Poona riots having been acquitted by the Sessions Judge, everybody feels that His Excellency's remarks on the conduct of the Hindus were quite premature and that the Hindus were quite undeserving of the vituperations they were subjected to by the Governor. This act of prejudging might have done any amount of harm to the Hindus had the Judge been inclined that way. In the course of a long judgment the Sessions Judge stated that the police had no authority under the circumstances to stop the music. He said that it was not proved that religious worship was going on, but that it appeared that the Muhammadans' pretence of assembling for worship was

really to lay in wait for the Hindus. His Honour, without endorsing all that Mr. Branson had said, commented strongly on the manner in which the prosecution had been conducted throughout. This proves beyond doubt that the Hindus are rather to be pitied than censured and condemned. It also would tend to show that Government intentionally or unintentionally lean towards the Muhammadans—a feeling which cannot but disappoint the law-abiding Hindus. This feeling is not only confined to the presidency over which Lord Harris rules, but seems to be common in the country; and Hindus begin to feel that they are no longer protected as they used to be before, and that all this was due to the peculiar policy of Government. Such an impression exists in the country—an impression which, if allowed to exist much longer, might result in serious consequences; and it devolves on the Government to remove the impression at the earliest opportunity.—The *Káthiáwár News* (108), 14th November, English columns.

Mr. Jacob's decisions in the Poona riot cases and His Excellency Lord Harris' opinion about the Maráthas of the Deccan.

13. The Poona riot cases have now been disposed of by the Sessions Judge. All the accused have been honourably acquitted, while the presiding Judge, who deserves public thanks for his rigid impartiality and sterling independence, was constrained to animadvert on the ways and methods of the police prosecution. In the case of Mr. Nátu, he did not hesitate to declare that the music which was played past the mosque was not illegal, while it was simply a legend to say that the Muhammadans had assembled at the hour of midnight, when the procession of the Ganpati was taken along the mosque road, for prayers. He observed that, under the circumstances, there was no doubt of the fact that it was the Muhammadans who had provoked a breach of the peace which led to the riots and promoted unnecessary ill-feeling among the two communities. All is well that ends well, for it would be wrong of us to say aught more. We know as a fact that none of the sensible and respectable sections of the two communities had any hand in the mosque intrigues. It was the work of those who had *specially* assembled there with the deliberate purpose of provoking a breach of the peace. The best thing is now to forgive, forget, and live in peace and amity. Least said soonest mended. So far as to the relations between the two communities. As to the case as between the police and the Government on the one side and the Hindu community on the other, it is to be earnestly hoped that, after the impartial judgment of the Sessions Court, Lord Harris, on behalf of his Government, will make the *amende honorable*, which is now due to that community, especially after the intemperate and unstatesmanlike utterances in which he indulged in his speeches during his late tour in the Deccan. The Anglo-Indian press of the presidency has invariably given His Lordship credit for his candour. This is just the opportunity for His Lordship to prove that he is sincere and that his candour is not a mere affectation. Another recantation which Lord Harris is bound to make is in reference to his statement that the riots were a political affair at the bottom. Not a scrap of evidence was submitted to the Court by the prosecution in support of it. Such being the case, it is imperative on the head of the administration to recall his words which were so rashly and hastily uttered without any foundation in fact. In this connection we welcome the just and vigorous observations which appear under the signature of "A Poona Bráhman" in yesterday's issue of the *Times of India*. They admirably put the whole case for the Marátha of the Deccan.—The *Kaisar-e-Hind* (107), 11th November, English columns.

14. The *Gujaráti* (104) and the *Bhimsen* (116), in their issues of the 11th and 14th November, respectively, express similar sentiments. The former adds:—The Sessions Judge's judgment in Tátya Sáheb Nátu's case shows that the police had no authority to stop music near the mosque, and that although the riot was caused by some Muhammadans, the police arrested and prosecuted some innocent Hindus for causing the riot. If His Excellency Lord Harris desire to give some satisfaction to the people of the presidency by giving due justice, His Excellency ought to enquire into the causes of the recent disturbances in the presidency and to take steps to prevent them in future. When the Bombay riots broke out last year it was suggested to appoint a commission to enquire into the causes of the disturbances, and if Government had done so the subsequent

disturbances would have been averted. It is gratifying to learn from some of the recent speeches of His Excellency that some beginning has already been made in the matter and we hope the enquiry will give satisfaction to all. In the meantime, we exhort the Hindus to send a memorial to Parliament against the local Government which has so long been partial and indifferent in this connection and to try to remove the stigma thrown on them. This will make the officers cautious in future in making unwarrantable observations.

15. In a paragraph entitled, "Chow-chow," the *Hindi Punch* (106) of the 11th November, in its English columns, writes :—A Daniel come to judgment! Mr. Jacob has disposed of the Poona riot cases in a manner which at once reflects the highest credit on his unswerving impartiality and attests the purity of British justice when administered by a capable officer. We wonder what His Excellency thinks of the last religious riot in the light now thrown upon it! Where would sound common sense or sound thrashing now seem to be most needed? It would appear as if the yellow guardians of the public peace, the parties drawing their "seven rupees" a month, had overstepped, to put it in its mildest form, the bounds of moderation. But where were the superior parties, drawing their seven hundred a month, who should have kept the seven rupees in check? What were they doing, these superior parties, when the inferior ones were overdoing it? Were they in the background, watching the black-tarring that was going on, and aiding it too in their quiet manner? Is this to conciliate and govern? Or is it, as some assert, to divide and govern? Will His Excellency, when he is not receiving addresses or making speeches, look into this?

Conduct of the Poona police in prosecuting Hindus attributed to the alleged Government policy of repression.

16. We are glad to be able to announce that Tátya Sáheb Nátu of Poona was honourably acquitted by the District Sessions Judge, Mr. Jacob. The unfortunate and discreditable prosecutions, on which the police of the city staked their reputation, have ended in something worse than discomfiture and disgrace of that body of the guardians of the public peace, who were forced to be unscrupulous as to the means they employed to escape from the reproach of their habitual incapacity. We said some time ago that the Poona police have no reputation to lose, and the utter collapse of almost all the riot trials amply justifies our remark. We further said that in a quarrel some mud never fails to stick even to the successful party. The police have obtained their desserts in the shape of severe criticism to which the Judge, the juries, assessors and the public press have subjected the police evidence in the cases already disposed of. The news of the acquittal of the accused in the riot prosecutions was received by the people of Poona and the whole of Maháráshtra and Bengal with unbounded satisfaction, for it was a triumph of innocence over tyranny and oppression. With what feelings of bitter disappointment and humiliation the police viewed these universal rejoicings may be better imagined than described. Their humiliation is so complete that, like true Hindus, we pity them. It is a difficult task to apportion blame or praise to particular individuals in the police force for the disgraceful figure presented by them to the world; for we know it as a fact that police officers, from the highest to the lowest, are mere tools in the hands of those who avail themselves of their services for a political purpose; for those who carefully read the signs of the times will not fail to discover that a political purpose underlies the strenuous efforts made to repress the Hindus. If anybody is responsible for the sin of subjecting an innocent and law-abiding people to the excesses of a furious police and a prejudiced magistracy, it is the head of the Government. We are disposed, therefore, to acquit Major Macpherson and his subordinates of all blame for having egregiously failed in successfully carrying out a crusade intended as a deterrent of honest efforts by a community to legitimately raise themselves from their unsatisfactory position. Major Macpherson is liable to be carried away and swayed in his actions by the current official opinions and prejudices like the majority of individuals who come within the sphere of their influence, and it is not his fault if he failed to rise above them and if he took his cue from opinions that now pass current in high quarters.—*The Mahrátta* (4), 11th November.

17. As has been repeatedly said by us, His Excellency Lord Harris not having either the desire or the ability to hold the reins of the administration of the presidency in his own hands, a common police constable getting Rs. 5 a month has an opportunity to harass respectable persons. This has been borne out not once or twice, but three times and in three different places, viz., Poona, Yeola and Wái. If men like Messrs. Gádgil and Kothavle are considered rioters, we must say that Lord Harris and his Councillors cannot distinguish a rioter from a respectable person. Lord Harris has, as if it were, given a sort of license to police officers to arrest respectable men in their houses, to concoct evidence and to prosecute them. If His Lordship had reprimanded the police after the acquittal by the Sessions Judge of all the accused in the Yeola riot cases, he would not have incurred the displeasure of the people of the whole Deccan. But the Magistrate, who being afraid of the Muhammadans of Yeola, cancelled an order of the District Magistrate at a very critical time and annoyed the Hindus, was appointed by His Lordship an Under Secretary and given a seat by His Lordship's side in the Legislative Council. Moreover, when the Honourable Mr. Mehta interpellated in the Council as regards the high handedness of the same Magistrate, he was informed that Government would give a reply after they had received a report on the subject from their subordinate officers. We do not know if His Excellency the Governor considers the Bráhmans of the Deccan to be ignorant of administrative tactics; if not, he would have perceived that his conduct was such as would inflate the Musalmans and the police. That the police should have a license to first create or connive at a disturbance, and then to arrest and harass respectable persons, can never be conducive to the interests of even a powerful Government like the British. The acquittal of the accused in the Poona riot cases, also conclusively proves what we now say once more, and have repeatedly said several times before, that Hindu-Muhammadan disturbances will never come to an end unless and until special arrangements are made with regard to the police. Had it not been for Messrs. Baig, Smith and Plunkett, the Musalmans of Poona, we are quite sure, would not have created a disturbance in the Ganpati festival, which made the people of Poona pass sorrowfully the day of rejoicing, suffering trouble and expense for several days, and made a high officer like Lord Harris unpopular. We should consider it a sign of good days being in store for us, if Government consider it not advisable to keep any longer at Poona, nay, in Government service, such officers as bring into discredit the name of His Lordship's and Her Majesty's Government.—The *Kesari* (49), 13th November.

Acquittal of the Hindus accused in the Poona riot cases and the merits of the attacks of the Poona press on the local police.

18. The Poona police has come out ignobly in the riot cases. About certain statements of the police the Sessions Judge remarks: "I am strongly inclined to believe that their statements were prepared, with the important additions just referred to, from the statements which had been recorded on the 15th." About another witness he remarks that the conduct of Abdul Rahuf in the investigation is open to *grave suspicion*. Such language coming from a high judicial authority is a sufficient condemnation of the policy pursued by the police of Poona towards the Hindus of the city. The fierce attack led by the Poona press against the action of the police is completely justified by the strictures passed upon it by the Sessions Judge. In connection with this subject we have great pleasure to notice a letter which appeared in the *Times of India* of Saturday last, under the *nom de plume* "A Poona Bráhman." After detailing the various incidents in which the police had figured as the oppressors of the Poona Hindus instead of acting as guardians of the public peace, the writer asks Government if it is not their duty to sift the matter to the very bottom and make an example of the men who have inflicted such long and undeserved suffering on innocent men. This is surely the least that Government can do in the matter after the shameful manner in which the police have come out in the recent trials.—The *Indu Prakásh* (14), 12th November, English columns.

19. We very strongly recommend the letter of "A Poona Bráhman," which appears in the *Times of India* of Saturday last, to the careful attention of every thoughtful person, Native or European. The facts of the recent

disturbances in Poona and Wái, and the impressions which they inevitably made upon the minds of the people of Poona, or of the Deccan, for the matter of that, are so clearly and lucidly stated by the writer therein that the whole problem may be said to have been put in a nutshell. Any one who takes the trouble to read the whole letter cannot fail to rise from the perusal with the distinct conviction that the police have pretty nearly been carrying on a veritable reign of terror under the very nose of His Excellency the Governor. The amount of money which the thirteen accused of Poona and Messrs. Tátya Sáheb Nátu and Dhole had to spend to extricate themselves from the very unenviable position in which an unscrupulous police officer had put them without a shadow of reasonable ground, added to the amount of anxiety and suspense which these inoffensive people had to undergo, certainly requires some reparation; and an official enquiry into the motives which set on foot these baseless prosecutions, and due punishment meted out to those underlings who from day to day and in different courts perjured themselves, are perhaps the least that the public has a right to expect. But whether these expectations are destined to be fulfilled is more than we can say in these days, when the maintenance of official prestige, or, in plainer words, the screening of official vagaries, is supposed to be one of the most important duties of Government.—The *Dnyán Prakásh* (12), 15th November, English columns.

Recent acquittals at Poona and reflections suggested by them.

20. The same newspaper, in its issue of the 12th November, has an article, headed, "The Goddess of Justice awakened at last!" in which the paper describes what it calls the reign of injustice and anarchy prevailing at Poona until recently, owing to the machinations of the local police, and the thoughtless convictions by the Magistrates alleged to have been designed to bring the Hindus in general, and the Bráhmans of the Deccan in particular, into disrepute by bringing against them charges of lawlessness and sedition; thanks Mr. Jacob, the acting Sessions Judge of Poona, in terms of highest eulogy for putting an end to this state of things by exposing the irregularities and designs of the police, particularly of one of its officers, who is neither a Hindu nor a Musalman, and doing justice to the accused Hindus in the cases committed to the sessions for trial in connection with the late Hindu-Musalman disturbance at the Díruwála bridge and other localities at Poona, and thereby clearing the character of the whole Hindu community of the Deccan of the absurd charges brought against it; and, in conclusion, asks if His Excellency the Governor will, by the light shed by the recent acquittals by the Poona Sessions Judge, disabuse his mind of the wrong impressions it has received through one-sided representations, judge more kindly of the Deccanis, and take due notice of the conduct of the police now shown in its true colours, on the eve of his departure from this country. [Several other papers of the week praise the Sessions Judge, Mr. Jacob, for doing justice in the Poona riot cases, and blame the Poona police for fabricating false cases against the Hindus.]

21. In an article, entitled, "Wanted—Some sound 'common sense' at Poona," the *Rást Goftár* (147), in its issue of the 11th November, observes:—The result of some of the Poona riot cases shows that the very authorities for whom His Excellency the Governor pleaded, and whom His Excellency advised the people to show common sense by respecting, have themselves been found wanting in that quality and that the censure which His Excellency passed on the people was the least deserved. In the last two Poona riot cases, viz., of the 13 Hindus and of Tátya Sáheb Nátu, the able Sessions Judge has honourably acquitted all the accused. The learned judgment in Mr. Nátu's case shows that the Judge has not attached any weight to the evidence of the police. If the apologists of the police defend its action by saying that no better result could be expected from men getting only Rs. 7 per mensem, we ask how the honour of respectable persons can be considered safe in their hands. In spite of such a state of affairs His Excellency considers the people of the Deccan wanting in common sense in defying the order of the police! A certain party at Poona is under the impression that the Bráhmans in the Deccan have made a cause against Government and have a hand in the riots at Yeola, Wái and Poona. "A Poona Bráhman" has, in the *Times of India*, answered these

allegations against the Hindus. The letter is fluent and pungent, and though we do not fully agree with the writer we endorse his opinion about the Anglo-Indian press.

22. The people of Poona, the rayats and the English people have this year seen a practical difference between a Magistrate and a Judge. In the opinion of the Sessions Judge of Poona the Musalmans were the aggressors in the disturbance during the Ganpati festival, and yet the police, leaving aside all common sense, issued warrants against some respectable persons and the Magistrate committed them to the sessions and thus compelled all to suffer unnecessary expense and some of them to suffer imprisonment. Who is responsible for this? We do not know how the exaggerated writings of local newspapers about Musalmans and the Ganpati festival can justify the conduct of the police in arresting respectable men and of the Magistrate in sentencing them to imprisonment on insufficient evidence. When summonses after summonses were served and rumours were spread in the city about the issue of warrants against respectable persons, we for a moment lost the confidence we had in British justice and were surprised to see that the eastern mode of government was being imitated by the English Government. But that truth always triumphs has been proved by the views expressed by Mr. Jacob, who, though new to Poona, is an experienced, independent and truth-loving Anglo-Indian. It might be considered unnecessary to thank Mr. Jacob for dealing out impartial justice, as it is his duty to do so; but sometimes it is necessary to thank one for merely discharging his duty. Following this principle, we thank Mr. Jacob and pray God to continue in him the independence, courage and love of truth evinced by him in the Poona cases. The question now is how to remedy the blunders committed by Magistrates in these cases. It has been a long standing complaint that executive officers frequently misuse the judicial powers vested in them, and it is very desirable to consider it. We shall consider it a great gain if these cases induce Government to separate revenue from judicial functions.—The *Jagaddhitechchhu* (41), 10th November.

23. The prosecutions at Poona consequent on the late disturbance there are over. Nearly all the cases have ended in acquittals. When these trials began it was a common cry to hear that the prosecutions were but persecutions. For a moment it was forgotten that under the *régime* under which we live, accusation does not mean condemnation. A full and fair trial is what every one can claim. Respectable men resting under unjust suspicions should be the first to welcome the ordeal of a judicial inquiry. There is the trial by jury, which can successfully combat oppression. In this instance, we are not disposed to believe that there ever were attempts to fix the guilt on innocent persons. In times of civil discord it is the duty of the police to bring every suspected case into the court; if they acted otherwise, they would be guilty of culpable moral neglect in their duty. Of course, it is not theirs, failing to find out the real culprits, to make scape-goats of others. In cases like this, of sudden affray, it is extremely difficult to get hold of those who took part in it or originated it. One of the unavoidable evils attendant on a state of civil commotion is that suspicion often attaches to persons undeserving of any blame. There is another difficulty still of bringing home the guilt to those who deserve punishment. It happens, too, sometimes that witnesses on the prosecution side exhibit a mistaken zeal in overstating facts. The test of cross-examination reveals the true character of such testimony, and the breaking down of the prosecution looks often very much like a *fiasco*. The Judge who tried the accused agreed with the jury and the assessors in disbelieving the story of the police witnesses, and has, it is said, made strong remarks on the conduct of the prosecution. If there has been perjury, we might be sure that the fabricators and givers of false evidence will get their dues.—The *Deshi Mitrā* (103), 15th November, English columns.

Mr. Jacob's judgment in Tátya Sáheb Nátu's case from a Muhammadan point of view.

24. The sensible portion of the Muhammadan community will in no way be sorry for the acquittal of Tátya Sáheb Nátu, but there would be nothing surprising if the Muhammadans felt sorry for the opinion expressed by the Sessions Judge regarding the playing of music near mosques and for his disbelieving the statement of a Muham-

madan that the gathering found in the Masjid near the Dáruwála bridge was held in honour of the Moulud Sharif of the Prophet Muhammad. Mr. Jacob's opinion that Hindus should not be prevented from playing music near mosques will retard the progress towards conciliation made by the educated members of both the communities. We fear his judgment will perhaps produce an undesirable effect on ignorant Hindus and give rise to fresh disturbances. The Poona police has come off very badly in the riot cases, and the way in which its witnesses contradicted themselves has given rise to suspicion. The facts that in the recent Poona riot a Muhammadan was killed and another was seriously injured and that the authorities were pelted have not been properly brought out in the trial. It is strange that while the sentences passed on some respectable Hindus of Wái for playing music near mosques, in spite of the police orders to the contrary, have been upheld by the High Court, the Sessions Judge at Poona should have considered illegal the order of the local police prohibiting similar music. Thus the law does not appear to be clear on the point, and we would exhort the leading Muhammadans to get the question settled once for all by Government. It behoves Government not to be indifferent in the matter of these religious disputes between the two communities, which were on friendly terms in former times; for, if these feuds go on, they will cast a stigma on Government and show its inability and unfitness to protect the different Indian subjects.—The *Kásid-e-Mumbai* (139), 12th November.

Alleged injustice in the Wái case.

25. The *Indu Prakásh* (14), in its issue of the 12th November, while expressing satisfaction at the Poona acquittals, says that this feeling has been much embittered by its consciousness of serious injustice done to some respectable Bráhmans at Wái and speaks of the Wái case as below:—On hearing a detailed account of the Wái case we have been fully convinced that a highly deplorable failure of justice has occurred in that case on account of, as it were, a firebrand having been given into the hand of a monkey. We do not think that there is any instance of injustice more dreadful than that in which foolish orders having been foolishly issued, great and respectable men are sent on foot to jail, on a suspicion of having disobeyed or abetted the disobedience of them in such an insignificant manner as by playing on a pair of cymbals or by quietly standing by the person playing it. It is certainly very disgraceful to the highest tribunal of justice in the presidency that the learned Judges of it should have, as it were, aggravated the conflagration of injustice by pouring oil over it. The proceedings which took place in the High Court on the first day of the hearing of the Wái case gave a sufficient inkling of such an end of the case, We do not think that there would have been a serious miscarriage of justice if, looking to the position of the accused, they had been released on bail until the final hearing of the reference by the High Court. But the High Court was not good enough to show such a straightforwardness of conduct. Even this persecution would have lost its sting if justice had been done at last, but it was not to be. There were chances of this case coming before Mr. Justice Ránade, but through mishap things were turned topsy-turvey and it came before two European Judges. The unkindness shown by the Judges in declining to postpone the hearing of the case pending the engagement of good counsel will ever give acute pain to the Deccanis. Such a failure of justice is, we are constrained to say, fraught with danger more to the rulers than to the ruled. [A correspondent, writing from Poona to the *Subodh Prakásh* (21) of the 14th November, hears that the Wái police ascertain every morning and evening whether the thirteen convicted gentlemen are in the town or away from it just as the roll-call of Mhárs and Mángs is taken, The *Khándesh Vaibhav* (51), in its issue of the 9th November, while writing on the Wái case, says that possibly the act of Mr. Justice Jardine in leaning towards the policy of Government in this case may be by way of preparation to his future appointment on the Executive Council.]

Alleged persecution of the persons convicted in the Wái case.

26. There is no knowing how far-reaching will be the effects of the unique knife of justice, which, at the complaint of the Police Inspector Dullekhán, Mr. Kennedy drew across the necks of some select persons of Wái with a view to produce terror in the minds of the people under British Government. There is nothing very surprising that a very young lad,

like Mr. Kennedy, who is so wise as to enquire if barristers could conduct cases in the Sátára District, whose knowledge of law is such as to lead him to give the benefit of a doubt to the complainant instead of to the accused, and who is so polite as to smoke cigars even when occupying the bench, should dispense justice in an unusual manner. But when regard is had to the dangerous effects which such justice is producing under the Government of His Excellency Lord Harris, who calls himself just and impartial, it seems that the present administration is carried on, not by Englishmen who boast of their sense of justice, but by high-handed despots of the Mogul type, born to persecute men of religious persuasions other than their own. If justice consists in persons of immature age like Mr. Kennedy passing sentences within their own powers and leaving no room for persons sentenced by them to make appeals against them, and in another anti-Hindu officer taking advantage of this circumstance and bringing the hereditary *watans* of the convicted persons into jeopardy, we do not really know what to call injustice.—The *Moda Vritt* (57), 15th November.

Alleged officialism in Sátára.

27. Of the letters from correspondents which we have of late received from the several district towns, those from Sátára are the most disquieting. The head of the district and the European staff on the district establishment seem to have taken up a strange attitude towards the high-caste inhabitants of Sátára and the mofussil since the unfortunate Wái incident. If the characteristics of English mind were taken into account, this conduct of the officials would seem to proceed from reasoned convictions based on the knowledge of present facts and past history. But we are at a loss to see why the Englishmen, whose statesmanship and valour have made them masters of a dominion over which the sun never sets, should have anything to fear from the Bráhman so as to be jealous and suspicious of him. The Bráhman could take conquering expeditions only as far as Delhi, Lahore, and Attock. His ambition always was to pilot the ship of the state of the Maráthas. He always wanted leisure for philosophical contemplation and religious observances. How poorly do these deeds contrast with what England has done in conquest as well as in learning? May be, the times and circumstances differed. But what distinct acts of opposition against the present Government have they done now to merit the peculiar treatment meted out to them? Has it not been more than once proved to the very hilt that the Bráhman never meant any mischief to the Government? Indeed, it seems *primá facie* absurd that the class that is outstripping every other in taking advantage of the manifold benefits conferred by the British rule should be the most inappreciative of its value and importance. Our rulers seem to give the Bráhmans even less credit for wisdom and foresight than the marauding tribes of Central Asia. But we must declare, perhaps for the millionth time, that the Bráhman knows best that he has nothing to gain by rising against the present Government. Then why are English officers distrustful of the Bráhmans and why do they attempt to persecute them? Why do they attempt to exclude this class from Government service, when their services have hitherto been, and will hereafter be, most essential to the carrying on of the administration? Some specific instances of the above nature have been brought to our notice and we might usefully quote them here. After the suspension of Mr. Deshmukh, the Aval Kárkun at Wái, Mr. Rand, the Acting Collector, had to recommend a successor. The choice is believed to have been made not solely on grounds of special qualification or seniority. A Marátha was sent out from Tasgaon. But a Marátha is a Hindu—an Indian; and though a little unexpected change in their fortunes might make the members of a particular class or sect hold aloof from their fellow-citizens and bow before the Sáheb in all they did, yet the natural affinity of the different parts of a single whole towards one another must ultimately prevail. Another instance which is of a like nature would have been passed over; but here the Magistrate has given a distinct expression to his views on the subject which seems to haunt his brain without interruption. The Head Kárkun in the Mámlatdár's Court at Sátára has been specially recommended for a mámlat. The District Magistrate on this occasion candidly admits that his protégé has no special qualification to recommend him, nor is he eligible according to seniority. But he is an old servant and his appointment is well calculated to secure an admixture of castes in the higher service. In our opinion this admixture is calculated to confer benefit on

the nation. But it should not be forced, but natural. To introduce it arbitrarily by a disregard of just claims and lawful expectations is dangerous policy. Government must see the rock ahead and regulate its policy accordingly. The recommendation of boy-magistrates has no value, being the outcome of the passing mood of the hour. Out of distrust for the Shirastedárs the District Magistrate also hit upon the plan of subjecting every document brought up to him to close examination; but, to his grave disappointment, he soon found the work to be too great for the limited time that he was prepared to allot to official business. The young European Magistrates are for a long time, and sometimes to the end, no better than children in official work, and it is but natural that, like children, they should put their fingers into a flame to learn that 'fire burns.' In another case reported to have occurred in the neighbourhood of Sátára, the District Forest Officer ordered his subordinates to put up the forest boundary marks on the site of a village. The villagers resisted in a body. The work was continued. The marks were pulled down at night. The Bráhman Inámdár of the village, who admitted having ordered the village men to make *harkat* to the work being unlawfully carried on within the village bounds, was arrested, convicted on a charge of obstructing Government work, and fined Rs. 150. There is no evidence to show that the person was concerned in any way with the demolition of the marks. But he was a Bráhman and opposed the Forest Sáheb. At a personal visit of the District Magistrate to the place with the Forest Officer he is reported to have shown every kind of disrespect to the respectable leaders of the village. The cases are highly suggestive and sufficiently indicate the feelings of the officials towards the inhabitants. But the persecution seems to be regularly followed up. Mr. Rand has, we hear, requested the Mámlatdár of Wái to enquire and report how Annáji Gangádhar Joshi is interested in the New English School at Wái, and who draws the Government grant-in-aid given to that school. Is Mr. Rand thinking of inflicting any additional punishment on the poor fellow for being connected with a grants-in-aid institution, or does he mean to recommend the withdrawal of the Government grant from the school? From the cases here cited, which, we have reason to believe, are faithfully reported, the state of official feeling at Sátára seems to be inimical to the growth of sympathy between the Government and the governed. One reason of this state of things is, no doubt, the somewhat early appointment of young civilians to high posts. We are glad to hear that Mr. Loch takes charge of the Sátára District and Mr. Rand goes back to his lower place. Will Government take note of what we have to say in this writing?—The *Mahrátta* (4), 11th November.

28. In alluding to the gratification expressed by His Excellency Lord Harris in one of his recent speeches in Gujarát at the province being free from religious disturbances, the *Akhbáre Soudágar* (113), in its issue of the 15th November, observes:—This peaceful state is the result of the impartial conduct of Government officials in this province. The state of affairs in the Deccan is altogether different, and His Excellency, by reproaching the Hindus of that part of the presidency, has only added fuel to the fire and thereby given a sort of encouragement to the officers there to continue their conduct. If there be any truth in the complaints against the local authorities of Wái regarding their conduct towards the Hindus, they show that the officers take delight in persecuting the people. Similarly, the complaints against Mr. Rand, Collector of Sátára, and his Assistant do not reflect credit on them. It is strange that Government should not have made any enquiry into these complaints as yet, but it is some consolation that Mr. Rand has been replaced by Mr. Loch, who is a popular officer. Whatever reasons may have induced Government to make this change, it will prove beneficial both to Government and the people. The appointment of another person as Superintendent of Police at Poona in place of Major Macpherson, who goes on leave, will quiet down the excited feelings of the people against the police, at least temporarily. It appears from Mr. Jacob's judgment in Tátya Sáheb Nátu's case that the allegations against the Hindus were without foundation, but what of the disgrace and expense suffered by them till now and the unjust strictures passed on them by His Excellency while the case was *sub-judice*? We leave it to the readers to judge for themselves as to who were really wanting in common sense!

Probable appointment of Mr. George Cotton to the Shrievalty of Bombay approved.

29. The *Jám-e-Jamshed* (134), in its issue of the 17th November, says that it is widely reported in some influential circles that our well-known citizen Mr. George Cotton will be the next Sheriff of Bombay, and that if the report be true, the appointment will meet with universal satisfaction.

Remarks in connection with a petition, accompanied with a prayer, sent to Government by the rayats of Mangrul in the Pen Táluka of the Kolába District.

30. We have before us a copy of a petition recently sent to the Bombay Government, which deserves some notice at our hands. It is a very remarkable document in so far as it emanates from the poor rayats of the small village of Mangrul in the Pen Táluka. The petitioners, who mustered strong in a temple at the above village, placed their grievances before the deity in their old-fashioned and time-honoured manner by loudly proclaiming them in the temple, and resolved at the same time to forward a written petition to the present earthly-deity of their village, Lord Harris. They have thus tried to reach the Heavenly Father as well as the earthly sovereign through whom the Heavenly Power would work out His will. The sum and substance of the grievances so carefully and thoughtfully formulated is that the poor rayats are greatly over-burdened with taxes, that the Forest Department has been a great nuisance to them, and that they are generally obliged to go with only one meal a day. They further complain that the newly proposed tax on cattle grazing in Government forests would compel them to dispose of their cattle, that agriculture would thereby greatly suffer, and that consequently they would rather die at once than submit to the slowly but surely killing taxation. The specific prayer made by the petitioners is that the proposed tax should be abolished, or that if that could not be done, the Government itself should instruct them as to how they should keep body and soul together. The petition thus spontaneously presented is a very great proof (if any proof were needed) of the correctness of the view lately taken by the Viceroy about the working of the Forest Department. The zeal of the professional Forest Officer, whose promotion greatly depends upon the amount of revenue extracted by him from his district, combined with the extorting tendencies of the petty beat-guards and round-guards, has made it quite impossible for an ordinary villager to keep the necessary number of cattle for farming purposes. A good test of the deficiency of cattle in the villages is afforded by the great scarcity of milk in villages. The evil is rapidly growing, and unless Government give up their ill-directed scorn of, and suspicion towards, the various Gorakshani Sabhás scattered throughout the country, and accept them as a good agency in the right direction, a calamity is, we are afraid, looming in the near future. The anger with which Mr. Hume's gloomy and pessimistic prognostications were received by the Anglo-Indian press ought to cool down considerably in view of such petitions. As regards the complaint about fresh taxation, we need do here nothing more than quote the very recent and emphatic testimony of Sir Auckland Colvin upon the point. "If," says the ex-Lord of Naini Tal, "we enter on a course of successive measures of fresh taxation, Russia, without moving a man or a gun, need only to bide her time. If slow and sure is her game, surely and slowly we shall be playing her hand for her. Moreover, India is a poor country, all said and done. You cannot take the breeks off a Highlander, or cover an Imperial Indian deficit with the rags of a Hindu rayat."—The *Dnyán Prakásh* (12), 12th November, English columns.

The Hindu law and severance of the matrimonial bond.

31. Last Saturday a tailor woman's petition to the High Court to be allowed to sue as a pauper, her husband for judicial separation was dismissed by Mr. Justice Candy on the ground that the Hindu law did not allow the severance of the matrimonial bond in any case. No one can question the correctness of the view of the Hindu law taken by the learned judge; but it is a matter of common knowledge that many communities not belonging to the first three orders do allow a wife to sever the matrimonial connection with her husband on grounds sufficient in the eyes of the Panch of her caste to justify her in doing so. This wholesome liberty, whose importance cannot be exaggerated in ignorant polygamous communities, was knocked on the

head by Mr. Justice West, who convicted on a charge of bigamy a woman for exercising it. In the last sessions Mr. Justice Candy had to inflict a nominal punishment of one month's simple imprisonment on a woman whom he was obliged to convict of bigamy, although it was proved that she had the authority of the Panch to remarry. This seems to be a very unsatisfactory state of law, resulting from the undue interference of the Court with the autonomy of the community. We quite see the necessity for discouraging everything that has a tendency to slacken the firm bond which binds together a Hindu couple; but to say that the Panch have no right under any circumstances to declare a marriage relation at an end is going too far, particularly in view of the fact that the Musalmans are even now allowed to do so with the help of a single Kazi. However, as the ruling has been made by the High Court, unless it is prepared to put an end altogether to the system of divorce among these lower classes, it must be prepared to do what the Panch was doing before, namely, to authorize a woman to remarry on her proving the existence of proper grounds for severing her connection with her husband. Therefore, it is very much to be regretted that the attempt on the part of the tailor woman to induce the High Court to undertake this responsibility was nipped in the bud. This question is of paramount importance to the lower classes, and we hope that it will soon come before the Court and be decided in a satisfactory manner.—The *Subodh Prakásh* (21), 14th November, English columns.

Berár Provincial Conference.

32. Our friends in Berár deserve to be congratulated on the very successful proceedings of their Provincial Conference. As many as 10,000 persons are reported to have attended the gathering. This is as it should be. If Conferences and Congresses are to grow into useful and permanent institutions of the country, the masses must make their voice heard there and begin to interest themselves in their deliberations. That Berár should have succeeded in organizing a gathering on these lines speaks very highly of the organizing capacity and zeal of its promoters. It is a very significant circumstance that even in Berár the people are complaining of similar grievances to those to which the Bombay Conference drew the attention of Government. Agricultural indebtedness, enhanced assessments, separation of judicial and executive functions, the harsh administration of forest laws and other important questions seem to have excited as much interest in Berár as in this presidency. Provincial Conferences are a potent instrument of political education, and if Berár shows the same zeal and interest, in years to follow, as it did this week, it will have set an excellent example to larger and more advanced presidencies, which the latter will do well to follow.—The *Gujaráti* (104), 11th November, English columns.

PART II.—*Education.*

Remarks on the resolution of the Bombay Government on compulsory physical education.

33. The *Jám-e-Jamshed* (134), in its issue of the 16th November, regrets that the Bombay Government should have obtained the opinions only of the Principals of Colleges and High Schools, and that, too, mainly of those connected with Government institutions, on the question of making physical education compulsory in High Schools and Colleges and should not have consulted any private well-known educationists or any leading municipality in the matter, although they seem desirous of throwing on municipalities a certain amount of the burden of the expenditure on physical education. The *Jáme* is glad that Government have respected the opinions of those heads of schools and colleges, whom they consulted, thinks that it is dangerous to make physical education compulsory, so long as mental education is not so, that the question of the development of physical education should be left to the option of the students by giving them encouragement as suggested by the Principals of the Deccan and Elphinstone Colleges, says that Government ought not to grudge to permit a small additional expenditure on this account, when a large amount is spent in giving exchange compensation, and that the recommendation made by the experienced Principal of the Elphinstone High School to make drill and calisthenics compulsory, and the complaint of the Rector of the St. Xavier's College regarding the sale of public land at Bombay, are worthy of consideration.

PART III.—*Railways.*

Complaint against the G. I. P. Railway.

34. The *Dnyán Prakásh* (12), in its issue of the 15th November, says that the G. I. P. Railway Company is notorious for its habitual heedlessness to the grievances of its passengers, and that if it does not take steps to remove the inconvenience caused by through trains from and to Bombay not being available to passengers, passing and repassing, between Bombay and Thána and by no platform tickets being sold at its stations to enable friends and relations of passengers to escort and see them off, some special measures must be taken by the public to compel the Railway Company to meet the requirements of its patrons.

PART IV.—*Intelligence extracted from the Press.*

Slight Hindu-Musalman disturbance at Ratnágiri.

35. The *Bakul* (26), in its issue of the 11th November, states that the Pálkhi procession of the Hindu god Vithoba, while passing by a Masjid with music, was assaulted with stones by some mischievous Musalman lads recently at Ratnágiri, but that the disturbance was soon at an end as grown up Musalmans took no part in the affray.

Alleged assault on Police Inspector Mr. Dullekhán by the Musalmans of Wái.

36. The *Shri Shiváji* (82), in its issue of the 9th November, gives currency to a rumour that the Musalmans of Wái have been greatly displeased with Police Inspector Dullekhán for having created discord between them and the local Hindus who were formerly on the most cordial terms with them, and have administered sound beating to the Police Inspector on that account.

Complaint against an officer at Ahmedabad.

37. The *Ahmedabad Times* (111), in its issue of the 11th November, hears that an officer at Ahmedabad has unnecessarily prolonged a certain civil case by frequent postponements owing to his connection with the defendant and thereby caused great inconvenience to the plaintiff, says that it has received some further complaints but refrains from placing them before the public, and advises the officer to promptly dispose of the case.

G. M. SA'THE,

Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 20th November 1894.

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BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

Part III.—Railways.

31. The *Dnyan Prakash* (12), in its issue of the 18th November, says that the [illegible] G. I. P. Railway Company [illegible] for its habitual [illegible] negligence to the [illegible] and that if it does not take steps to [illegible] be unconsi- [illegible] by through trains from and to Bombay [illegible] available to [illegible]

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R FOR THE WEEK ENDING 17TH NOVEMBER 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ..	300
2	„ Vaidarbha...	Akola	Do. ..	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ..	250
	MARA'THI.			
4	The Shetakari	Umráwati Amráoti)..	Monthly ..	400
5	„ Shuddha Varhádi...	Akola	Weekly ..	350

Berár Provincial gathering.

Last Saturday and Sunday saw a gathering at Akola which was unique in the annals of Berár. Suggestions had come to the Berár Sárvajanik Sabha some months previously to call a public meeting to consider and make representations to Government on certain matters which concerned the people of the province, and in compliance with those suggestions the Sabha convened a public meeting at Akola. The questions which at present are exercising the minds of the people, particularly the revision of the survey assessment, were such as were felt by the people to be vitally affecting their interests and a large assemblage was expected. But not even the most sanguine person thought that the attendance would be what it turned out to be. Over ten thousand people from various parts of the province—most of them from the part lying in the valley—were present at the meeting. So great was the desire to attend the meeting that many people could not find place in the railway trains, though a number of extra carriages were attached to each train, and had to go back to their villages disappointed. The following are the several resolutions proposed and carried out by the meeting: I.—That in view of the increasing indebtedness of the agricultural population of this province, it is highly desirable that a bank should be established to advance money to agriculturists on low rates of interest, and that a scheme similar to the one prepared in 1883 for the Bombay Presidency should be prepared by the Berár Sárvajanik Sabha properly carrying out this purpose and laid before Government. II.—That Berár being dependent mainly on agriculture and that it being necessary for the advancement of the province that agriculture as well as other industries should flourish, it was necessary that there should be some means for imparting technical education. The Berár Sárvajanik Sabha should be requested to make a representation to Government on the subject. III.—That this meeting is of opinion that in order fully to secure that the laws passed for or extended to Berár should be suitable to the circumstances and requirements of the province, it is necessary that all legal measures affecting Berár should be brought before the Viceregal Legislative Council and enacted into law in the manner laid down by the Indian Councils Act, and therefore resolves that a memorial embodying this view be submitted to Government. IV.—That considering the magnitude of interest entrusted to the charge of the officers of Government in the Berár Commission, this meeting considers that for securing the efficiency of the administration, as also properly to safeguard the welfare of the people, it is absolutely necessary that a high educational standard should be laid down for admission to the higher grades of the service of the province, particularly to the ranks of Assistant and Extra Assistant Commissioners and Assistant Superintendents of Police, V.—That this meeting considers that for the efficient and proper administration of justice it is absolutely necessary that there should be separation of judicial from executive functions, and that Government should be moved to carry out this reform with the least possible delay—at any rate, so far as the separation of civil and judicial from executive functions is concerned. VI.—That this meeting is of opinion that the decision of the Secretary of State on the Simultaneous Examination question is greatly discouraging and disappointing to the people of this country and is besides inconsistent with the provisions of the statute of 1833 and the declarations contained in the Proclamation of 1858 of Her Majesty the Queen-Empress, and therefore resolves that a petition to this effect should be submitted to the House of Commons. VII.—That this meeting is of opinion that it is highly inexpedient to increase the existing assessment on land in Berár, as any such increase would prove greatly detrimental to the well-being of the people of the province, who are mostly dependent upon agriculture, and therefore resolves that the Berár Sárvajanik Sabha should be requested to submit a memorial to Government for the province generally, similar to that it has submitted with regard to the Malkápur, Khámgaon and Jalgaon Tálukas. VIII.—That as the administration of the existing forest law and the rules thereunder is operating very harshly upon the people of this province and is inconsistent with the declarations of the policy of Government contained in their recently published resolution, it is highly necessary that his state of things should be brought to the notice of the provincial authorities and the Sárvajanik Sabha should take action in the matter. IX.—That this meeting notices with regret that the conditions on which Ijara villages were granted for cultivation under the Waste Land Rules have in several important respects been violated by officers of Government, and resolves that a representation to Government should be submitted in the matter. X.—That this meeting considers that the circular recently issued by the Berár Educational Department imposing age restrictions for admission of students to the 8th, 9th, 10th and 11th standards in the Berár High Schools would prove greatly detrimental to the progress of education in Berár and would operate to prevent a considerable number of boys from receiving the benefits of higher education, and therefore calls upon the Sárvajanik Sabha to move the local Government to cancel that circular.—The *Vaidarbh* (2), 10th November, English columns.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 20th November 1894.

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 24th November 1894.

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List of Newspapers and Periodicals.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	" Indian Spectator	Do.	Do.	650
3	" Káthiáwár Times	Rájkot	Daily	300
4	" Mahrátta	Poona	Weekly	375
5	" Phœnix	Karáchi	Bi-weekly	400
6	" Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	" Sind Times	Karáchi	Bi-weekly	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	" Din Bandhu	Bombay	Do.	1,550
10	" Dnyán Chakshu	Poona	Do.	1,000
11	" Dnyánodayă	Bombay	Do.	375
12	" Dnyán Prakásh	Poona	Bi-Weekly	425
13	" Hitopadeshak	Bombay	Weekly	1,000
14	" Indu Prakásh	Do.	Do.	900
15	" Mantri	Poona	Do.	...
16	" Native Opinion	Bombay	Bi-Weekly	600
17	" Prabhákar	Do.	Daily	250
18	" Rámdás	Bijápur	Weekly	600
19	" Shetkaryáncha Kaivári	Bombay	Do.	500
20	" Subodh Patrika	Do.	Do.	250
21	" Subodh Prakásh	Do.	Do.	...
22	" Sudhárak	Poona	Do.	3,000
23	" Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	" A'ryávart	Dhulia	Do.	225
26	" Bakul	Ratnágiri	Do.	440
27	" Belgaum Samáchár	Belgaum	Do.	115
28	" Chandánshu	Tásgaon	Do.	162
29	" Chandrakánt	Chikodi	Do.	290
30	" Chandrodaya	Chiplun	Do.	125
31	" Chikitsak	Belgaum	Do.	400
32	" Chitragupta	Karád	Do.	200
33	" Daivadnya Mitră	Bombay	Monthly	...
34	" Daivadnya Samáchár	Do.	Do.	500
35	" Dakshin Vritt	Kolhápur	Weekly	150
36	" Dhárwár Vritt	Dhárwár	Do.	820
37	" Dnyán Dip	Bombay	Monthly	300
38	" Dnyán Ságar	Kolhápur	Weekly	400
39	" Ganga Lahari	Násik	Do.	211
40	" Gulburga Samáchár	Gulburga	Do.	325
41	" Hindu Punch	Thána	Do.	700
42	" Holkar Sarkár Gazette	Indore	Do.	450
43	" Jagadádarsh	Ahmednagar	Do.	352
44	" Jagad-hitechchhu	Poona	Do.	4,500
45	" Jagatsamáchár	Thána	Do.	650
46	" Kalpataru	Sholápur	Do.	250
47	" Karmanuk	Poona	Do.	1,500
48	" Keral Kokil	Bombay	Monthly	1,500
49	" Kesari	Poona	Weekly	5,000
50	" Khándesh Chitragupta	Dhulia	Do.	250
51	" Khándesh Vaibhav	Do.	Do.	200
52	" Khara Prakár	Bombay	Monthly	1,000
53	" Kumtha Vritt	Kumta	Weekly	200
54	" Maháráshtra Kokil	Sátára	Monthly	2,000
55	" Maháráshtra Mitra	Do.	Weekly	250
56	" Maháráshtra Vritt	Do.	Do.	161
57	" Moda Vritt	Wái	Do.	325
58	" Mumbai Vaibhav	Bombay	Daily	550
59	" Nagar Samáchár	Ahmednagar	Weekly	150
60	" Násik Vritt	Násik	Do.	225
61	" Nipáni Vaibhav	Nipáni	Do.	125
62	" Nyáyă Sindhu	Ahmednagar	Do.	175
63	" Panchánan	Karád	Do.	...
64	" Pandhari Mitră	Pandharpur	Do.	200
65	" Pen Samáchár	Pen	Do.	...
66	" Poona Vaibhav	Poona	Do.	2,000
67	" Prabodh Chandrika	Jalgaon	Do.	150
68	" Prabodh Ratnă	Bársi	Do.	225
69	" Prántik Samáchár	Poona	Do.	...
70	" Pratod	Islámpur	Do.	200
71	" Rághav Bhushan	Yeola	Do.	250
72	" Ratnákar	Kaládgi	Do.	80
73	" Saddharmadíp	Alibág	Monthly	1,000
74	" [illegible]	Bombay	Do.	...

No	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
75	The Sarvadaman	Poona...	Monthly	...
76	" Satya Nirnayă	Bárámati	Weekly	...
77	" Satyă Prakásh	Poona	Do.	...
78	" Satyă Sadan	Alibág	Do.	200
79	" Satyă Shodhak	Ratnágiri	Do.	400
80	" Shikshak	Chikodi	Do.	...
81	" Sholápur Samáchár	Sholápur	Do.	260
82	" Shri Shiváji	Poona	Do.	300
83	" Shubh Suchak	Sátára	Do.	260
84	" Sudhákar	Pen	Do.	300
85	" Sumant and Satyă Sudha	Kárwár	Do.	300
86	" Tukárám	Ahmednagar	Do.	250
87	" Udyogavriddhi	Poona	Do.	...
88	" Vanapriya...	Chikodi	Fortnightly ...	100
89	" Vártáhar	Bombay	Tri-weekly ...	700
90	" Vengurla Vritt	Vengurla	Weekly	175
91	" Vichár	Dhárwár	Monthly	500
92	" Vichár Ságar	Baroda...	Weekly	650
93	" Vidushak	Karád	Do.	300
94	" Vidya Vilás	Kolhápur	Do.	275
95	" Vijay	Sháhápur	Do.	250
96	" Vikshipta	Bombay	Do.	600
97	" Vita Vritt	Vita	Do.	...
98	" Vividh Dnyán Vistár	Bombay	Monthly	500
99	" Vrittadhára	Dhár	Weekly	150
100	" Vrittasár	Wái	Do.	285
101	" Vritt Sudha	Sátára	Do.	200
102	" Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
103	The Deshi Mitră	Surat	Weekly	1,200
104	" Gujaráti	Bombay	Do.	2,450
105	" Gujarát Mitră	Surat	Do.	880
106	" Hindi Punch	Bombay	Do.	450
107	" Kaiser-e-Hind	Do.	Do.	2,500
108	" Káthiáwár News...	Rájkot...	Bi-weekly ...	600
109	" Suryă Prakásh	Surat	Weekly	375
110	" Vidyut	Ahmedabad	Fortnightly ...	...
	GUJARA'TI.			
111	The Ahmedabad Times	Ahmedabad	Weekly	250
112	" Ajab	Surat	Monthly	700
113	" Akhbáre Sodágar	Bombay	Daily	800
114	" Arajadár	Baroda...	Weekly	...
115	" A'ryă Dharm Prakásh	Bombay	Monthly	400
116	" Bhim Sen	Do.	Weekly	...
117	" Bombay Samáchár	Do.	Daily	2,600
118	" Broach Mitră	Broach	Weekly	350
119	" Broach Samáchár	Do.	Do.	700
120	" Buddhi Prakásh	Ahmedabad	Monthly	580
121	" Cambay Gazette	Cambay	Fortnightly ...	124
122	" Chának	Surat	Monthly	500
123	" Chandra	Do.	Do.	300
124	" Darbár Patrika	Ahmedabad	Weekly	...
125	" Din Mani	Broach...	Do.	...
126	" Duyán Sudha	Ahmedabad	Monthly	250
127	" Duyán Vardhak	Bombay	Do.	600
128	" Fursad	Do.	Do.	400
129	" Gap Sap	Do.	Fortnightly ...	300
130	" Gul Afshán	Do.	Monthly	1,200
131	" Hindusthán	Ahmedabad	Weekly	716
132	" Hitechchhu	Do.	Do.	500
133	" Jain Patrika	Surat	Fortnightly ...	500
134	" Jám-e-Jamshed	Bombay	Daily	2,200
135	" Kachha Samáchár	Do.	Weekly	400
136	" Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	" Kaira Vartamán	Kaira	Weekly	100
138	" Kám Dhenu	Bombay	Fortnightly ...	1,200
139	" Kasid-e-Mumbai	Do.	Tri-weekly ...	...
140	" Káthiáwár Times...	Rájkot	Bi-weekly ...	1,200
141	" Kelavni	Baroda	Monthly	500
142	" Nure Elam	Bombay	Do.	320
143	" Nyáyadarshak	Ahmedabad	Fortnightly ...	...
144	" Praja Mitra	Karáchi	Weekly	200
145	" Praja Pokár	Surat	Do.	800
146	" Rájyabhaktă	Bombay	Do.	1,200
147	" Rást Goftár	Do.	Do.	1'697
148	" Samsher Bahádur	Ahmedabad	Do.	300
149	" Satyă Mitră	Bombay	Do.	1,000
150	" Satyă Sodhak	Surat	Fortnightly ...	500
151	" Satyodaya	Dohad	Weekly	68
152	" Sneha Sindhu	Kaira	Do.	275
153	" Stri Bodh...	Bombay	Monthly	500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GÚJARA'TI—*continued.*			
154	The Stri Mitrā	Bombay	Monthly	697
155	„ Surat Akhbár	Surat	Weekly	600
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patrā	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly ...	...
159	„ Vidya Mitrā	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patrā	Hubli	Weekly	475
161	„ Kannada Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patrā	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayā	Dhárwár	Weekly	200
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Lokā Bandhu	Do.	Do.	190
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyā Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárata Bhráta	Rewáh	Fortnightly ...	375
173	„ Bhásha Bhushan...	Bombay	Monthly	400
174	„ Bombay Baipar Sindhu	Do.	Weekly	250
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly ...	450
178	„ Charkhári Akhbár	Rewáh..	Fortnightly ...	23
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra ...	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Khair Khah	Do.	Daily	...
184	„ Kushful Akhbár...	Do.	Weekly	150
185	„ Muin-ul-Mulk	Do.	Daily	...
186	„ Muslim Herald	Do.	Do.	300
187	„ Vakil Islam	Do.	Do.	...
188	„ Zubán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay ...	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	346
196	„ Muin-ul-Islám	Do.	Do.	300
197	„ Prabhát	Hyderabad (Sind) ...	Do.	400
198	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or á) is the last letter of a word, the accent is left out, and the short a (अ = a in gun) is, to prevent confusion never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Mr. Alfred Webb, M.P., as President of the coming Indian National Congress.

1. The *Gujaráti* (104), in its issue of the 18th November, is glad that the Indian National Congress movement has made substantial progress in the course of the last ten years and succeeded in enlisting the sympathy of a fair number of the members of the House of Commons, particularly of some Irish members, says that it is natural that the Irish members should sympathise with the natives of India, since Irishmen were once in the same difficulties in which the Natives are at the present day; congratulates the leaders of the Congress on electing an Irish member of Parliament as President of the next meeting of the National Congress and thereby bringing the Natives into closer contact with Irishmen in their political movements; and advises the Natives to treat with contempt the advice of the *Times of India* and other anti-Congress journals to keep aloof from the Irish. The *Rást Goftár* (147) of the same date considers the Congress fortunate in securing the services of Mr. Alfred Webb as President of the coming Congress and says that he is every way deserving of the honour done him. Several other papers also approve of the same selection.

2. The Congress Committee in England have descended into the lower regions of English politics to seek their uppermost man. We are constrained to say that it is a singularly unhappy selection. They might have as well chosen Mr. Tim Healy. To enlist the sympathies of the Nationalists is scarcely an achievement to boast of. Broadly speaking, we in this country should have nothing to do with this or that party in British politics. It may be taken to mean that we have thrown our lot with the extreme party in England. No one, we suppose, would care to see such a supposition aired. Mr. Webb might be, for aught we know, a well-meaning man; but, as far as we are aware, his only title to consideration is his privilege to put "M. P." after his name. But why so bent on having a Parliamentary man? It looks very much like seeking after stage effect.—The *Deshi Mitra* (103), English columns, 22nd November.

Remarks on the rumoured attempt to raise a memorial to His Excellency Lord Harris.

3. The rumour that was afloat as to the attempt of the officials and other admirers of His Excellency Lord Harris to collect subscriptions for the perpetuation of His Lordship's memory has assumed a more definite form in the shape of a list of subscribers, at the head of which stands the name of the Mahárája of Bhávnagar with Rs. 5,000 marked against it. In our opinion, there could be no objection to the collection of subscriptions among Lord Harris' personal friends and others who may have appreciated his pre-eminently social and genial nature; but what calls for remark is the peculiarity of the subscription list, that all the names in it are those of the princes who were and are more or less under his clutches. If it is not illegal, it is certainly most reprehensible that blackmail should be levied on these unfortunates, simply because they have not stuff in them to resist the importunities of those who, in their eyes, seem to rule over their destinies.—The *Subodh Prakásh* (21), 21st November, English columns. [Several other newspapers of the week express similar sentiments.]

4. Lord Harris' stewardship has been a decided failure, not to say a great curse to the Bombay Presidency, and for the perpetuation of this "exalted mediocrity" a *secret* memorial fund has been started. The so long maintained divine secrecy of the fund suggests many ideas. At all events it is a positive index of the not-unmixed hearts of the *jo-hukums* who have made it their business to collect funds. We should have completely ignored the matter as a useless trifle, had the funds come from the Anglo-Indians, even if the major portion of the contributors had consisted of Lord Salisbury's "white" race; but the fund collected till now, which has amounted to Rs. 13,400 and the names of the contributors of which have, unfortunately, leaked out, has in full come from the Princes and Rájas, most of whom are Káthiáwádis. So far as we know, absolutely nothing has been done for these Princes by Lord Harris, that should create so much sympathy and admiration in their hearts for him, and thus their contributions greatly surprise us. We are afraid history has repeated

itself. The official despots consider this aristocracy as the milch-cow of India, and it being totally under their thumb, they successfully and without any fuss screw and screw out of it any amount of money they require for their purpose. This is a policy extremely mischievous, and some Indian patriot should move the House of Commons to "stitch in time" to avoid greater evils.—The *Shri Sayáji Vijay* (193), 17th November, English columns.

Remarks in connection with His Excellency Lord Harris' present tour.

5. There are at this moment pressing questions which demand the serious attention of His Excellency Lord Harris. The music question yet remains unsettled. Enhanced assessments have created general dissatisfaction in the districts brought under the settlement operations. In the Thána and other districts people are bitterly complaining of the harsh working of stringent forest rules and regulations. The Provincial Service Rules have been universally condemned. The quality and constitution of the mofussil police stand in need of urgent improvement. There are also other matters which require to be looked into by the Bombay Government. Under these circumstances we do not know why Lord Harris has undertaken a lengthy tour through the presidency. His Excellency's tour in the Deccan served no public end except that of rousing feelings of indignation and resentment at His Excellency's unfortunate utterances. His tour through Gujarát was fruitless, though not harmful. The question that the public are asking is, what has been the net result of Lord Harris' tour through the Deccan and Gujarát and is it commensurate with the public time and money spent over it? The principal function performed at Bhávnagar was the opening of the Lord Harris' Road and the Harris' Railway Terminus. If the head of a presidency is of opinion that such matters have a prior claim over his attention in preference to the questions to which we have above alluded, he is welcome to give effect to his views; but, at the same time, we feel it our duty to give expression here to the growing conviction of the people that the present gubernatorial tour has proved little better than a simple waste of public time and money.—The *Gujaráti* (104), 18th November, English columns.

6. His Excellency Lord Harris' tour in Gujarát is over and he is now bidding farewell to the Káthiáwár Chiefs. His Lordship received everywhere a kindly welcome, in spite of the attempts that were made at Surat and elsewhere to secure a permanent injunction against Municipalities and District Boards spending public money in giving a suitable reception to him as to other distinguished visitors. Lord Harris referred to this in a speech at Ahmedabad, and said that if the law courts granted an injunction of the kind, he was ready to propose an amendment of the law, so as to expressly empower our Local Bodies to remain true to Eastern traditions and hospitably receive distinguished visitors. We hope the necessity for such legislation will not arise, either on account of an unfavourable decision of the law courts, or on account of the extravagance of Local Bodies in such matters. As a matter of principle, Local Bodies are everywhere allowed to spend money in fittingly receiving distinguished visitors. The general public will not grudge the expenditure, so long as it is kept within reasonable bounds. These receptions are a matter of ordinary courtesy, often having more of form than of substance, and do not necessarily signify special honour and esteem by the general public, in spite of the partly representative constitution of our Local Bodies. There is thus an essential difference between receptions granted by the general public and by such semi-official public bodies as our Municipalities and District Boards. These considerations should, we think, suffice to show that it is a misdirection of the economical or political instinct to waste energy in trying to obtain temporary or permanent injunctions against a limited reception-expenditure by Local Bodies. Besides, it must not be forgotten that the head of the administration is also a representative of the Queen-Empress.—The *Indian Spectator* (2), 18th November.

7. There were no riots in Gujarát, and the address of the Nadiád Municipality to His Excellency the Governor credited the local district officers with a sincere desire to do everything to prevent the occurrence of religious disturbances. His

Excellency Lord Harris said that district officers throughout the presidency were equally anxious to preserve the peace. This, we believe, is no news to any one, not even to those who feel aggrieved in certain parts with the steps taken to carry out the object. Of greater interest was the declaration made by His Excellency that "Government has set on foot such enquiries as it thinks necessary, and I have no doubt the Government of the future will have a much easier task at no very great distance than the present administration has at this moment." His Excellency is still of opinion that these disputes are of so intricate a character that they do not admit of general solution; but we gather from his speech in reply to the Nadiád address that he has receded, to a certain extent, from the position he took at Ahmednagar, that such enquiries would be altogether useless and abortive and that it is impossible to lay down even a few general guiding principles. We trust the enquiries set on foot will lead to the formulation of a policy which will harmonize the actions of different district officers with each other and with the decisions of the High Courts, and will give satisfaction to both the communities concerned.—The *Indian Spectator* (2), 18th November.

8. We have not yet finished with His Excellency Lord Harris. In our last issue, we said that in the speeches delivered by the Governor to the people of Gujarát there was very little that called for comment. So far then the ground was very smooth. But at Ahmedabad His Excellency thought it proper to allude to certain proceedings taken by several gentlemen to restrain the Municipalities of Gujarát from spending public revenue on entertainments and receptions of distinguished visitors. It was rather a delicate point for Lord Harris to refer to; but His Excellency's notorious plain-speaking always overcomes any scruples of delicacy or politeness which may at times be struggling to gain an ascendancy. Whatever may be the views of Lord Harris on the question, it was not certainly in good taste to express them there; it looks as if Lord Harris is as desirous of having farewell addresses from unwilling people as he was inclined to "enforce courtesy" on religious disputants in questions of music. Here, then, we see an utter lack of common sense, a large fund of which Lord Harris is generally credited with. But this is not all. While replying to the Municipal address His Lordship is reported to have said that he went to Gujarát simply to say 'good-bye' to the officials who had been working with him for the past five years and to any private gentlemen who cared to go to him and say farewell. To say this to gentlemen who presented him with an address and feted him all round the town is, to say the least of it, not at all in good taste. But in replying to addresses presented by Indians the Governor generally forgets that he is a Lord and a gentleman by birth and education. 'Noblesse oblige' is a saying which His Excellency has quietly shoved aside—at any rate since his coming to this country. But apart from this point of view, can we justify the present tour of the Governor throughout the presidency? These tours were originally intended to afford personal inspection to the Governor of the country under his charge, and not as pleasure tours for him to receive addresses from the gentlemen of district towns and then to scold them right and left. Much less were they intended to afford facilities to the Governor for saying 'good-bye' to his personal friends, be they officials or non-officials. During all these tours has His Excellency tried to know what the real feeling of the country is? Has he attempted to ascertain by personal observation whether the dumb millions that have been under his rule for the last five years are healthy and prosperous or otherwise? No, there is no instance to be recorded during his tours in which his governing qualities appear to any advantage. Breakfasts, lunches, dinners, addresses, speeches, sports, opening ceremonies—these form the staple of his tours. One word more about His Lordship's tour in Káthiáwár, and we shall not refer to this subject again. His Excellency visited the Chiefs of Káthiáwár last year. He was entertained there right loyally. The Chiefs did not grudge any money to prepare a round of pleasures for the Governor, who made speeches of course, and referred to general topics too. We should think that he had amply done his duty by the Chiefs of Káthiáwár. But no, His Excellency goes there this year too, and again he is entertained at great cost to the various Chiefs. Ultimately who are the sufferers? The poor agriculturists in Káthiáwár, of course. When Lord Harris goes there, the Chiefs are bound to entertain him. They are not in the position of Municipalities who need not spend large

sums on entertaining distinguished visitors; the Chiefs are Chiefs after all, and they must live according to their standard. They are bound in politeness to invite His Excellency to come to them again; we may even admit that they are all sincere in their invitations. But is it right, is it proper, for His Excellency to accept the invitations when, like an intelligent Governor that he is, he can see that his visits are a heavy burden on the treasuries of the different States? Again, when an English gentleman goes to visit a friend, he generally entertains him afterwards at his own house. Will His Lordship ask the different Chiefs to enjoy his hospitality at his various Government Houses? Does he ever ask them to put up at his house when they pay visits to Bombay, Poona or Mahábaleshwar? If he does not, why should he repeatedly go to their States to be entertained by them? As Governor it is but right that His Excellency should visit their States once or twice, and then these visits should be paid with some definite purpose. But such has not been the case with the present visit, and we are afraid Lord Harris is scarcely considering his dignity as Governor in paying this farewell visit to the different Chiefs of Káthiáwár, even though he may consider himself their personal friend.—The *Indu Prakásh* (14), 19th November, English columns.

9. His Excellency Lord Harris is as assertive, dogmatic and bigoted as a thorough aristocrat and tory of tories ought to be. Assertive men generally forget the practice of the virtues of modesty and delicacy, and Lord Harris at Ahmedabad proved himself by his annoying assertiveness to be no exception to the rule. We, of course, refer, as our readers may have anticipated, to his utterances in connection with the suits instituted against certain Municipalities of Gujarát devoting any of their funds towards the entertainment of their distinguished visitors. The words of His Excellency were most inopportune and his utterances most indelicate, when it is remembered that he himself was then the recipient of the Municipal hospitality to the expenses of which the people and certain Municipal Commissioners had objected. The objection seems to have been so determined a one that the protestants took the final step to prevent this illegal malversation. Any other man in Lord Harris' position who possessed ordinary common sense would have ignored the whole question in his speeches and remained silent. But Lord Harris considers himself equal to the autocrat of all the Russias, whose word and will is law. His Lordship seems practically to say: "I have come to you as your guest, though not invited. I am a distinguished visitor because I was once a servant in the Queen's household and have by the favour of patronage secured the Governorship, though I hardly know what it is to be a Governor; and you are bound to pay me homage by heavily garlanding me and by presenting me with addresses full of my praises. If some men among you are so unreasonable and disloyal as to disobey me, they will be forced to do me all the above honours. If they stand upon the letter of the law, I will change that law so as to provide ample funds to enable Municipalities to pay me such honours as my position claims." Hindu etiquette debars a Hindu from enjoying the hospitality so grudgingly offered: we do not know if English manners differ.—The *Mahrátta* (4), 18th November.

10. The *Kaiser-e-Hind* (107), in its issue of the 18th November, quotes the following extract from a recent article in the *Amrit Bazar Patrika* on "gubernatorial visitations in districts":—"These gubernatorial tours present now-a-days strange spectacles. In days gone by, the tour of a Governor was hailed with delight by the people, and the Governor entered into the midst of the people with a heart overflowing with royal feelings. *The tours cemented the friendship between the rulers and the ruled.* Tours (in these days) mean advantage to the rulers and loss to the people. Indeed, it is suspected that some rulers at least toured only because they could by that means replenish their purses! In these days, wherever the visit of the august personage is announced, the Magistrate sends for the leading men of the district for the purpose of organising a reception committee. The leading men are permitted only to contribute money, but to do nothing. The Magistrate does everything himself, *even the drafting of the address. He, as a general rule, makes the people say whatever he thinks would please the ruler of the province.* The ruler is feted, and a large amount of money of the people is expended. It now comes the turn of the Governor to repay his hosts. Now as the officials are in charge

of every department, the Municipalities are under some control of the natives of the soil. The Governor therefore avoids every other department and selects this particular department for his fierce remarks. Some Governors have found another opportunity of having a fling at their hosts, namely, the occurrence of riots. In his tours Lord Harris told the people that they had become insubordinate, inconsiderate, lawless, and what not. But if Lord Harris has his own opinion about the riots, Mr. Rees has made the ethics of these disturbances exceedingly clear. 'An acute Muhammadan gentleman,' says the Lahore *Tribune*, 'recently said, in reply to a question put to him on the subject, *that there was no quarrel between Hindus and Muhammadans, but the quarrel was really between the Government and the Hindus.*'" The *Kaiser-e-Hind* concurs in the views expressed in the above extract and adds:—Generally, the purses are said to be "replenished" by Native Princes and Chiefs, who could unfold the most sensational tales were they not the tongue-tied dumb-driven creatures that they are, under those precious bear-leaders who are known as the "hectoring Political Agent Bahádurs"! It is said the costly presents take the shape of ornaments and jewellery and are mostly intended for "Mem Sáhebs"!! We do not know whether a *true* story will ever be written of these refined systems of substantial "homage" which the genius of the ruling race has brought into vogue as an improvement on the open Nasarána method of the magnanimous Mogals. What was originally intended to be the instrument of great advantage to the rulers and the ruled has unfortunately been converted by the former into an officialised *tamásha*, often of a demoralising character, got up to extol the administrative and social virtues of the "distinguished visitor." These tours have degenerated into a farce, without meaning and without object, save the object of misleading English people at home on the administrative ability of the exalted mediocrities for the time being! They discredit those political ethics for which the British have acquired a fair fame and generally sully the reputation of the Government of India itself. The sooner these provincial tours are put a stop to the better. If they are to serve the original beneficent purpose, they must be differently arranged. In fact, we would have strong rules prescribed by the Secretary of State which would deprive them of all the worst features to be discerned at present in these periodical visitations—visitations which are really a source of dread like the plague rather than of genuine gratification to the people at large, which the advent of a real "ruler of men" every way in warm sympathy with them, and sincerely solicitous of their true and permanent welfare, used to be in days of yore.

Disapproval of His Excellency Lord Harris' receiving addresses and entertainments in the districts.

11. The *Poona Vaibhav* (66), in its issue of the 18th November, disapproves of His Excellency Lord Harris touring in the districts and receiving entertainments and addresses while his subjects in places like Wái are suffering "harrowing" miseries, and says that it is very fortunate that discontented people have not marred the public receptions given to His Lordship by the officers, against the wishes of the people, by doing mischief to the arches and flags as is done by persons in Ireland, England, France, &c., when an unpopular Governor is done honour to.

Approval of the resolution of the Government of India on forest policy.

12. No document issued from the Secretariat of the Government of India breathes greater spirit of liberality and true statesmanship than its recent resolution on the forest administration in British India. It is a remarkable document in which we find the principles, the Indian Government wishes to adopt in regard to their administration of Indian forests. The resolution has been most carefully drafted, and the principles for the guidance of subordinate officers have been very carefully enunciated. If any abuse should hereafter remain in the Forest Department, it would not be for any want of instructions from the higher authorities. It would be in future attributed rather to the action of subordinate officers in not fully grasping the principles laid down for their benefit. We hope we could state that the promulgation of this document will at once put a stop to the abuses that are rampant in some quarters, but we cannot give such assurance to our readers; for, however broad-spirited a resolution may be, it takes years of careful supervision and constant instruction before the principles are clearly grasped

by the subordinate officers. But, then, we are not concerned here with the administration of *forests* at present. Our object is to give publicity to the just and humane principles which the Indian Government has laid down in regard to the administration of their forests—principles, which, if properly carried out, are sure to bring no end of blessings to the poor cultivators lying on the outskirts of Government forests. We only hope that the local Governments and the Forest Departments under them will earnestly endeavour to give the benefits of the policy enunciated in the resolution to the poor and helpless millions of India in whose interests, either as a general body or as a particular class, the policy of the Forest Department was first inaugurated.—The *Indu Prakásh* (14), 19th November, English columns.

Sir Raymond West on the recent Poona disturbance and the local police.

13. The *Native Opinion* (16) of the 22nd November refers to Sir Raymond West's remarks on the late Poona disturbance and the local police, and observes:—We are glad that at any rate Sir Raymond, if not His Excellency Lord Harris, directly touches the real source of the paltry disturbance that was so studiously magnified into a Brahmanical upheaval threatening the very foundations of the British Ráj. The belief that the Hindus were the aggressors in the riot had grown into a conviction with officials and the Anglo-Indian publicists, but now light comes from England and possibly the charge may be removed from the wrong shoulders. But is it not an irony of fate that what Sir Raymond could at once see at the distance of some six thousand miles, the officials on the spot could not or would not see? But for the recent police exposures, the Poona disturbance would have been magnified into the recurrence of the times of the late Vásudev Balvant Phadke, and impressed the British public that since the Hindus were so disloyal they might be given no political rights they so vociferously asked for. Anglo-India loudly talks of police reform, but it is not increase in the number of policemen but improvement in their moral stamina that is more badly wanted. The *Times of India* is pleased to stigmatise the Native policeman as a born liar; we, however, demur to this sweeping remark, and tell the writer that since the bread or life of every police myrmidon is in the hands of his superior, he seems to trim his conduct according to what he thinks may please his official superiors.

Praise of Mr. Jacob, Acting Sessions Judge, Poona, and remarks on the Poona riot cases, the local police, and the attitude of the Bombay Government in the matter of the Hindu-Muhammadan disturbances.

14. The language of pleasure is very short, and as the decisions in all the Poona riot cases are such as would give sincere pleasure to all concerned, we dismiss the cases with the short remark that the decisions have given sincere pleasure to all lovers of justice and fair-play. The Sessions Judge deserves sincere thanks both of the Government and the public for the very straightforward manner in which he has vindicated the name of British justice. He has restored confidence and he has, above all, satisfied the people that Courts of justice are above suspicion and should always be so. It is this confidence of the people in the course of justice that is the strongest foundation of an alien rule over such a vast empire; and though unsympathetic and obstinate Governors like Lord Harris might do their worst, yet the people can never be driven to sedition so long as the fountains of justice remain uncontaminated. That alone is the strongest fortress and we hope it will be preserved from decay. We have maintained, and we maintain still, that riots between Hindus and Muhammadans owe their origin to the foolish intermeddling of certain Government officials. These riots are due to their acts both of omission and commission, and the public press will not have done its duty until the inside is turned outside. Tátya Sáheb Nátu filed information before the Magistrate, giving, according to his belief, the origin of this big riot of two minutes' duration. As is alleged, a responsible police officer is said to be at the bottom, and it is only fair to ask the District Magistrate to probe the matter to the bottom. The whole story is now before the people, but the first beginning of it yet lies concealed. It is a very serious charge, and it is a charge against the police that one of their detective chief constables got up this whole affair, with what object he alone knows, and, so far as public belief goes, this detective chief constable not only brought about the riot on the Dáruwála bridge, but the little disturbances of peace that took place on two previous occasions—on the occasion

of the two Pálkhis—are traced to his doors. It would not be too much to ask that this detective chief constable should be asked to prove his innocence, or he must be sent off from the service. Should he continue in office, the distrust of the police would continue, and the feeling that our persons and properties are not safe will be strengthened. We should really not have cared much for the wicked doings of this chief constable if he was single-handed, but he has his able second in Abdul Rahuf, another responsible police officer. The three cases have shown that this Abdul is a master-hand at making reports and returns to order. Since his conviction for extorting evidence he has improved a good deal, and it has now become difficult to discover his hand in its fabrication. There is a third Muhammadan police officer to help them. He figured in the cases as Abdul Majid. This triple alliance between the responsible police officers, encouraged, if not actually brought about, by the culpable want of proper supervision, shows how very careless the Poona police are about the proper protection of the people. It has been suggested times out of number that Ismáel Beg has been abusing the confidence reposed in him, and yet not only has he been allowed to hold his office, but a premium has been put upon his capacity to create a storm in the clear sky. We have never had any very high opinion about the efficiency and powers of control possessed by the City Inspector, Mr. Smith. His evidence before the Court in Tátya Sáheb Nátu's case is, indeed, very amusing. At the Farashkhána, papers, the use of which make it a question of life and death in the case of respectable citizens, are allowed to lie loose without anybody to take care of them, and in charge of persons whose moral character is so much at a discount; and it has come out in the evidence that, not only entries in warrants of arrest can be improved within the Farashkhána, but that warrants can be issued for committing no offence at all! In the case just decided the warrant issued against Mr. Vináyak Náráyan Bhat is a fair specimen of the care with which warrants are made out and issued. We were told, and the news is confirmed even now, that the police were given blank warrants with the fullest liberty to use them to apprehend any person they chose! This was and this is what makes the whole affair *disgraceful*, and if Government cares the least for its reputation it is necessary that a searching enquiry should be made into all these allegations and the wrong-doers properly punished. Public confidence will not be restored unless Government make an example of these disturbers of the public peace. If there are persons in the police who, with the full knowledge of their superiors, can prosecute editors of newspapers upon false charges, there is an end to all civilized rule. Government ought to be ashamed to let such things remain on record. If they do, they have certainly no character left to them. That the accused was let go is not enough. The public demands that the man, who dragged an innocent citizen into court for the honest performance of his public duty, must get his proper share of punishment, and the reputation of Lord Harris will suffer still further if in the name of justice and good government he does not take Abdul Rahuf and Co. severely to task. The three trials have also another sad tale to tell. They in very unmistakable terms cry for the urgent need there is for the separation of the judicial and executive functions. We are extremely sorry for Mr. Plunkett. He mixed himself up so much with the cases and allowed the police so much liberty that he has forfeited his claims to be respected as a Magistrate, and in any police case that might come up before him in future we shall not be surprised if the defence set up a claim to be tried by a more impartial Magistrate than he. The case has also brought to light the woful ignorance of the police of the Police Act, and it is really very dangerous to entrust such large executive powers into the hands of such an ignorant police. We convey the following warning to our citizens in view of the feeling of distrust at present prevailing. The results of the three sessions cases have made the police all wrath against the Hindu inhabitants of the city, and especially their leaders, and they will therefore take the earliest opportunity of bringing Hindu leaders into the clutches of the law. To-morrow evening there is to be a Pálkhi procession, and since, as on a former occasion, the Pálkhi has to pass by that notorious place, the Madar Chalis Darga in Ganesh Peth, the police will insist upon the procession passing the place without music, and there is every danger that they will take this opportunity of wreaking vengeance upon those who, they believe, have assisted the defence in the last three cases. The Madar Chalis is a place from which an insidious attack, either of missiles or of men, is an expected possibility, and Ismáil Beg and Abdul Rahuf, with their colleagues Abdul Majid, have yet both the will and the power to do anything they choose. To avoid the street would be cowardice and an abandonment of the established right; to pass by it, and according to usual custom, is to court danger: and the only way out of the difficulty appears to us to be to move the District Magistrate to make arrangements for the special protection of the Hindus, not only against the Muhammadans, but against their greater enemies, the police. Major Macpherson, too, ought to be approached, and if things are properly explained to him he will not allow Mr. Smith to play the mischief he did on the last occasion, namely, that of placing an escort of Muhammadan constables with the Pálkhi. The rayats feel disappointed at the thought that their lives and property are being placed at the mercy of illiterate and dishonest policemen. Governors and Councillors do not feel ashamed to see that under their very noses false cases should be got up against respectable citizens, perhaps to support a policy of repression, if not actually with their support at least with their countenance. A band of Muhammadan constables has been let loose upon the people, and they with perfect impunity create riots and cause worry and expense to peaceful citizens. This is the moral of the three riot cases recently decided. According to the story put forth by Tátya Sáheb Nátu—a story declared by the Sessions Judge as more probable than that of the police—the Muhammadans hold a mock religious assembly, take the law into their hands, make a raid upon the Hindus, and after all that they escape scot-free and the poor Hindus are mulcted in the sum of several thousands to prove their innocence. Is not this civilization with a vengeance? Is not this a model administration deserving a statue for its head? Is not this impartiality with a vengeance? We have to reply with a sigh. The three sessions cases suggest thoughts more bitter than these, but the impartial decisions of the Court coat this bitter pill with sugar and we swallow it in the hope that the future, near future let us say, will see truth triumph. Sufficient discontentment has been created by the indifference, incapacity and easy-going habits of a Governor, and it is only legitimate to pray that the powers of patronage may not be again abused. A Governorship is not such a sinecure that a racer or cricketer could fill it without danger to the empire, and the whole province expects that in making the next appointment better counsels will prevail.—The *Mahratta* (4), 18th November.

15. The Poona prosecutions have at last come to an end. All the accused have been acquitted. British justice has been vindicated. The sense of insecurity and distrust which had been created by the Sátára vagaries has given place to confidence. Mr. Jacob, by his independence and firmness, has shown that his pupilage under the Judges of Her Majesty's High Court was not infructuous. The cases have given a striking proof of the absolute necessity there is for separating the judicial from the executive functions. On a former occasion, we testified to the honesty and uprightness of Mr. Plunkett; but his declaration of his state of mind at the time he committed the unfortunate people to the sessions was an admission which should not be lost sight of by us or by Government. He, in so many words, said he had seen so much of the riots that he doubted whether he was fit to try them, and refused to let the accused out on bail. What guarantee is there that those that have not Mr. Plunkett's honesty to acknowledge the truth will not be so biassed on similar occasions? Other lessons which Government, and particularly His Excellency Lord Harris, may well lay to heart are that the Government officers are also human and liable to err; that their reports are at least sometimes, and particularly on such stirring occasions, likely to mislead, and therefore that it is not statesmanlike to rely upon them as gospel truth on all occasions. The cases have proved beyond doubt the utter folly of Lord Harris in making such baseless charges as he did against the Maráthas. They have also shown that Hindus are not so aggressive as they are depicted to be by the present Government and its supporters, and that there would not have been any riots if the police had not countenanced, we will not say instigated, the Muhammadans to misbehave. They have also shown that the charge made against Government, that it sometimes accepts the oppression of the people as a passport for promotion, is not ill-founded. Above all, they have proved that a complete overhauling of the district police department is necessary and that too much power has been

placed in its hands. We hope these lessons will not be lost even on Lord Harris, and before his departure he will do something to show that he has profited by them.—The *Subodh Prakásh* (21), 21st November, English columns.

16. The prosecution in the Poona riot cases has failed on points of law as well as of fact. The law has been laid down against it. All the accused have been acquitted. The Muhammadans have been pronounced to be the aggressors. They have been found to have lain in wait in the Masjid only for the sinister purpose of attacking the Hindus, who have been solemnly absolved from unlawful intentions. The orders of the police to stop music have been declared to be illegal. The police and the prosecution have been demonstrated to have accused innocent men. So the Hindus of Poona have gained every point and their opponents have lost it. This is a matter of unalloyed congratulation to all the Hindus of Maháráshtra—to all the Deccanis whom the ruler of the presidency, without caring to see, as he ought to have done, what the result of the prosecutions was, has stigmatised as wanting in common sense. If those who have been falling foul of the Deccanis—especially of the Poona Bráhmans—have honesty left in them, they ought now to publicly acknowledge their error and cease libelling them in the way they have been fond of doing. "A Poona Bráhman," who administered a severe rebuke to these maligners in a letter to a local contemporary a few days ago, has been completely borne out in his patriotic task. His Excellency Lord Harris ought now to apply himself seriously during the remaining days of his satrapy to the task of overhauling and improving the police force of Poona, and of placing the question of street music on a satisfactory basis. The discredit that was about to be brought on the British rule has been saved by Mr. Jacob, who has shown highly creditable firmness, independence and capacity for sifting and weighing evidence. He has earned the admiration of all who wish to see justice done. So long as the British Government has such Judges, its reputation for justice will be secure and its rule firm. May such Judges continue to grace the Bench for ever! They are the pillars of the empire. Through them justice triumphs over the executive, and holds them in necessary check.—The *Native Opinion* (16), 18th November, English columns.

17. In the light of the judgments of Mr. Jacob, His Excellency the Governor and his Council will have to modify their views at least as regards the Poona Hindus. Wái, the other place in the Deccan, which has furnished a handle to the European officers to stigmatize the Marátha Bráhmans, has also its own tale. The High Court having rejected the applications of the accused from Wái, the version of the people is not prominently before Government. It is refreshing to find that "A Poona Bráhman" has entered his protest in the columns of the *Times of India*. He has detailed the circumstances antecedent to the occurrences in Poona and Wái quite correctly and in a perfectly dispassionate spirit. His suggestion that after the recent exposure of police unscrupulousness Government should sift the matter to the very bottom is one eminently worthy of the prompt attention of Government. That will show them that they must correct many of their received ideas. The work of reconciling the two communities will have to be begun by the authorities since they care for peace, and it cannot be commenced too soon.—The *Sudhárak* (22), 19th November, English columns.

18. All the accused in the Poona riot cases have been acquitted by the assessors and the Judge of the charges brought against them by the local police. What then has become of the real culprits? The police have evidently bungled and have come out with ill grace through the ordeal. The taxpayers' hard-earned money has been fruitlessly spent in the cause of their prosecution. Respectable and innocent men have been ruthlessly dragged through the mire and mulcted heavily in defending themselves. Who is to compensate them for all the anxiety, disgrace and loss they have sustained? The oriental potentates in days gone by had a summary way of dealing with oppressions of this kind. In our time, we have rewards and addresses for mediocres for merely discharging their duty, and even that imperfectly; but of punishment for inefficiency and neglect of duty we have none: if any, they are reserved for the smaller fry whose responsibility is held to be in inverse ratio to

pay and position. The pillory and bastinado for the great and the powerful ones have, alas! disappeared with the golden age, and the civilisation of the nineteenth century in India has yet to provide suitable substitutes for them. In these days of statues and monuments, cannot some suitable memorial be devised to commemorate the remarkable events at Poona and Wái? Even plagues and fires have had monuments set up in their honour!—The *Hindi Punch* (106), 18th November, English columns.

19. The complete failure of the police to make good their case against those accused of rioting at Poona ought not to pass without a Government inquiry into the methods of the police in making up cases. Mr. Jacob's judgment commends itself to every one who followed the trial, and it is evident that innocent people have been put to great loss and inconvenience by being brought to trial without sufficient proof against them. The police are for the protection of the innocent and the punishment of the guilty, and not *vice versa*. It is but too true that the police are a terror to well-doers, especially in the villages, where the people feel themselves at their mercy and have to pay extortion money. We fear that manufactured testimony is but too common. Having to attend court as a witness recently, we overheard a constable instructing a policeman just what to say and what not to say. The police is a department necessary for public protection, and for that very reason it needs special attention, lest the frailty of humanity should reverse the very reason for which the police exists.—The *Dnyánodaya* (11), 22nd November, English columns.

20. The *Bombay Samáchár* (117), in its issue of the 19th November, says:—The total breakdown of the police prosecutions in the Poona riot cases and the unfavourable remarks made by the District Sessions Judge on the conduct of the police towards the Hindu accused are matters which cannot be passed over without some explanation being called for from the police authorities concerned, and it is to be hoped that Government will take adequate steps to make amends for the wrong view originally taken by it of the attitude of the Hindus in connection with the Hindu-Musalman disturbance at Poona and retire honourably from its original position.

21. The *Jám-e-Jamshed* (134) of the same date, writing on the same subject, expresses a hope that His Excellency the Governor will deem it necessary to issue a strong resolution on the Hindu-Musalman disturbance at Poona expressing disapproval of the hasty conduct of the responsible police authorities brought to light by the Poona Sessions Judge after a careful investigation and giving directions as to how they should conduct themselves on similar occasions in future, dealing evenly towards all communities and maintaining an equilibrium of their temper.

22. It passes our comprehension why the superior police officers in Poona did not personally examine the merits of the cases sought to be made out against the unfortunate Hindus. If the police prosecutions in Poona have failed, the blame principally rests upon the superior officers, who ought to have exercised their discretion and judgment in staying the hands of their underlings. Government are equally open to blame for not having admonished the police when they created a reign of terror for some time in Poona. The tale of the Poona prosecutions is, in fact, a repetition of the Yeola prosecutions. In both sets of cases the evidence utterly broke down. The press and the public were loudly protesting against the conduct of the police; but Government remained deaf to all prayers and comments, and innocent people were allowed to be harassed with prosecutions which should never have been instituted. Fortunately the riots have once more brought out the best feature of the British rule, and that is the excellence of its judicial administration, at least in this presidency. The Wái cases are, of course, an exception and prove how extensive are the powers vested in officers holding judicial and executive functions. The High Court has almost unlimited powers in the exercise of its revisional jurisdiction, though, as a matter of practice, its scope has been considerably narrowed. We are sorry the learned Judges of the High Court, who disposed of the Wái cases, did not take that liberal view of their powers which Sir Michael Westropp used to take where special circumstances demanded the full exercise of the jurisdiction conferred upon the highest tribunal in the presidency. Even supposing that the High

Court could not on merely technical considerations go beyond the judgment of Mr. Kennedy on questions of fact, there were circumstances, before their Lordships in his judgment itself, which might have justified them in impressing upon the Magistrate the necessity of administering police laws in a more humane spirit than was displayed in his judgment. We admit that the Honourable Mr. Jardine is almost an exemplary Judge in criminal cases, but at the same time we must say, with all due deference to the learned Judge, that His Lordship exercises the revisional jurisdiction of the High Court more like a technical common law judge than in the spirit in which Sir Michael Westropp administered the provisions of the Criminal Procedure Code relating to revision. Though, in our judgment, therefore, there has taken place failure of justice in the Wái cases, the fact remains that the judicial system in this presidency has in these troublous times established its claims to popular respect. While the action of Government has been anything but satisfactory, it is no small consolation that Magistrates and Judges have fearlessly and impartially done their duty and preserved the reputation of British justice and saved the credit of the present blundering administration. This was once more proved in the case of Tátya Sáheb Nátu, who has been acquitted by the assessors as well as the Sessions Judge. Mr. Jacob has written a long and exhaustive judgment and some of the points dealt therein are of very great importance, especially in view of the very injudicious and sweeping reflections that Lord Harris cast upon the character of the Maráthas.—The *Gujaráti* (104), 18th November, English columns.

23. Referring to the conduct of the Muhammadans in making a disturbance at Poona and that of the police in prosecuting respectable Hindus in connection with it, as disclosed in the decision of Mr. Jacob, Acting Sessions Judge, Poona, in Mr. Tátya Sáheb Nátu's case, the *Khándesh Vaibhav* (51) of the 16th November says:—We cannot understand how His Excellency Lord Harris likes to attend dinner parties and to receive forced addresses at a time when the police are openly oppressing the Hindus, and particularly the Bráhmans, at the very seat of Government and at Wái. The police are not punished for their oppressive and unjust conduct and no consideration is given to the question of the powers of subordinate police officers. The present conflicts are not between Hindus and Muhammadans, but between the Hindus and Government, and they are caused by the police and high Government officers. The Wái cases show how dangerous it is to send out to India inexperienced English lads who have passed the examinations by cramming and to invest them with large powers. It cannot be said how many respectable Hindus will have to submit to oppression until the close of the *regime* of His Excellency Lord Harris, and yet it is said that attempts are being made to raise a statue to him!

24. The *Mumbai Vaibhav* (56), in its issue of the 20th November, says that recent events at Poona and Wái show that reform in the Police Department is urgently needed, and suggests to the Bombay Government to set a good example to the police in other places by transferring and degrading those police officers of Poona and Wái who practised oppression and discharged their duty most carelessly during the late disturbances. The paper recommends the enlistment of educated persons in the Police Department and the appointment of persons of good moral character as detectives.

25. The *Gujarát Mitra* (105), in its issue of the 18th November, is glad that Mr. Tátya Sáheb Nátu has been acquitted by Mr. Jacob, Sessions Judge of Poona, hopes that the light thrown by Mr. Nátu's case on the conduct of the Poona police in connection with the riot will have wholesome effect not only on the Indian authorities but also on those in England, and says:—The decision clearly shows that the local authorities and the police have been partial to the guilty party and have annoyed innocent persons in connection with the riot. It now behoves His Excellency Lord Harris to find out the causes of the riot, which is not a difficult task, and to take due steps in the matter. We commend Sir Raymond West's letter to the London *Times* in this connection to the notice of high and responsible officials.

26. The *Sudhárak* (22), in its issue of the 19th November, says:—It is all very well that, fortunately for Poona, there cases having been tried before an impartial Judge like Mr. Jacob, the warrants and the arrests made by the police

with a view to conceal their own carelessness have proved useless, and also that the doubt that would naturally have arisen that the Government was not well-inclined towards the Hindus has almost disappeared. But we do not wish that all this affair should end here. No doubt, innocent persons have been acquitted: but what about the worry and annoyance they have had to undergo, the anxiety they have been in, and the thousands of rupees they were constrained to put into the purses of the pleaders to secure their release? It is very probable that the police will be guilty of similar oppressive conduct in future if they are not called upon to justify their high-handedness and recklessness, which they have been proved beyond all doubt to be quite capable of, and are not punished commensurately with the gravity of their guilt. We do not think it inopportune for the people to gather together and bring these matters to the notice of Government.

Result of the Poona riot cases from a Muhammadan point of view.

27. In an article, headed, "One sided decision of the Poona riot cases," the *Muslim Herald* (186), in its issue of the 10th November, says:—We were anxiously waiting for the decision in these cases and to see what punishments were meted out to Hindu rioters and what conclusion the Government came to in the matter. We were particularly anxious, because the Hindu rioters, who had severely injured the Muhammadans and done great damage to their Masjid, were supported by the leading Hindus in the city. We were quite sure that Government would do impartial justice and duly punish the leaders, and if this had been done no Hindu could have ventured in future to do any harm to the poor Muhammadans. We were quite justified in our belief that the Hindus were the originators of the disturbance. The first time they passed the Masjid, the Muhammadans, who had assembled therein to perform religious services, kept quiet; but the Hindus came to the Masjid a second time in large numbers and with loud music and carried out their cherished desire of injuring the poor Muhammadans. The injury done by them was such as we cannot describe. Was it not therefore natural for us to be anxious about the result of such a great disturbance? But alas! We are ashamed to publish the decision, as all the Hindus, in spite of the disturbance they created, have been acquitted.

Lamentations of a Musalman over the result of the recent Poona riot cases.

28. The *Hindu Punch* (41), in its issue of the 22nd November, gives the following lamentation of a Musalman over the failure of the Musalmans in the Poona riot cases:—Oh Lord, Oh God, what a strange thing has come about in that all the Hindus have been successful, while we Musalmans have fallen into disrepute! Our mosque has been demolished. One person was murdered, while another was mortally wounded. Our lamps, carpets, curtains and sundry other things have been destroyed. It was necessary that *budmash* Hindus should have got some punishment. But how has the event come about? We have been defamed all over the world, and for our sake the police also has got an ill name. How have things been turned topsy-turvy? God knows if the *budmash* Hindus have played some magic trick! Our poor friends and brethren, Ismáel Beg, Abdul Rahuf and others, have been dishonoured and much has been said in praise of them by the Judge, and in consideration of it Irish promotion, we hear, has been sanctioned for them. Let things happen as they may; our fortune has turned against us, our patron is not by our side. Our friend, Mr. Lee-Warner, has at this very time gone to England: otherwise success would have been on our side. Very sad things are these. Is the Judge, who has come here, a Satan or a ghost? His ghostly pranks have been our misfortune. What can we do and where can we get refuge? Now I find, though dimly, that our Musalmans themselves are to blame for all this. They have proved treacherous to the Hindus, who have been on brotherly terms with them for many years, and have themselves caused these disturbances. The Government officers show their intention of favouring our side, but we cannot discern how far it is honest. They are selfish people. Our eyes have now been opened. It is all our own mistake. We have become stupid and have no sense. Very well, we need not fear. As yet the friendship has not been totally destroyed. All of us cordially wish to remain on friendly terms with the Hindus, who may pardon our faults.

Advice to the Hindus and Musalmans in respect of their religious differences.

29. The same newspaper advises the Hindus not to be elated by the success they have got in the Poona riot cases, saying that it was only a matter of accident that they had Mr. Jacob, in place of Mr. Crowe, as Sessions Judge, who, if he had been in office, would have pleased both Government and the people by convicting half the prisoners and acquitting the rest, instead of discharging all of them as Mr. Jacob did. The paper then recommends the Hindus and Musalmans to forget their present religious differences and continue to exercise their respective privileges of long standing without obstructing or minding the obstructions of each other and live amicably with each other, thereby baffling the efforts of the enemies of the National Congress to make a split between the two communities and to represent them to be unfit for fresh political concessions. [The *Sudhárak* (22) of the 19th November also gives similar advice.]

Resolution of the Bombay Government on the introduction of the Village Sanitation Act into certain parts of the presidency.

30. The Government resolution issued last week on the memoranda sent by the Commissioners of the three divisions regarding the points referred to them, namely, whether the Village Sanitation Act could be carried out in their divisions without evoking opposition on the part of villagers, is characterised by a satisfactory solution of the whole question. The local boards and villages have to thank officers like Mr. James, Mr. Loch, and Surgeon-Major-General Pinkerton for having espoused their cause and demolished the argument raised by Miss Nightingale; for it was clearly shown by them that education and roads for communication had the first claims on the purse of both the Government and the local boards and sanitation only secondary claims: nay, it was unlawful to divert the cess-fund intended for the former to the latter. Another satisfactory feature is that Government have distinctly promised that coercion or compulsion shall not be resorted to and that petitions from people who may have felt oppression will be duly considered. This is in itself a guarantee against executive high-handedness. We trust that those villagers who are said to have till now volunteered their consent to the conditions under which the clauses of the Act will be introduced there have done so of their free will, and hope that in future the same persuasive policy will be maintained by divisional officers. At all events, it will be interesting to watch the experiment being tried now in some villages.—The *Native Opinion* (16), 18th November, English columns.

Approval of the cancellation of an order regarding management of their villages by Khots in the Ratnágiri District.

31. We learn that the order which the revenue officers of the Ratnágiri District were reported to have issued, prohibiting managing Khots from getting their work done through agents, and which we strongly criticised last month, has been cancelled at the instance of the local Government. If this be true, we must congratulate Government on it. If Government shows such respect for public opinion in other more important matters, it will, we are confident, easily regain the popular esteem it has lost.—The *Native Opinion* (16), 18th November, English columns.

Attempt at robbery by a soldier at Bombay.

32. With reference to the attempt lately reported to have been made by a soldier to rob a Pársi gentleman of his watch on the Wodehouse Bridge, Bombay, the *Bombay Samáchár* (117), in its issue of the 19th November, suggests to the authorities concerned the expediency of appointing detective policemen to keep a watch on the spot and to arrest any miscreants they may find misbehaving themselves.

Assault on a woman by some police constables at Chikodi, Belgaum District.

33. The *Chandrakánt* (29), of the 17th November, says that on the 11th instant two police constables assaulted a woman in broad day-light in the bazar at Chikodi because the woman refused to leave the grass which she had brought for sale at a spot pointed out to her by them and that it is a bad thing that the police should behave in a reckless manner only befitting a Mogal emperor and assault an innocent woman in a táluka town like Chikodi, and requests the police authorities to make due enquiry into the matter and to take proper steps to prevent such things occurring in future.

PART II.—*Education.*

His Excellency Lord Harris and the encouragement given to physical education during His Lordship's *regime.*

34. If the present *régime* is generally a failure, it must be admitted that it has one redeeming feature, which will in the long run save it from that charge. Lord Harris, being himself a very keen sportsman and an accomplished cricketer, has always shown his readiness to assist wherever the question of physical education cropped up. The Hindu, Pársi and Muhammadan Gymkhanas at Bombay, and the Pársi Gymkhana at Poona, as also the proposed Hindu Gymkhana for Poona, are all standing monuments of this good trait in His Excellency's character. The question of the early deaths of many of our educated young men being first opened for discussion by our learned University Vice-Chancellor, and our equally learned Mr. Justice Ránade having brought that question into the arena of practical educational politics, His Excellency, true to his convictions, set about the work of thoroughly enquiring into the subject, and of finding out remedies to counteract the influences that go to produce that early breakdown in the health of University students. With this view His Excellency invited opinions from the principal educational officers upon the question of making attendance at gymnasium compulsory upon the students. The Principals of the Elphinstone, Deccan, Fergusson and other colleges and schools responded to the invitation and they have almost unanimously declared themselves against the proposal. The hands of Government having thus been tied down, they have been obliged to rest satisfied with merely noting with approval the various voluntary efforts made in the desired direction.—The *Dnyán Prakásh* (12), 19th November, English columns.

35. His Excellency Lord Harris has, indeed, strong claims to be looked upon with deep gratitude for having inculcated this healthy tendency for physical education among his subjects; because, but for the sincere encouragement he was always persuaded to give to all kinds of healthy out-door sports through his amiable good-naturedness, and but for the magnetic influence he exercised in this direction as the head of the presidency and a first class cricketer, this tendency would not have grown up for some years more at least. We would only suggest that though physical education cannot be forced upon students for obvious reasons, it may be encouraged by Government, without incurring much expense, by offering prizes to those who may show a fixed standard of proficiency in it, and by impressing upon people that it is not the costly games alone that they need resort to, but that any out-door exercise, Indian or European, which may be calculated to be the least expensive and yet the most beneficial under the circumstances, may be availed of.—The *Native Opinion* (16), 18th November, English columns.

PART III.—*Railways.*

Complaint about non-issue of platform tickets at the Victoria Terminus of the G. I. P. Railway.

36. A correspondent of the *Mumbai Vaibhav* (58), of the 21st November, complains of great inconvenience being caused to the public by the G. I. P. Railway Company having ceased of late to issue at the Victoria Terminus tickets for Musjid and Byculla Stations by the through trains which used to be bought by persons wishing to see their friends and relations off, says that no platform tickets are now available either on payment of a small sum or *gratis* from the station master, and prays that, as the general public is willing rather to incur a little expense than to ask the station master for a small favour which is rarely done to poor Natives, the railway authorities will oblige the public by issuing platform tickets on payment of half an anna or so.

Grievances of the employés of the B. B. & C. I. Railway.

37. The *Rást Goftár* (147), in its issue of the 18th November, praises the late Mr. Duxbury, Traffic Manager, B. B. & C. I. Railway, for having looked after the comforts of the Natives, but regrets that the times are changed and says that it has received numerous complaints of

which the following is the latest specimen :—Since the death of Mr. Duxbury great injustice has been done to the Native employés of the railway and there is none to redress their grievances. The second guards of passenger trains are kept on duty from Bombay to Ahmedabad, *i.e.*, over 350 miles, and have to work without break for about 20 hours a day. Who is responsible for any accident that might take place on account of excessive work exacted from the guards? The coaching clerks and ticket collectors between Colába and Bandora stations have also to perform duty for about 16 hours by day and night. It is to be hoped that Government will take due steps in the matter.

Frequency of accidents on the Southern Marátha Railway.

38. The *Maháráshtra Mitra* (55), in its issue of the 15th November, refers to an accident, on the 3rd instant, on the Southern Marátha Railway, between Rájewádi and Alandi stations, and says that the frequent accidents that occur on that line are due to the miserliness of the company and that the connivance of Government at this state of things is giving rise to a quite different impression. The paper adds that Government exercising no supervision on the company, there are no lights in carriages, the passengers are overcrowded and ill-treated, and their luggage being booked and placed in the carriage, passengers are asked to go by the next train and are put to several similar hardships.

PART IV.—*Intelligence extracted from the Press.*

Post Master General, Darbhanga, and Cow-protection Societies.

39. The *Jám-e-Jamshed* (134) of the 19th November states that the Post Master General of Darbhanga has issued an order that deposits of Cow-protection Societies should not be accepted in the Postal Savings Bank, and that in conformity with this order the sub-post master of the Madhubani division has struck off the account of the Cow-protection Society of that district in his office savings bank.

Agitation against drink in the Surat District.

40. Like a snowball, the agitation in the Surat District against the use of spirits gathers volume as it goes. It is spreading downwards through all classes. So much force is brought to bear on those who have not yet followed the general example that they cannot long resist the pressure. Such a unanimous determined resolve to make head against drink was never seen before. In proper hands this movement would soon deal a death-blow to the national evil, which, if allowed to grow, will soon become a national curse. Those who work in this cause are the true and trusty labourers in the vineyard of the Lord. Our only fear is for the continuity of the prevailing feeling. There would be no possibility of the present spirit drooping if the religious heads of the people were alive to the exigencies of the situation. Never was their lead more urgently needed, and if they would but give countenance to the movement, liquor-drinking is doomed. Left to themselves the people cannot hold out long. They are, after all, an uneducated class of men, easily duped by empty promises and still more easily swayed by contending rumours. Needless to say, these *gups* are set current by those who would profit by the people's swerving from the path they have taken. It was circulated that, in case the use of liquor is stopped, Government would increase the duty on salt. Consequently there was quite a run upon salt, and the sellers of that article made a good job of it. Another card was played to break the back of this movement. Some of the spirits vendors lowered the prices of toddy and liquor and were ready to sell at greatly reduced prices, partly to get what they could, and partly to induce their customers to revisit their shops. We are informed that some even went the length of offering substantial sums to caste people if they would break their resolve. Against dangers and traps of this kind, in which the people are through ignorance and want of backbone likely to fall, Government can, if they will, provide safeguards. As declared from time to time, it is admittedly the policy of Government to restrain, and if possible to diminish, the consumption of spirituous drinks. It might be taken for granted, therefore, that Government would, if

they could, help the people to minimize the evil. They cannot, of course, directly forbid the use of liquor, but indirectly they can do much towards helping the people to cast off the habit. One of the rules for the supervision of licensees is that it should be ascertained that the prices at which the contractor sells liquor do not exceed the limits prescribed in the license. What we would suggest is that, as in most cases a maximum price is fixed which cannot be exceeded, there should also be a minimum rate below which the licensee cannot sell; a large margin may, of course, be allowed to the latter. But such a proviso would prevent the spirits vendors from bringing down the prices to such an amount as would deceive and unsettle those who may have determined to abstain from the use of liquor. The lower castes are unable to resist a tempting lowering of prices and forget that the low rates are but temporary and are a bait held out to them. The consequence is that they are soon shaken from their virtuous resolves and fly back to liquor-shops. An amount fixed under which liquor could not be sold would help to prevent this.—The *Deshi Mitrű* (108), 22nd November, English columns.

41. In alluding to the same subject, the *Broach Samáchár* (119), in its issue of the 22nd November, observes:—The advocates of the obnoxious abkári policy of Government vindicate it by saying that Government have increased the duty on country liquor with a view to discourage people from indulging in it, but one can rely upon this statement of theirs only if they can cite facts and figures in its support. They must, however, know that a mere reduction in the consumption of country liquor is not sufficient to show a decrease in drunkenness in the country, for, the reduction is greatly made up by the consumption of European liquors. These are injurious to health and it behoves Government to take some steps to prevent their consumption. The recent movement of some Natives against country liquor has nothing to do with the abkári policy of Government. The Natives who have resolved not to drink country liquor have done so only on account of the oppression of the liquor-contractors and others who have greatly enhanced the price of liquor. If the movement continues, it will do good in the long run, but Government ought to duly consider the complaints of the poor people and to lessen their hardships, for, if they carry on their determination for a longer period it will cause loss to Government.

Public meeting held at Surat to strengthen a temperance movement.

42. To lend strength to the temperance movement and to assure the people that they have nothing to fear, a public meeting was called at Surat at the instance of several well-known gentlemen on Tuesday. It was held in Vithal Wádi, and though the room is spacious it could not hold the vast concourse that had assembled. Every nook and corner was filled and numbers had to remain outside. It would be no exaggeration to say that the meeting was the largest ever held at Surat, and it would be no misapplication to term it 'monster.' Ráo Bahádur Umedrám Ranchhordás was voted to the chair and the first resolution was proposed by Mr. Jagannáth Itchhárám. This gentleman, as well as those who followed him, mainly addressed themselves to the caste people who stand in need of encouragement, and who had assembled in full strength. A working committee was appointed to help the people to persist in their resolve to avoid the use of spirituous liquors and to carry on other work in connection with it. The speakers were Messrs. Jagannáth, Narbherám, Ranchordás, Jervis and Manchhárám and Dr. Rámlál and others. The voice of the venerable Bál Shástri was also heard, who, in spite of the infirmity which denies him the use of his eyes, addressed telling words interspersed with texts from the *Shástras*. The Moulvi Sáheb, too, was there and spoke with the authority and fluency that are his. In every case it was apparent that the words that each speaker spoke came straight from the heart. "Down, down with the tyrant that masters us all!" was the key-note of all speeches. The habit of drunkenness must be deeply rooted, indeed, if such unanimous efforts cannot tear out the rank weed. We refrain from thanking those who were foremost in getting up Tuesday's demonstration, as they would be the first to disclaim praise for having but discharged their duty. Our earnest hope is that the success which seems certain may speedily arrive, and that it may be permanent.—The *Deshi Mitrű* (108), 22nd November, English columns.

Toddy farmers of Surat and the Collector, Mr. Lely.

43. A Surat correspondent of the *Bombay Samáchár* (117) writes to that paper, in its issue of the 20th November, stating that some sections of the Hindu community of Gujarát having resolved to abstain from drinking toddy and spirits, the toddy farmers of Surat saw Mr. Lely, the Collector of the district, and requested him that much of the toddy for which they had paid the Government due being in stock, they should be permitted to extract toddy juice from only a few palm trees, and that the Collector having expressed his satisfaction at the resolution of abstinence made by the people and regret at the loss of the toddy farmers, informed them that he could not grant the permission asked for.

Rejoicings at Poona on the acquittal of Messrs. Ghotavdekar, Bháu Rangári and Bhat.

44. Yesterday was a day of universal rejoicings at Poona. On hearing the decision of the Sessions Judge in the case of Messrs. Ghotavdekar, Bháu Rangári and Bhat all the Hindus who had assembled in the Court-house were full of joy and several had a mind to shower flowers on the Judge, but they could not do so as it would have been contrary to Government's etiquette. On being liberated, the accused Ghotavdekar and others first went to the temple of Ganpati in the Kasba Peth, and thence, followed by about six thousand persons, they went to Budhwár Peth. Owing to the good-will of the police they were not accompanied by music. On their way from Budhwár Peth to Tulsibág temple, which they visited soon after, the three accused were garlanded by every shopkeeper on the road. At Tulsibág they were addressed by Ráo Sáheb Námjoshi, who in a short speech congratulated them and gave them sound advice. The assembly then broke up and the people went to their respective homes, singing the praises of God.—The *Jagaddhitechchhu* (44), 17th November.

Summary dismissal of a police constable at Poona.

45. The *Mumbai Vaibhav* (58), in its issue of the 22nd November states from hearsay that a police constable named Dange was deprived of his coat and badge in open court at Poona for making a correct statement of facts in his examination as a witness in the case of Mr. Ghotavdekar and others, and asks whether no notice is required to be taken of this summary dismissal.

Rumour of several depositions of the same witnesses and blank warrants being found in the police records at Poona.

46. The *Dnyán Prakásh* (12), in its issue of the 19th November, asks if there is any truth in the rumour which is very general at Poona to the effect that four depositions of the same witnesses and blank warrants signed by the City Magistrate, Mr. Plunkett, were discovered in the records of the Poona police, and says that from the confidence placed in, and the favour recently shown to, the police by Mr. Plunkett, there is probability of the rumour being well founded.

A public meeting at Sátára.

47. The *Bodh Sudhákar* (8), in its issue of the 21st November, advertises a public meeting at Sátára on the 24th November, under the auspices of the Shiváji Club, in congratulation of the acquittals at Poona in the riot cases, stating that Ráo Bahádur Maráthe, First Class Subordinate Judge, will preside on the occasion.

Public meeting held at Wái to honour the Wái convicts.

48. We are glad to announce that a crowded public meeting of the Hindus was held at Wái yesterday evening at 4 P.M. under the presidentship of Ráo Bahádur Janárdan Sakhárám Gádgil. Over two thousand people, young and old, were present. The thirteen victims of the policy of repression were publicly honoured and sympathised with, and addresses of sympathy and honour received from the Sneha-prasárak Mandali of Dhárwár and from Bombay were read and presented and great enthusiasm prevailed. The meeting expressed its great satisfaction at the result of the Poona cases. Now that the Poona people are out of trouble, we hope they will not forget their duty in this behalf.—The *Mahrátta* (4), 18th November.

49. We are extremely glad to learn that the people of Wái recently held a mass meeting to express their sympathy for the unfortunate victims of official tyranny. Punishments are nothing when they are not sanctioned

by public opinion. A man may be without Government employment, even without Government recognition, and yet live. But life would not be worth living without the good will and sympathy of those among whom he lives. Therefore the Wái gentlemen, with this public assurance of the confidence of their own people, will, we have no doubt, look upon the occurrence as more dishonourable to the officers responsible for it than to themselves.—The *Subodh Prakásh* (21), 21st November, English columns.

Speech of the president at the Wái meeting of condolence.

50. The *Vritt Sár* (100), in its issue of the 19th November, gives the speech of Ráo Bahádur Janárdan Sakhárám *alias* Bápu Sáheb Gádgil delivered at the public meeting at Wái referred to in the two preceding paragraphs. Mr. Gádgil said :—The object of this meeting is to express sympathy with and condole the thirteen gentlemen of Wái who were brought into trouble some days ago, for the suffering they have had to undergo in connection with the *Dwár* festival of the god Ganpati which has been held at this sacred town every year from time immemorial. These thirteen gentlemen were prosecuted criminally, and from the usual procedure followed in the courts of our gracious Government it was expected by all of us that truth would be elicited and justice would be ultimately done to the accused. But unfortunately things so turned out, that in the Government courts truth and justice had no opportunity of coming out, and did not consequently triumph. The British system of adjudication is such that a provision has been made in law for appeals being made to higher tribunals, against the decisions of the lower judicial officers in order that no error on the part of the latter may go undetected. In important cases, therefore, the Judge exercising original jurisdiction takes such precautions in passing sentence on a person convicted by him that the convict has an opportunity of appealing against the decision, and any error that may have been committed through oversight by the original court is corrected after a proper sifting of the evidence by the appellate court. If such an opportunity be not allowed to the person convicted there is no chance of any injustice done to him being remedied; for though the High Court has power of revision, it does not usually consider the facts of evidence as is done in a regular appeal, and consequently many an error remains unrectified. We the citizens of this town, young and old, know full well how far to rely on the evidence on which these gentlemen were convicted of the offence of abetment. We also know that some of the gentlemen have been convicted on false evidence though they were not present at the celebration of the *Dwár* festival. It is our duty to state this thing publicly on this occasion; for though justice has not been done in the courts of Government, it cannot be denied in the court of God. We are all conscious of the truth in our hearts; for the saying '*Vox populi, vox dei*' is too true. Some may say that such an open declaration is inconsistent with loyalty. But no; the constitution of the Government of Her Gracious Majesty the Queen is such that, according to it, it is desirable that truth should come out and that the declaration of the truth by the subjects according to their light and in conformity with loyalty is conducive to good government. Truth will be out some day or other and we shall be relieved of our apprehensions of future calamities in the event of falsehood being successful. In these circumstances the present duty of the citizens of this town is to say what they consider to be the truth and to condole the gentlemen who have been unnecessarily involved in difficulties. Therefore ye thirteen gentlemen, I tell you on behalf of all the citizens that we all partake of the calamity that you have been needlessly in, that there has not been the least abatement in our respect towards you on account of the misfortune you have suffered, nay, you have been, on the contrary, the object of greater respect from us on account of your having suffered incarceration in the name of religion. You know many instances in history of such evils encountering persons engaged in doing good things, and you know that in view of such encounter one should not give up his principles. It is natural for us, who are your fellow-citizens, to express sympathy with you in this way, but even persons from outstations, such as Dhárwár and Bombay, have done so. Before concluding this address I pray that that Auspicious One on whose account we have had to suffer, may, in the end, give us success and remove all our difficulties, and ask you to offer greetings to Him by acclamation.

Letters of condolence read at the Wái meeting.

51. In the letter of condolence addressed to the convicted men by the "Sneha-prasárak Mandali, Bombay," which was, according to the *Vritt Sár* (100) read at the public meeting at Wái, the secretary of the association addresses the men convicted as leaders of the town and táluka of Wái, tells them that the misfortune suffered by them was brought on them through no fault of the British Indian law, but through that of the officers enforcing it, that such calamities are natural when a new rule is established or when a change in the existing political constitution of a country is being brought about, that though they are afraid of being in jail they should remember that confinement in jail undergone in the cause of preserving one's rights as man is far preferable to remaining in the hell of dependence, that thousands of persons suffered greater miseries in England before she attained her present prosperity, that they have not fallen in the least in the estimation of the public, but have, on the contrary, acquired historical fame, that their descendants, if not they themselves, will reap the good fruit of their present suffering, and that they should not be discouraged to continue to perform their public duties with redoubled vigour.

52. A similar letter from the "Svadesha-hitachintak Mandali, Dhárwár," says the same paper, was read at the meeting, in which the secretary tells the convicted persons that they have only suffered such a calamity as leaders of society are liable to suffer everywhere, that they have risen in public esteem by suffering persecution at the hands of oppressive officers, and that the association sympathises with them in their misfortune.

The Muhammadan view of the above meeting.

53. In alluding to the report published by the *Mahrátta* (4) about the public meeting recently held at Wái to do honour to the thirteen Hindus who had been sentenced to imprisonment for playing music near a mosque and to the announcement about a public meeting shortly to be held at Poona to protest against the order issued by the Superintendent of Police, Poona, prohibiting music near mosques, the *Kásid-e-Mumbai* (139), in its issue of the 21st November, observes:—It is much to be regretted that the Muhammadans are callous about such matters and do not imitate the Hindus! We repeat that if the Muhammadans do not protest and take lawful measures against movements set on foot by the Hindus, the result will be that the latter will without let or hindrance play music in front of mosques and the custom of slaughtering cows on the Bakri I'd holidays will come to an end and the Muhammadans will be quite helpless in the matter. It is somewhat gratifying that Government take into consideration the customs of the dumb Muhammadans before taking any action, otherwise the Muhammadans would go to the wall.

Alleged annoyance given to the convicts in the Wái case by officers at Sátára.

54. The *Poona Vaibhav* (66), in its issue of the 18th November, states from hearsay that while the thirteen Bráhmans of Wái who had been convicted by Mr. Kennedy were in jail at Sátára, the local officers did their best to annoy them by appointing detectives to see if the prisoners were passing their days happily or miserably, whether anybody showed kindness to them and whether any persons went to see them, and by personally visiting the prisoners and humiliating and insulting them by words and signs. In short, adds the paper, the officers did all in their power to persecute and lower the thirteen persons of Wái.

55. While the thirteen persons of Wái who were sent to jail are receiving addresses from different places, the authorities are trying to obtain from them securities for future good conduct! This shows who is really wanting in common sense and intelligence.—The *Mumbai Vaibhav* (58), 19th November.

Rumour of Mr. Rand, District Magistrate, Sátára, having been called upon to give an explanation.

56. The *Maháráshtra Mitra* (55), in its issue of the 15th November, hears that Government have called upon Mr. Rand, District Magistrate, Sátára, to explain in detail what circumstances necessitated the issue at night time of a proclamation prohibiting demonstrations in honour of the Wái convicts, and prays that if Government have a *bona*

fide desire to find out the truth in the Wái cases they may appoint a commission consisting of a Pársi, a Musalman, a Jew, a Christian Missionary and a Bráhman to make an enquiry whereby they will unravel the whole mystery of the police prosecutions. [The *Pratod* (70), in its issue of the 19th November, says that the Sátára authorities are to blame in this matter from beginning to end, and that if Government wish to do real justice and to please the people they should pronounce the officers to be permanently unfit to hold their present posts and inflict on them such punishment as they will remember throughout their service under Government.]

Intimation of a suit against Mr. Rand, District Magistrate, Sátára.

57. A correspondent, writing from Sátára to the *Indu Prakásh* (14) of the 19th November, approvingly states that one Mr. Deshpánde, a relative of one of the Bráhmans who were sent to jail for disobeying the District Magistrate's order concerning music at Wái, has given notice to Mr. Rand, intimating his intention of suing him for preventing Mr. Deshpánde, by issuing a prohibitory proclamation, from doing honour to his relative on the occasion of his release from jail.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 27th November 1894.

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REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 1st December 1894.

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List of Newspapers and Periodicals.

(For the week ending 1st December 1894.)

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	" Indian Spectator	Do.	Do.	650
3	" Káthiáwár Times	Rájkot	Daily	300
4	" Mahrátta	Poona	Weekly	375
5	" Phœnix	Karáchi	Bi-weekly	400
6	" Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	" Sind Times	Karáchi	Bi-weekly	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	" Din Bandhu	Bombay	Do.	1,550
10	" Dnyán Chakshu	Poona	Do.	1,000
11	" Dnyánodayă	Bombay	Do.	375
12	" Dnyán Prakásh	Poona	Bi-Weekly	425
13	" Hitopadeshak	Bombay	Weekly	1,000
14	" Indu Prakásh	Do.	Do.	900
15	" Mantri	Poona	Do.	...
16	" Native Opinion	Bombay	Bi-Weekly	600
17	" Prabhákar	Do.	Daily	350
18	" Rámdás	Bijápur	Weekly	600
19	" Shetkaryáncha Kaivári	Bombay	Do.	500
20	" Subodh Patrika	Do.	Do.	950
21	" Subodh Prakásh	Do.	Do.	...
22	" Sudhárak	Poona	Do.	3,009
23	" Vártáhar	Bombay	Do.	1,509
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	" A'ryávart	Dhulia	Do.	225
26	" Bakul	Ratnágiri	Do.	440
27	" Belgaum Samáchár	Belgaum	Do.	215
28	" Chandánshu	Tásgaon	Do.	102
29	" Chandrakánt	Chikodi	Do.	200
30	" Chandrodaya	Chiplun	Do.	125
31	" Chikitsak	Belgaum	Do.	400
32	" Chitragupta	Karád	Do.	200
33	" Daivadnya Mitră	Bombay	Monthly	...
34	" Daivadnya Samáchár	Do.	Do.	500
35	" Dakshin Vritt	Kolhápur	Weekly	156
36	" Dhárwár Vritt	Dhárwár	Do.	820
37	" Dnyán Dip	Bombay	Monthly	300
38	" Dnyán Ságar	Kolhápur	Weekly	400
39	" Ganga Lahari	Násik	Do.	211
40	" Gulburga Samáchár	Gulburga	Do.	325
41	" Hindu Punch	Thána	Do.	700
42	" Holkar Sarkár Gazette	Indore	Do.	450
43	" Jagadádarsh	Ahmednagar	Do.	352
44	" Jagad-hitechchhu	Poona	Do.	4,500
45	" Jagatsamáchár	Thána	Do.	650
46	" Kalpataru	Sholápur	Do.	250
47	" Karmanuk	Poona	Do.	1,500
48	" Keral Kokil	Bombay	Monthly	1,500
49	" Kesari	Poona	Weekly	5,000
50	" Khándesh Chitragupta	Dhulia	Do.	230
51	" Khándesh Vaibhav	Do.	Do.	200
52	" Khara Prakár	Bombay	Monthly	1,000
53	" Kumtha Vritt	Kumta	Weekly	200
54	" Maháráshtra Kokil	Sátára	Monthly	2,000
55	" Maháráshtra Mitra	Do.	Weekly	250
56	" Maháráshtra Vritt	Do.	Do.	161
57	" Moda Vritt	Wái	Do.	325
58	" Mumbai Vaibhav	Bombay	Daily	550
59	" Nagar Samáchár	Ahmednagar	Weekly	150
60	" Násik Vritt	Násik	Do.	275
61	" Nipáni Vaibhav	Nipáni	Do.	175
62	" Nyáyă Sindhu	Ahmednagar	Do.	175
63	" Panchánan	Karád	Do.	...
64	" Pandhari Mitră	Pandharpur	Do.	200
65	" Pen Samáchár	Pen	Do.	...
66	" Poona Vaibhav	Poona	Do.	3,200
67	" Prabodh Chandrika	Jalgaon	Do.	100
68	" Prabodh Ratnă	Bársi	Do.	225
69	" Prántik Samáchár	Poona	Do.	...
70	" Pratod	Islámpur	Do.	300
71	" Rághav Bhushan	Yeola	Do.	250
72	" Ratnákar	Kaládgi	Do.	50
73	" Saddharmadip	Alibág	Monthly	1,000
74	" Sanmitra	Bombay	Do.	...

No	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
75	The Sarvadaman	Poona	Monthly	...
76	„ Satya Nirnayā	Bárámati	Weekly	...
77	„ Satyā Prakásh	Poona	Do.	...
78	„ Satyā Sadan	Alibág	Do.	200
79	„ Satyā Shodhak	Ratnágiri	Do.	400
80	„ Shikshak	Chikodi	Do.	...
81	„ Sholápur Samáchár	Sholápur	Do.	260
82	„ Shri Shiváji	Poona	Do.	300
83	„ Shubh Suchak	Sátára	Do.	260
84	„ Sudhákar	Pen	Do.	300
85	„ Sumant and Satyā Sudha	Kárwár	Do.	300
86	„ Tukárám	Ahmednagar	Do.	250
87	„ Udyogavriddhi	Poona	Do.	...
88	„ Vanapriya	Chikodi	Fortnightly	100
89	„ Vártáhar	Bombay	Tri-weekly	700
90	„ Vengurla Vritt	Vengurla	Weekly	175
91	„ Vichár	Dhárwár	Monthly	500
92	„ Vichár Ságar	Baroda	Weekly	650
93	„ Vidushak	Karád	Do.	300
94	„ Vidya Vilás	Kolhápur	Do.	275
95	„ Vijay	Sháhápur	Do.	250
96	„ Vikshipta	Bombay	Do.	600
97	„ Vita Vritt	Vita	Do.	...
98	„ Vividh Dnyán Vistár	Bombay	Monthly	500
99	„ Vrittadhára	Dhár	Weekly	150
100	„ Vrittasár	Wái	Do.	285
101	„ Vritt Sudha	Sátára	Do.	200
102	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
103	The Deshi Mitrā	Surat	Weekly	1,250
104	„ Gujaráti	Bombay	Do.	2,450
105	„ Gujarát Mitrā	Surat	Do.	800
106	„ Hindi Punch	Bombay	Do.	450
107	„ Kaiser-e-Hind	Do.	Do.	2,500
108	„ Káthiáwár News	Rájkot	Bi-weekly	600
109	„ Suryā Prakásh	Surat	Weekly	375
110	„ Vidyut	Ahmedabad	Fortnightly	...
	GUJARA'TI.			
111	The Ahmedabad Times	Ahmedabad	Weekly	250
112	„ Ajab	Surat	Monthly	700
113	„ Akhbáre Sodágar	Bombay	Daily	800
114	„ Arajadár	Baroda	Weekly	...
115	„ A'ryā Dharm Prakásh	Bombay	Monthly	400
116	„ Bhim Sen	Do.	Weekly	...
117	„ Bombay Samáchár	Do.	Daily	2,600
118	„ Broach Mitrā	Broach	Weekly	350
119	„ Broach Samáchár	Do.	Do.	700
120	„ Buddhi Prakásh	Ahmedabad	Monthly	580
121	„ Cambay Gazette	Cambay	Fortnightly	124
122	„ Chának	Surat	Monthly	500
123	„ Chandra	Do.	Do.	300
124	„ Darbár Patrika	Ahmedabad	Weekly	...
125	„ Din Mani	Broach	Do.	...
126	„ Dnyán Sudha	Ahmedabad	Monthly	250
127	„ Dnyán Vardhak	Bombay	Do.	600
128	„ Fursad	Do.	Do.	400
129	„ Gap Sap	Do.	Fortnightly	300
130	„ Gul Afshán	Do.	Monthly	1,200
131	„ Hindusthán	Ahmedabad	Weekly	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly	500
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	400
136	„ Kaira Khetiwádi Patrā	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Fortnightly	1,200
139	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
140	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	„ Kelavni	Baroda	Monthly	500
142	„ Nure Elam	Bombay	Do.	320
143	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
144	„ Praja Mitra	Karáchi	Weekly	200
145	„ Praja Pokár	Surat	Do.	800
146	„ Rájyabhaktā	Bombay	Do.	1,200
147	„ Rást Goftár	Do.	Do.	1,097
148	„ Samsher Báhádur	Ahmedabad	Do.	300
149	„ Satyā Mitrā	Bombay	Do.	1,000
150	„ Satyā Sodhak	Surat	Fortnightly	500
151	„ Satyodaya	Dohad	Weekly	68
152	„ Sneha Sindhu	Kaira	Do.	275
153	„ Stri Bodh	Bombay	Monthly	500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issue
	GUJARA'TI—*continued.*			
154	The Stri Mitră	Bombay	Monthly	697
155	„ Surat Akhbár	Surat	Weekly	600
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly ...	...
159	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patră	Hubli	Weekly	475
161	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayă	Dhárwár	Weekly	200
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Lokă Bandhu	Do.	Do.	190
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárată Bhráta	Rewáh	Fortnightly ...	375
173	„ Bhásha Bhushan...	Bombay	Monthly	400
174	„ Bombay Baipar Sindhu	Do.	Weekly	250
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly ...	450
178	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	22
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra ...	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Khair Khah	Do.	Daily	...
184	„ Kushful Akhbár...	Do.	Weekly	150
185	„ Muin-ul-Mulk	Do.	Daily	...
186	„ Muslim Herald	Do.	Do.	300
187	„ Vakil Islam	Do.	Do.	...
188	„ Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	346
196	„ Muin-ul-Islám	Do.	Do.	300
197	„ Prabhát	Hyderabad (Sind) ...	Do.	400
198	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different head which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or á) is the last letter of a word, the accent is left out, and the short a (अ = u in gun) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Condition of India and a suggestion with regard to its administration.

1. The *Samsher Bahádur* (148), in its issue of the 23rd November, in comparing the present with the past condition of India, says that whereas the country was prosperous in the times of the oppressive and tyrannical Muhammadan rulers, it has become poor and miserable under the just and benign British rule, attributes the former prosperity to the fact of the Muhammadans permanently residing in this country, and the present miserable condition to the British being foreigners, who, it says, naturally take greater interest in the welfare of their own native country, regrets that thousands of rupees should be drained away from India to England, and observes that the former prosperity would return if the Anglo-Indians permanently resided in this country and if the second son of Her Majesty the Queen-Empress and his descendants were invested with sovereign authority over India and asked to settle here.

His Excellency Lord Elgin's tour in North-Western India and approval of the replies of His Lordship to the addresses presented to him.

2. There is every reason to be satisfied with the tour of His Excellency Lord Elgin in North-Western India. His Lordship was everywhere accorded a splendid and cordial reception, and all sections of the community united in doing honour to the august representative of Her Majesty. Lord Elgin's movements and speeches, too, cannot fail to inspire confidence. He was courteous and sympathetic in replying to the various addresses presented to him during the tour. His Lordship was naturally cautious in speaking upon the local grievances laid before him, but he showed that no matter was too small for his attention, no part of the vast country under his charge too unimportant to claim from him a personal knowledge and a personal interest. Above all, he gave in his speeches and doings indication enough that his policy will be one of peace, and not of aggression. May the high expectations that have been raised by the acts and speeches of His Excellency be realized, and his Viceroyalty be for ever endeared to the people! In the recent resolution on the forest policy, we have already had an earnest of much good to come from him.—The *Indian Spectator* (2), 25th November.

Circular alleged to have been issued by Mr. A. F. Beaufort and the Honourable Mr. N. N. Wádia, asking subscriptions from Native Chiefs to raise a memorial to His Excellency Lord Harris.

3. The *Kaiser-e-Hind* (107) of the 25th November, in its English columns, publishes the following circular alleged to have been issued by Mr. A. F. Beaufort and the Honourable Mr. Navroji N. Wádia to the Chiefs of Káthiáwár and elsewhere:—

His Excellency the Right Honourable Lord Harris, G.C.I.E., leaves this country early next year on the expiration of his term of office as Governor of Bombay.

2. There is a general desire on the part of the various communities to testify fitly before his departure to the high and sincere esteem in which His Excellency is held. His straightforward and manly intercourse has struck all those whose privilege it has been to come across him.

3. It is proposed that some permanent memorial, as a token of the esteem in which His Excellency has been held, be raised.

4. May we ascertain if Your Highness is prepared to take a prominent part in the movement and to allow your name to appear in the list of contributors?

5. If, as is expected, the answers to the preliminary appeal are favourable, then a public meeting will hereafter be held at which the announcement of Your Highness's subscription will be made and the whole matter brought before the public.

6. An early answer is solicited.

Adverse remarks on the above circular.

4. The same paper makes the following remarks on the above circular:—A private circular was some time ago addressed to the divers Chiefs of Káthiáwár and elsewhere by two private gentlemen, namely, the Honourable Mr. Navroji Nasarvánji Wádia and Mr. Beaufort. They are both known to the commercial and industrial community of Bombay. But we have yet to learn what their

relations are with the Native Chiefs to warrant them in putting themselves forward and appealing to them for subscriptions to perpetuate the memory of His Excellency Lord Harris. It would, indeed, be interesting to hear from their lips their own credentials to address the Chiefs in the manner they have done. If not for any other purpose, at any rate for the purpose of inspiring confidence in their *bona fides*, it is imperative that they should justify their action in taking the lead. Had it been a joint letter by all the Diwáns, it might have been a different thing; but what are Messrs. Wádia and Beaufort to the Native Chiefs or the Native Chiefs to them? Really, it looks exceedingly suspicious why *these* gentlemen *above all* should have put themselves forward as the promoters of the movement. Are we to presume that the Chiefs would consider their action as purely *non-official* and *voluntary?* If so, the Chiefs have been misled. It will be seen that the circular is in every way highly objectionable and unjustifiable.

5. A few months ago we sounded a note of alarm that in this presidency an attempt would be made somewhat on the lines laid down in the collection of subscriptions for the memorial of Lord Lansdowne. We were not alone in publicly protesting against this attempt, meant apparently to compel the Native States of this presidency to subscribe handsomely to a fund to perpetuate the memory of His Excellency Lord Harris. The temperament of man differs a great deal, and so perhaps his judgment. If there are persons in this presidency who cannot but feel that their appreciation of the infinite qualities Lord Harris is endowed with can only be shown by commemorating this august personage in this poor country of ours, we have not the least objection to their doing so. Let those persons who have profited by his 'straightforward and manly intercourse' testify to it according to their means and position. But, above all, we should at least expect from them that straightforward and manly behaviour which they impute to their hero. This is, indeed, an important question. Public honours should be very sparingly given, and only those persons should be honoured who have proved great men in every sense of the word. What has Lord Harris done to be considered a great statesman? Except in matters of sport and pastime, His Lordship has shown very little genius. It would be absurd on our part to deny that he has done good service to cricket in this land. We have repeatedly acknowledged our debt of gratitude to him in this matter. As he will be shortly going away from us, we do not wish to be hard to him, who has endeavoured to act as the representative of Her Majesty the Queen-Empress. But we cannot stifle the truth—which is that he has uniformly acted as the representative of the Indian bureaucracy. He works hard, they say—undoubtedly a good qualification for a Governor; but that is not enough. He is not shrewd enough to see through things. From his official acts and speeches one could see that he was a willing tool in the hands of the executive officers. What is worse still, he has shown very little tact throughout his long rule of five years.—The *Indu Prakásh* (14), 26th November, English columns.

6. If the present mania for statues and memorials goes on unchecked on the lines of least deservedness, it will not be long before we shall be obliged to exclaim with Cato that the test of real merit and good service has come to be the absence of a statue! We have commented on several previous occasions on movements set on foot to effect such purposes, but we believe we have not as yet come across any really undeserved movement like the one which, we are informed, is going on amongst us at present. The public opinion of Western India was sufficiently scandalised by the information that about Rs. 14,000 were raised in Káthiáwár by the Native Chiefs as a contribution towards a fund for raising a statue to His Excellency Lord Harris. It is said that two gentlemen of position and status have bestirred themselves in the matter and have sent out letters to Native Chiefs. No Chief is, we may assert, prepared to incur displeasure for a few hundred rupees, and nobody can conceive that a proposal like the one made by Messrs. Beaufort and Wádia could be rejected without displeasing somebody in a high place. Lord Harris may be perfectly indifferent to such rejections. We can even assert that he is indifferent. But that is not the point of view from which such a proposal is likely to be looked at by the Chiefs. As regards the merits of the proposal we think that, at all events

among the Native public, there can be no two opinions, with some exceptions, that it is entirely undeserved and is calculated to heap ridicule upon the Native community.—The *Native Opinion* (16), 25th November, English columns.

7. We have often heard loud complaints of misrepresentations and false pretences being resorted to by persons asking help from others. The letter of Messrs. A. F. Beaufort and N. N. Wádia, which we extract *in extenso* from the *Gujaráti*, shows that begging has a baneful effect even on men of light and leading. We have more than once approved of a memorial being raised by the personal admirers of His Excellency Lord Harris; but nothing can justify such gross misrepresentation as is contained in paragraph 2 of the letter. We await with great interest what His Excellency has to say about this letter.—The *Subodh Prakásh* (21), 28th November, English columns.

Report of His Excellency Lord Harris having declined to have a statue raised to him.

8. The *Hindi Punch* (106), in its issue of the 25th November, gives a cartoon entitled "Nurse 'arris' own," representing His Excellency Lord Harris in the dress of a nurse offering a spoonful of the contents of a bottle labelled "common sense" to two so-called boys, viz., the Honourable Mr. Fázalbhái Visrám and the Honourable Mr. Navroji Nasarvánji Wádia. The letter-press runs as under:—*Nurse H-rr-s.*—Here's my own preparation, my boys. Take a tea-spoonful of it. It'll drive all nonsense out of your noddles and make you good and sensible! The editor explains the cartoon, saying:—The Honourable Mr. Fázalbhái Visrám and the Honourable Mr. Navroji Nasarvánji Wádia were moving to raise a fund for a memorial statue of His Excellency Lord Harris, but we hear His Excellency has declined the honour with thanks.

A complaint against Mr. James, Commissioner in Sind, in connection with the presentation of an address by the Sind Sabha to His Excellency the Viceroy.

9. If the report published by the *Phœnix* (5) be true, viz., that Mr. James, Commissioner in Sind, first raised an objection against the Sind Sabha giving an address to His Excellency the Viceroy on the occasion of His Excellency's visit to Karáchi on the ground that the Sabha had done nothing within the last three years to justify such an honour, and that he at length waived his objection on condition that the address contained no reference to the questions of the Simultaneous Civil Service Examinations or the exchange compensation allowance, it is a matter of great regret and of no small wonder; for, Mr. James is a popular officer and the Sabha a representative body having the late Mr. Odhárám for its president. It is to be deplored that under British rule any attempt should be made by high officials to stifle the expression of independent opinion by Native associations.—The *Rást Goftár* (147), 25th November.

Reflections on the result of the Poona riot cases and a request to His Excellency Lord Harris to review his verdict about the Maráthas in the light of that result.

10. The result of the Poona prosecutions is a complete exposure of the theory which official imagination had concocted to explain disturbances in the Deccan. It was believed in high quarters—a belief to which Lord Harris gave faint expression in his Sholápur speech—that the Poona Bráhmans had determined to subvert Government by rousing racial and religious animosities. How this suicidal method would have benefited them it is not easy to determine. Certain facts have, however, been placed before the public by a correspondent in the *Times* and by another correspondent in the *Gazette*, which go to show the utter absurdity of the charge of disloyalty, but which certainly tend to lend colour to the general belief that an ignoble attempt was made in some quarters to discredit Bráhmans which, unfortunately for the wire-pullers, has miserably failed. In face of the startling disclosures made in the recent trials, we decline to believe the rumour that an elaborate official despatch, strongly supported by the secret reports of the precious Poona police, has been forwarded to the Secretary of State with a view to prove how Machiavellian are the ways of the Poona Bráhman. Some years ago the Poona Bráhman was on the official brain and one of the foremost Bráhmans was shamefully hunted from place to place on the strength of imaginary fears and suspicions. The terrors which official imagination had then conjured have been proved unfounded by later events. The

same thing happened in the case of the Surat riots, and there is no doubt that if there is still a shred of belief in the official mind about the disloyal designs of the Deccani Bráhman, time will once more assuredly prove that the lot of the credulous is the most pitiable in the world.—The *Gujaráti* (104), 25th November, English columns.

11. When His Excellency Lord Harris denounced the people in the Deccan, we believe he must have been misled by the one-sided official reports that were sent to him. Although we have found ourselves compelled to disapprove of his administration in general, we cannot believe that his sweeping and ill-timed denunciation of the Deccan was prompted by any ill-will towards its inhabitants. His very frankness misled him into saying things to which a more circumspect and far-seeing administrator would not have given public expression until after exhaustive and impartial inquiry. Now that the character of the inhabitants in the Deccan has been more than vindicated, Lord Harris ought, in fairness, review his verdict and then pronounce it as publicly as he did his former judgment. This is the least reparation which in fairness he ought to make to the people whom he held up to public ridicule and contempt without sufficient justification while criminal proceedings were pending before the Poona Sessions Court. In a free country like England the aggrieved parties might have demanded an apology. This is too much to expect in this land of official autocracy. But no fair-minded administrator should be reluctant to acknowledge an error into which he may have allowed himself to be led.—*Ibid.*

12. The learned and impartial Sessions Judge of Poona was the avenging deity and the burning wrongs of the Poona Bráhmans have been amply avenged by Mr. Jacob. Popular feeling has subsided and all is now calm and serene. It is under this condition that the correspondent of the *Bombay Gazette* asks whether it is not due to the Deccan that His Excellency Lord Harris should recant his heresy and make the *amende honourable* to those whom he needlessly and groundlessly attacked. We were among the very first to make the observation and will therefore be the first to congratulate His Lordship whenever he chooses to withdraw his offensive remarks. His Lordship is said to be a "candid" personage. Let us see how far his candour will prompt him to make the *amende honourable* which is certainly demanded now from every quarter. Lord Harris has never been slow to admonish those who indulge in reckless statements. As the pedagogue of high politics, is he prepared now to follow his own admonition? He has made a most reckless statement against a whole community. Will he have the frankness and the honesty to withdraw it? Either he still believes in his statement or he does not. If the former, then he is bound to give unimpeachable evidence supporting it. Let the people be satisfied that his was not a reckless and unfounded charge. If the latter, the only honourable course which is left open to him is to apologize.—The *Kaiser-e-Hind* (107), 25th November, English columns.

13. Now we are free to speak on the question after the decisions of the several cases of riots at Poona by the Sessions Judge. They have all ended in the acquittals of the Hindus. They all tell us that the Muhammadans in the Masjid near the Dáruvála Bridge had not assembled for prayer or any religious worship; that was not the time for either. The first aggressive act did not proceed from the Hindus, but it did from the Moslems assembled in the mosque. There was something preconcerted about the whole thing. The action of the police and the manner in which they cooked up all the cases are now an open secret. The part borne by the prosecution has been none of the most commendable or honourable. Then in this light His Excellency Lord Harris should either retract his wholesale condemnation of the Maráthas, or he should make a full and open enquiry in the matter and punish the parties that should be found to be really at fault. In justice to the public the matter cannot be allowed to hang fire. We are anxious to hear what His Excellency has to say in defence of his late utterances after these decisions; and if His Excellency is not fair to himself and honest to confess his mistake after the new light that has come upon it, one cannot wonder if he is more severely condemned than he has been.—The *Gujarát Mitrá* (105), 25th November, English columns.

Questions to His Excellency Lord Harris in connection with affairs at Wái.

14. A few days ago, a large and influential meeting of the citizens of Wái was held under the presidency of Ráo Bahádur J. S. Gádgil, B.A., LL.B., ex-Chief Justice of Baroda, to welcome and do honour to the thirteen gentlemen of that place who had been unjustly sent to jail by Mr. Kennedy. The meeting was attended by all classes of citizens, including the old and venerable Pandits, Shástris and Vaidiks. The president's speech, which was temperate in tone, laid emphasis on the injustice of the sentence and the persecution and physical suffering the thirteen gentlemen had undergone. He assured them on behalf of the meeting that their regard and esteem for them was not only not impaired but enhanced, and that the meeting welcomed them back to the town as their most respected fellow-citizens. One of the thirteen replied to the president's address, thanking the meeting for the kind words said and the honour done to them, and declaring their firm determination to continue to work for the people as strenuously as before. The two speeches were very pathetic and our informant states that, while they were being delivered, the memory of the oppression, the cruelty of the officials and the sufferings of the persons wantonly declared to be guilty, so worked up the feelings of the audience that there was scarcely a dry eye in the whole assembly. One of the thirteen persons who returned to Wái after the expiration of the sentence was so shocked by the injustice of it that he has with his wife and children left Wái and gone to live in a secluded and distant village by the side of the Krishna river. It must be remembered in this place that the man who has left Wái carried on an extensive money-lending business there. He was a native of that place, has a house of his own there, and has lived there until his hair have grown grey. He has voluntarily subjected himself to a great pecuniary loss and has torn himself from his home, to which he had been bound by many ties from his childhood. To return to Mr. Kennedy, the gentleman has apparently not passed his twenty-fifth year. He is a junior Collector and at the bottom of the ladder. Up to this time he exercised only second class powers. His magisterial experience was thus short, yet before he was sent to Wái to try the now notorious cases he was invested with first class powers, and, contrary to the usual practice, was placed, though a junior Collector, in charge of an important táluka like Wái. His doings after the trial were suited to his inexperience and boyish love of mischief. For, on the evening of the day on which the thirteen Bráhmans were sent to jail by him, he accepted an invitation from the Muhammadans to a *pán supári* party and attended it. One fact remains to be stated before we are prepared to put some questions to Lord Harris. When the eight persons were released from Sátára jail they were not allowed to enter that town where they had friends and relatives, in whose houses they could have taken their food and refreshed themselves until the next morning, but were forced to take the road to Wái. Now the questions to Lord Harris are:—(1) Are not the proceedings of the meeting, the enthusiasm of the citizens in welcoming the alleged offenders and doing them honour, and assuring them of the continuance of their regard and respect for them as before—are not these, we say, sure and certain indications of the utter failure of the policy of repression which certain officers of Government are pursuing against the Hindus? (2) Has he enquired why Mr. Kennedy was recommended for first class powers and placed in charge of an important táluka? Has he further taken the Magistrate to task for accepting an invitation to a party organised by Muhammadans and thus confirming the suspicion of the Hindus that Government were favouring the Muhammadans? (3) Does his English instinct of justice allow him to see with equanimity a respectable gentleman leaving his hearth, because of the oppressive conduct of a British Magistrate? (4) Does not his love of liberty as an Englishman tell him that to place restrictions upon the liberty of the released prisoners was almost a crime? Will Lord Harris take the earliest opportunity to answer these questions? Certainly not, for reasons which are not difficult to discover. But he will be compelled to answer these and similar other questions before he bids us good-bye; for there are more things in Heaven than are dreamt of in our philosophy!—The *Mahrátta* (4), 25th November.

15. Our esteemed contemporary of the *Mahrátta* (4) has brought to light one or two facts in connection with Wái cruelties, which show that people were

not wrong in charging Government with undue partiality to the Muhammadans. When a Magistrate passes sentences unduly severe on persons of one faction convicted of doubtful offences, and accepts an invitation of their opponents to a party held the same evening, probably to commemorate the ruin of the unfortunate victims of his mistaken policy, and when it is shown that this Magistrate was given higher powers and put in charge of the táluka just for the occasion, how is it possible for any one to escape the conclusion that the Magistrate was only carrying out the instructions of his superiors in assuming an attitude of hostility towards the Hindus? It is quite possible, and, for aught we know, very probable, that neither His Excellency Lord Harris nor his advisers intended that the Magistrate should misbehave himself in that fashion; but are not the circumstances such as to justify the suspicions of the people? Is not Lord Harris bound to take the earliest opportunity of doing something to show that Government had no hand in anything that took place in Wái and Sátára?—The *Subodh Prakásh* (21), 28th November, English columns.

Exhortation to the Hindus of Poona, Sátára and Wái to take every constitutional measure to expose the truth in the Wái case.

16. In a communicated article published by the *Indu Prakásh* (14) in its issue of the 26th November, "A well-wisher of the nation" exhorts the Hindus of Poona, Sátára and Wái to raise subscriptions and take legal steps to get illegal notifications cancelled and to make it impossible to issue in future, such notifications under the pretext of disturbances being likely to be made, to obtain justice by making civil suits, to compel the Bombay Government and the Government of India to find out the truth in the Wái case independently of the decision of the High Court thereon, and to move the Legislature to amend the law of High Court procedure if the present procedure is such as to hinder the dispensation of complete justice.

17. The *Vyápári* (102), in its issue of the 25th November, approves of the meeting held at Wái in honour of the Wái convicts, saying that the people of Wái have suffered from the administration of His Excellency Lord Harris more than the people of other places, and that the injustice done to them should be brought to the notice of Parliament, a fund being raised for the purpose, to which it would willingly subscribe.

Address to thirteen respectable persons of Wái.

18. The same newspaper publishes in bold type, with floral border, an address intended for Shrimant Gangádharráo Appásáheb Gádgil and twelve other persons of Wái, in which it asks them not to be at all sorry for the calamity in which they found themselves a few days ago, thanking them for the trouble they suffered for the sake of their religion and country, assuring them that they had risen instead of falling in its estimation, and hoping that they will not cease serving their religion and country by reason of their late trouble.

Approval of the Wái meeting of condolence.

19. The *Rághav Bhushan* (71), of the 26th November, approves of the action of the people of Wái in holding a public meeting in honour of the Wái convicts, and of the people of Bombay and Dhárwár in sending them letters of condolence in spite of the advice recently given by His Excellency Lord Harris that the people should not consider these persons as martyrs and honour them as such, and says that the people should always remember it as a general rule that, excepting in important political matters, their duty is exactly the opposite of what the high Government officers say it is, and that the conduct of the people of Bombay and Dhárwár on this occasion has been such as should be imitated by the people of all other towns.

Proposal to hold public meetings at Poona and Wái in connection with the recent disturbances, approved.

20. The *Gujaráti* (104), in its issue of the 25th November, is glad to hear that the Poona Sárvajanik Sabha and the people of Wái have resolved to convene public meetings at Poona and Wái, respectively, to memorialise Government to enquire into the conduct of the local authorities said to have come in the way of the just rights

of the people and persecuted them, to take due steps to prevent Government officers in future from showing partiality to one community or the other and to ascertain the respective rights of the Hindus and the Muhammadans, and observes:—The recent affairs show that the Sabha and the people are justified in making these prayers and it is difficult to expect complete restoration of public peace until they are granted. In the recent Hindu-Muhammadan disturbances the authorities annoyed the Hindus in every possible way by depriving them of their just rights and showing open partiality to the Musalman community. The Poona riot cases have thrown a great deal of light on the subject. It is really gratifying to see that what the people of Bombay could not do in connection with the Bombay riots of 1893 is about to be achieved by the people of Poona, who have united for the purpose and made a common cause. If this matter is agitated in Parliament there is no doubt that the result will be satisfactory.

Remarks on the alleged dismissal from Government service of Mr. A. Rogers, Engineer on the P. N. W. Railway, for having suggested remedies to stop religious riots in India.

21. In India European officials are even promoted for misdemeanour, but this is the first time that a deserving European officer has been punished with dismissal for doing a really substantial service to Government. Under the Government of the United Provinces absurdities seem to predominate! One Mr. A. Rogers, Engineer on the P. N. W. Railway, has been, under orders from the Secretary of State, dismissed from Government service, and what is his guilt? According to the *Amrit Bazar Patrika*, Mr. Rogers not only managed to keep his head cool, but suggested a "remedy for putting a stop to these religious riots, and personally interviewed Lord Lansdowne and the Commander-in-Chief on the subject. He next brought round all the non-official Europeans of Behar to his views, who were so convinced of the innocence of the Hindus and of the outrages committed upon them by the Commissariat people and the low-class Musalmans in the matter of kine-slaughter, that they submitted a petition to the Government of India under the signature of Sir W. Hudson, the President of the Behar Indigo Planters' Association." If the facts above related be true, mediation and checking the riots were no disservice for which an official, howsoever small, deserved to be so severely punished. And yet in the case of Mr. Rogers, he seems to have been dismissed because of this unsolicited service. Indeed, the dismissal is a stretch of power for which no officer will thank either the Government of India or the Secretary of State. But at whose instance does Mr. Rogers suffer dismissal? Perhaps the proposal of the Allahabad Government was supported by Lord Lansdowne's *regime*, and hence the dismissal. Will the authorities tell us that dismissal is an adequate reward for a really good service done to Government?—The *Native Opinion* (16), 25th November, English columns.

Indian newspapers on the actions of Government.

22. The relation of the people of India to the Government that rules them is one that very frequently comes to the front. To be under a foreign yoke cannot in itself be agreeable. It is not to be expected that government by foreigners should be looked upon as ideal by those who are being governed. It is almost a wonder, therefore, that the people of India should accept so cheerfully British rule. It speaks well for the governed as well as for those who govern. But friction must of necessity arise at times. No Government is perfect and no subjects are perfect. It would be a miracle if misunderstandings never arose and mistakes never led to irritation. The danger is that the irritation might lead to a breach of sympathy, and a widening of the natural gulf that lies between the governing and the governed classes. It requires great wisdom on the part of the subject to criticise Government in the right spirit so as to promote their welfare, and on the part of Government to know how to make use of the criticism which its acts provoke. In order that criticism may be useful, it must be moderate and not run into abuse. No Government can object to being criticised, but it can object to being abused and vilified. Turning now to the Government under which we live, it ought to be remembered that it is backed up by a nation that loves justice, and is established on the principle of justice to every subject, high or low. This does not mean that there

may not occur hundreds of instances of injustice owing to the human frailty of both Government officials and of the people, but this does not change the principle that the aim is to secure peace and protection of life and property to every subject. That species of criticism, therefore, which ascribes low motives to Government as such is not criticism, but slander, and only makes good rule more difficult. The true position for the people of India to take in regard to the imperfections of Government is to believe that one-half at least of these imperfections is due to themselves. If we, as subjects, were perfect, our Government would be perfect also, and on the other side Government can never become perfect until we become so. In criticising Government, therefore, we criticise ourselves. In other words, enter more into sympathy with Government, and let our criticism take the form more of help than of standing off at a distance and hurling abuse. If the officials of Government are for the purpose of watching the people, the people must in turn watch the officials to see that they do their duty, and if they do not, then to bring the machinery of justice, which the same Government provides, to bear upon them. Recent events have shown some of the imperfections of the police system. Now, instead of empty criticism and abuse of Government, let there be something done of a practical nature to improve the rank and file of the police. Does any one suppose Government would object to a better class of policemen or constables? A better system of police in reality means more money. Are the people ready to give it? Are they ready to make any personal sacrifice to procure reforms? We think this is just the trouble with the present harsh critics of Government. What might be accomplished by sympathetic action, in which there must be personal sacrifice of some kind or another, is sought to be accomplished by directly or indirectly showering upon Government all kinds of unmerited abuse and criticism. Every Government is imperfect because the people are imperfect, and hence the need of sympathetic, united action to minimize the mistakes and injustice that come of human frailty.—The *Dnyánodaya* (11), 29th November, English columns.

The Poona newspapers on His Excellency Lord Harris.

23. The *Din Bandhu* (9), in its issue of the 25th November, finds fault with the Poona newspapers for being prejudiced against His Excellency Lord Harris, making adverse comments on His Lordship, impeaching his impartiality and thereby incurring his displeasure, and asks them whether, if His Excellency had been partial and desirous of bringing the Poona Hindus into trouble, he could not have done so.

Moulvi Rufiuddin Ahmed and his candidature for Parliamentary election.

24. Moulvi Rufiuddin Ahmed has been ere long known to fame as a person who has paid visits to distinguished persons in England and abroad. There is nothing really great about the learned Moulvi that would entitle him to have the distinction of representing India or even a section of the Indian public. But a prophet is not respected in his own country, and that may account for the Moulvi's name not being mentioned very often in this country as a great man. It may be that he is quite as good as any ordinary candidate for the membership of Parliament, but we know on good authority that there is nothing in him to mark the Moulvi out from among other Indians in England except his forwardness. Undoubtedly he knows a great many distinguished personages in England; but he has scarcely made his name as a literary or legal man. He once wrote an article in the *Nineteenth Century* and another in the *Strand Magazine*, and except that Her Majesty's name is mentioned in both, there is nothing remarkable about the literary efforts of our ambitious Moulvi. He was at one time a very good patriot; he looked very indignant at one time when another gentleman expressed his belief that the Indians generally made very bad Judges. At that time he did not seem to make so much of the Brahmanic power, the mere thought of which has worked a great change in his political opinions. After all, the vista of Parliamentary life is too tempting for the Moulvi to give utterance to his honest opinions. It seems to us that he has been made a tool of by designing persons in England who want the British public to believe seriously that there is great enmity between the two great communities which practically

make the Indian nation. It seems to us that even the Conservative party may get itself involved in this disgraceful attempt to set one class against another in India. Mr. Dádábhái Navroji has been an eyesore to them, and somehow or other they wish to bring another Indian into Parliament to counteract his influence. They are at perfect liberty to do it. But does not their support of Mr. Ahmed's candidature lend colour to the theory which has lately been started in India rather too frequently—the now notorious theory of *divide et impera*? Sir Richard Temple openly avowed it. Now Sir John Gorst comes forward to support it. But do we not know that it was Sir John who had the manliness to declare in the Manipur debate that the tall poppies were generally cut down in India? Our position, so far as the English parties are concerned, is thoroughly impartial: we have no faith in either with regard to India's interests. The only difference between the two parties is this—the Liberals flatter us by their sweet talk, while the Conservatives displease us by their plain talk. We, for our part, prefer the persons who talk plainly, because we then exactly know what our position is in English politics. But we know that a great majority of our countrymen think otherwise. They are charmed with high-sounding names. 'Liberalism,' 'Gladstone,' 'Equality,' 'Freedom,' are catch-words which tickle their fancy. Time will come when they will find their mistake.—The *Indu Prakásh* (14), 26th November, English columns.

Bombay Government and the introduction of the Village Sanitation Act in certain parts of the Bombay Presidency.

25. After a moribund existence of more than five years, the Village Sanitation Act, which was passed during the enlightened *regime* of Lord Reay, has lately exhibited the first signs of life in a Government resolution, and we hail it as the first instalment of the revival of a policy which animated Government in passing the Act and other like measures. The resolution is an instructive study for those who, like ourselves, being untrained in what is known as statecraft, do not understand the somewhat intricate problem of how to make people believe that you are working earnestly for their good, while, as a matter of fact, you are only ridiculing them and laying bare their defects. What the outside public do not understand is that it should have taken Government fully four years to make a declaration, that it was their desire to introduce the Act *only* in those villages where it would be voluntarily accepted. The avowed policy, which seeks to elicit an independent opinion from the general public on a measure of such vital importance to them as the preservation and improvement of their health, can hardly be said to be the outcome of a genuine desire to loyally carry out the humane and beneficent intentions which led to the passing of the Act. Is it a stratagem to shirk the responsibility of helping local efforts at sanitation out of Provincial funds? We hope it is not. What then must be the object of being so anxious about securing popular approval to the introduction of the Act? Is it a compliment to their intelligence and desire to improve their physical comfort; or is it intended to show to Miss Nightingale and the ten gentlemen who submitted a representation on the subject to the Secretary of State, the gross ignorance of the people of this presidency and their utter disregard of their own interests? If the policy of ascertaining the independent opinion of the *proletariat* in all fiscal matters had been adopted and acted upon, we should have been indeed grateful, but this, we know, is not done. The beginning, although so tardily made, in the actual application of the Act, has our sympathy, and we hope that at no distant a date it will be introduced throughout the presidency. At present only some 63 villages appear to have come forward, and the Provincial funds will contribute about four thousand rupees annually towards helping the inhabitants of those villages in their voluntary efforts to keep their surroundings sweet.—The *Indu Prakásh* (14), 26th November, English columns.

Request to His Excellency Lord Harris to establish travelling dispensaries.

26. The *Hindusthán* (131), in its issue of the 25th November, regrets that the idea expressed by His Excellency Lord Harris of establishing travelling dispensaries, about a year ago, has not yet been carried out and that His Excellency declined to make any Government grant in aid of the Medical Relief Department established at Ahmedabad, but thinks that looking to the financial state of the Government and to the fact that

Ahmedabad enjoys a larger share of Government grant in aid of its hospital and dispensaries than other towns in the presidency, that city is not justified in making further demands on Government, fully endorses the views expressed by His Excellency, on the 8th idem, at Ahmedabad, on the necessity of giving medical relief to villagers, and requests His Excellency to establish some travelling dispensaries before the end of his *regime* and thereby make an earnest beginning in the matter of his long cherished desire.

Frequent applications made by the people to get their cases transferred from one Magistrate's Court to another.

27. It is to be regretted that in Gujarát applications are frequently made by one party or another for the transfer of cases from one Magistrate's Court to that of another. This shows the rotten state of affairs in magisterial courts and want of confidence of the people in those tribunals. This is a serious question and ought not to be quietly passed over. In many criminal cases the police are generally concerned and have acquired a notoriety for dishonesty and trumping up of false cases. If a person once comes into their clutches, he scarcely gets justice because Magistrates are oftentimes found wanting in independence and honesty, and particularly so when a Collector or Police Superintendent is concerned in the prosecution, and therefore when an accused person apprehends miscarriage of justice on account of the incompetency or bias of the trying Magistrate he applies to the higher authorities for a transfer of his case, which they are generally loath to comply with. But the fact of such frequent applications for transfer is a reproach on the criminal administration of justice, and Government ought to take due steps to remove it.—The *Din Mani* (125), 27th November.

Hot climate of Burmah and its effects on Magistrates.

28. The *Prabhákar* (17), in its issue of the 24th November, describes the effects of "hot climate" in Burmah as follows:—Some days ago this hot climate forced a Magistrate there to give a sound beating to a witness for not answering a question properly. The Magistrate lost his temper and became very fierce. He jumped at once from his seat, and catching hold of the witness' hair knocked him down and kicked him to his heart's content. We recommend the Government of Burmah to publish a notification advising the people not to behave in a manner that would excite the Government officers in Burmah, already heated by the hot weather of the country, and stating that if they did act in such a manner, Government would not be responsible for the result. This being done, the people will be on their guard and officers will be free from such charges. We wait to see what the Burmah Government does in the matter of our suggestion.

A complaint against the Mámlatdár of Jambusar in the Broach District.

29. The *Din Mani* (125), in its issue of the 27th November, hears of a rumour that the Mámlatdár of Jambusar in the Broach District did not act properly on the 17th idem in a suit for rent, No. 126, by postponing the case and then taking it up at an awkward time when the pleader for the plaintiff was not present, says that it is further reported that the plaintiff objected to this procedure, whereupon the officer became angry, insulted him and improperly disposed of some important documents in the case. The paper states that inquiries are being made by it to find out the truth in the matter.

Remarks on the police and abuse of law by them.

30. The police are at present determined to crush the Hindus for the only reason that they appear meek, and let the Musalmans alone on account of their being supposed fanatic, not even suspecting that they are acting against the law in doing so. Unfortunately for our presidency the police have the support of the Governor, who is good for nothing. If the law be abused, legal rights be not allowed to be exercised by the people, and peaceful men be repressed through fear of riots, the rioters will be encouraged and law-abiding people will be driven to change their conduct. Undoubtedly it is a misfortune of our people and of the British Government that the Governor, his Councillors and police officers should not have sense enough to discern these things. The Musalmans are not so fanatic as the English officers take them to be, nor are

the Hindus so meek as they are considered. The fact that the Hindus conquered the Musalmans and snatched from their hands their kingdom in former times gives the lie to the opinions held regarding the Hindus and Musalmans. We need not refer to instances so remote in time as the above. Reports of recent riots at different places disprove the allegation that the Hindus are meek. Considering this fact it is manifest what community the Government ought to be properly more afraid of. The result of errors in this matter will be disastrous to all, and the conviction that the English statesmen have no skill now left in them to rule over thirty krors of men will prevail. Therefore the best way is to take care to see that all men enjoy their rights freely and without encroaching upon those of others, and to treat them equally without paying any regard to caste or creed. Officers at the courts of petty princes show better tact of administration than officers of British Government. If officers coming to this country from England have no ability in them, why should Government insist on having them at all and why should they not train up Native officers for the administration of the country? The misuse of law and the carelessness the English officers show in performing their responsible functions deprive them of the main ground they urge in favour of the Civil Service Examination being held in England alone. But, we fear, Government will stick to their opinion until they have further experience in support of what we say. All of us, therefore, instead of devoting our attention to these matters for the present, should try to bring to the notice of Government instances of abuse of authority by the police and the manner in which Government officers of one or two departments are constantly thinking of contrivances of coming in the way of the exercise of their legal rights by the people. If the Governor were the highest authority to whom to make complaints, we should have thought our complaints unfruitful; but since there are authorities above the Governor to redress our grievances, we recommend that Government should put down high-handed conduct on the part of Government officers in their own interests, if not those of the people.—The *Shri Shivâji* (82), 23rd November.

Remarks on the character of policemen.

31. The *Kalpataru* (46), in its issue of the 25th November, says:—The subordinate police officers consider it as their duty to concoct evidence and to secure conviction of the accused who may have rightly or wrongly got into their clutches. This is due to want of proper supervision over them and is a stigma on the name of Government, which they should try to remove soon. One shudders to hear of the doings of the police in the Sátára, Násik, Khándesh, Ratnágiri and other districts. The police are considered, not as preservers, but as destroyers of the reputation of respectable men, and for this reason a considerate and respectable man does not generally like to serve in this department. Respectable and educated men who have repented of having joined the department have been heard to say that only shameless, low-born, untruthful, inconsiderate and mean persons are fit to serve in the department, and that no good word, advice or act can be expected from them. And this is the department to which is entrusted the work of preserving the public peace!

Alleged increase of pay granted to some policemen at Poona.

32. There is a general rumour at Poona that the pay of some of the policemen of the town has been increased, with a view to encourage them to give evidence similar to that given in the Poona riot cases, though the Judge adversely criticised their conduct in those cases. There may not be much truth in this rumour, but the minds of the local high officers having undergone a peculiar change, we cannot say for certain what things may not happen. High Court Judges, in spite of the fact that they hold opinions different from those of the Judges of the lower courts, confirm the judgments of the latter in consideration of the blood-relation subsisting between them; while Sessions and District Judges being terrified by the threats of Collectors, abstain from performing their duty with a view to avoid the responsibility of any disturbance or serious riot that may take place. In these circumstances, what wonder is there, if the district police act as they like? If the authorities have no hesitation in asking the Crown barrister to request the trying Judge to punish the accused very severely even on insignificant evidence, in order

that riots may not be heard of in future, they can have none in abusing their power and giving promotions to their subordinates, in order that they may be encouraged to give evidence in future in any way they like. But they should well remember that the result of such action will never be beneficial. Judges who take care to see that no innocent persons are punished will never trust such evidence, and if there be no such Judges there will be no peace among the people. In fine, the efforts of the police being futile, would only irritate the people. Therefore it is good and conducive to the honour and prestige of Government that the clever police authorities should cease managing affairs by false and wicked means.—The *Shri Shivdji* (82), 23rd November.

33. The *Dnyán Prakásh* (12), in its issue of the 26th November, remarks:—All police witnesses in the Poona riot cases, viz., Jagadale, Gore, Lele, Abdul Rahuf, Shivrám, Bála, Hari, Fattu Aga, Chhotamprasád and others, have been given promotion. We are sure about the truth of this news. It is heard that Abdul Majid and Dange have been dismissed from the service, the reason being that they did not give such evidence as the other policemen did. Jagadale, who was distrusted by the Judge in all the three cases, has been made a Jamádár, while the rest have their pay increased by one, two or three rupees. Ismael Beg, who cordially loves the Hindus, is at present in the hospital, and it is said that he will return to his office when Mr. Macpherson goes home.

34. The *Mumbai Vaibhav* (58) of the 28th November says that the rumour of the promotions given to some policemen at Poona shows that the Police Department is managed after the Mogul fashion, and that these promotions, added to the general conduct of the police in the Poona riot cases, are such as will permanently blacken the reputation of the responsible police officers of Poona.

Highway robberies and assaults committed by Berads in the Belgaum District, and a suggestion to the District Magistrate in the matter.

35. The *Belgaum Samáchár* (27), of the 26th November, in its local columns, says that journey on foot has of late become most dangerous in the Belgaum District owing to the highway robberies and serious assaults committed by Berads (highway robbers), and requests the District Magistrate to appoint special officers for the purpose of suppressing these offenders, as the police parties appointed to do that work seem to be unable to cope with them.

Temperance movement at Surat.

36. A correspondent, writing to us from Surat, states that a mass meeting of over two thousand people, consisting mostly of Ghánchis, Mochis, Dhobis and other low-castes, was held at Vithal Wádi, Surat, on Tuesday last, where the people pledged themselves to abstain from drink altogether. This resolution proceeded from no abhorrence of drink, but was the direct result of the enhanced price of toddy and liquors. This combination among the inferior ranks of the people cannot therefore be said to be as genuine as it ought to be. If the good people of the Surat Zilla, however, persist in maintaining their pledge, they will gradually be weaned from the abominable drink, and their example will be followed by the people of other districts. The determination of the poor people to abstain from drink is a dismal commentary on the ábkári policy of the Bombay Government. Messrs. Wácha and Dántra, with a determination worthy of a better fate, have been protesting in vain against the iniquity of the ábkári policy, and if the boy-cotting of liquor and toddy by the people of Surat Zilla continues, Government must thank themselves for the results. We know, however, from past experience that Abkári officers, with the connivance of responsible officers of Government and with the too willing assistance of a pliant magistracy, will leave no stone unturned to get some of the leaders of the movement into the clutches of the penal law and endeavour to destroy the combination. If such an un-Christian procedure be adopted by Government authorities to safeguard Government revenue, we have no fear that their arrogance will go unchallenged, for Mr. Caine, M.P., the champion of temperance, must be watching the movement at Surat with his keen eye. If the Government of Lord Harris listens, at an evil hour, to the counsels of interested persons, and embarks on a policy of repression of the people of Surat, it will have to reckon

with an opponent whose influence is so wide-reaching and powerful that he can make and unmake a Governor like Lord Harris. But Lord Harris is nothing if not amenable to reason and good sense.—The *Mahrátta* (4), 25th November.

Want of a post office at or near Sulebhávi, a village near Belgaum.

37. A correspondent, writing to the *Jagadhitechchhu* (44) of the 24th November, complains of inconvenience caused to the people of Sulebhávi and Marihál villages, at a distance of about ten miles from Belgaum, by the absence of a post office within ten miles from those villages, and says that these villages have a population of 3 to 4 thousand souls each and are of great commercial activity, inasmuch as they are well known for certain kinds of cotton and silk-bordered garments that are manufactured in them and have Government vernacular schools having three or four teachers in each, and that a post office, if opened at one of the two villages, is sure to be self-supporting.

Part II.—*Municipalities.*

His Excellency Lord Harris and Sir Dennis Fitzpatrik on the question of the municipalities spending money on the reception of great persons.

38. Before the pre-British days, the king and his responsible Governors never entered a city without pomp and show. The expenses of all these arrangements were defrayed out of the Imperial treasury. It might be asked, why should not provincial revenues be drawn upon for purposes of entertaining great and distinguished personages? If this expenditure could be legitimately charged to provincial revenues, many of the reasons against its being defrayed out of municipal funds would lose force. Municipal revenues are provincial revenues on a small scale. If the necessity of giving public receptions to Viceroys and other big officials is admitted, and it is held that public subscriptions should be collected for the purpose, a great deal can be said against this. India is a country where corporate spirit is little understood, and still less appreciated. People will never subscribe to such movements unless under official influence—call it what you like, mild persuasion or active pressure. There are again men who will use their best influence to get others to subscribe, simply because they want to see a movement started by them succeed. In our opinion, the little harm done by spending municipal money on receptions to great personages is nothing compared with the evil worked by pressure, direct or indirect, brought to bear upon people to contribute to the success of the receptions. We shall say a few words now regarding what Lord Harris has said. At the outset it ought to be made clear that the grounds on which Sir Dennis Fitzpatrick's orders are based are totally different from those advanced by persons whom Lord Harris has criticised. Hostility to British rule and hatred of its English officials are the main motives which have guided the persons referred to in Lord Harris' speech. It was Bengal which took the lead in this active display of hostility, and Bombay is now following it. There is no doubt that these men have everywhere been in the minority. The announcement that Government will take steps in Bombay to amend the law on the subject is a ground for careful consideration by the Government of India of the whole question. It should be discussed at length and in all its bearings. Clear instructions should be laid down for the guidance of the Local Governments and Administrations. All doubts should be cleared and no room left for different interpretations.—The *Sind Times* (7), 25th November.

Part III.—*Education.*

Resolution of the Bombay Government on compulsory physical education.

39. The Government of His Excellency Lord Harris is right in refusing to accede to the request made to it from several quarters to make physical education a compulsory part of the general curriculum of studies in schools and colleges. It should not be supposed that, in approving of the course the Government has taken, we appreciate physical education less than these educationists do. The physic of Native youths in schools and colleges is inferior as a general rule, and the premature death to which they succumb is

due, among other causes, to the strain to which they are subjected by their studies. The fact was emphasized and brought home to us by the controversy which raged between Dr. Bhándárkar and Mr. Justice Ránade a few months ago. Along with others we too deplore the indifferent health and weak constitutions of our young men, but we cannot pin our faith to one remedy for this disease; for the question of the bad physic of Native youths is intimately associated, not solely with want of physical training, but also partially with Hindu manners and customs, the quantity, quality and kind of food they use and other surrounding circumstances. It would have been, therefore, a short-sighted policy on the part of Government to make physical training compulsory, without being able, at the same time, to provide against the baneful influences of other causes. We are therefore thankful to Lord Harris for appreciating the difficulty of the situation and passing such orders as are wise and commendable to all.—The *Mahrátta* (4), 25th November.

PART IV.—*Intelligence extracted from the Press.*

Notices sent to the Acting Police Inspector and Acting Chief Constable of Wái in Sátára.

40. It is said that Messrs. Vináyak Amrit Pant Rájádnyá and Rámkrishna Mádhavráv Vaidya, Inámdár, two of the thirteen persons of Wái lately convicted and sentenced by Mr. Kennedy, have each sent a separate notice to Mr. Dullekhán Rájekhán, Acting Police Inspector, Division A, Sátára, and Mr. Tukárám Bahirji, Acting Chief Constable, Wái, intimating to them that they intend to file suits against them in a civil court claiming damages amounting to Rs. 1,015 and 921, respectively, for making false complaints to Mr. Kennedy, First Class Magistrate, in September and August last about the said Pant Rájádnyá and Vaidya having abetted the offence of disobeying the District Magistrate's orders on the subject of street music in Wái and thereby lowering them in the estimation of the public and causing them corporal, mental and pecuniary injury.—The *Moda Vritta* (57), 29th November.

Notices of civil suits sent to Messrs. Rand, Kennedy, Down, Dullekhán and Tukárám.

41. A similar notice is said to have been sent separately in a registered cover to Messrs. W. C. Rand, Acting District Magistrate, Sátára, B. C. H. Kennedy, Acting Sub-divisional Magistrate, Sátára, J. Down, District Superintendent of Police, Sátára, Dullekhán Rájekhán, Police Inspector, and Tukárám Bahirji, Acting Chief Constable, Wái, by each of the thirteen unjustly imprisoned persons of Wái, informing them that suits will be filed against them claiming damages to the amount of Rs. 510 for having obstructed them in the exercise of their legal rights and thereby caused an injury to them by the issue of a notification, dated 29th August 1894, and signed by Mr. Rand, and seeking to prove that the said notification was illegal and unnecessary.—*Ibid.*

Meeting held at Sholápur to express sympathy with and to congratulate the Wái and Poona people, respectively.

42. The *Sholápur Samáchár* (81) of the 27th November, in its local columns, says that on the previous evening a meeting was held in Dr. Ránade's dispensary to express sympathy with the people of Wái who were recently in trouble and to express satisfaction at the acquittal of certain Poona Hindus by Mr. Jacob, the Sessions Judge.

Prisoners' riot in the Bijápur Jail.

43. The *Karnátak Vaibhav* (165) of the 24th November writes:—In pursuance of a conspiracy made by some prisoners in the Bijápur Jail, a sudden disturbance broke out in the jail on the 19th instant at 5 P.M. beating the police guards, warders and officers of the jail with whatever the prisoners could lay their hands upon. Among these rioters were several notorious dacoits, their leader being one Krishnáji Rághavendra Deshpánde of Benakanhalli, táluka Indi. The plan which he advised his fellow-prisoners to follow was to wrest from the hands of the police their guns, to kill them and to run away with all the guns and cartridges they could find there. After finishing their evening meals as usual at 5 o'clock, as previously concerted about 15 to 20 prisoners created a

disturbance. Some of them attacked the police constable on duty there, lifted him up, violently threw him on the ground and tried to snatch the gun from his hand, but fortunately for him he did not let go his hold of the gun, though the prisoners tried hard to snatch it away from him. In the meantime some persons who had been convicted in the Bombay riots and were undergoing their sentence of imprisonment in that jail, boldly came to the rescue of the jailor and other officers and saved them. In the interior of the jail a severe fight ensued between the police guards and some prisoners, and eight notorious fellows from among them broke open the prison gate and throwing a shower of stones began to run away, even while they had their shackles on. The police guards, warders and some other prisoners pursued them. Though the police pursued them with their guns and threatened to shoot them they did not mind the threats and continued to run. Then the police shot 5 men and wounded them; this deterred the others from running, but one of them escaped and contrived to hide himself in an adjoining field. Next day he too was caught. Owing to the serious nature of wounds two of the prisoners died the next day and two others are on their death-bed. The police and the warders have also been injured.

G. M. SATHE,

Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 4th December 1894.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

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REPORT
ON
NATIVE PAPERS
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For the Week ending 8th December 1894.

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List of Newspapers and Periodicals.

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No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	1,000
11	„ Dnyánodayă	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly	425
13	„ Hitopadeshak	Bombay	Weekly	1,000
14	„ Indu Prakásh	Do.	Do.	900
15	„ Mantri	Poona	Do.	...
16	„ Native Opinion	Bombay	Bi-Weekly	600
17	„ Prabhákar	Do.	Daily	350
18	„ Rámdás	Bijápur	Weekly	600
19	„ Shetkaryáncha Kaivári	Bombay	Do.	500
20	„ Subodh Patrika	Do.	Do.	950
21	„ Subodh Prakásh	Do.	Do.	...
22	„ Sudhárak	Poona	Do.	3,009
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	156
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	325
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	650
46	„ Kalpataru	Sholápur	Do.	250
47	„ Karmanuk	Poona	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly	1,500
49	„ Kesari	Poona	Weekly	5,000
50	„ Khándesh Chitragupta	Dhulia	Do.	220
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khara Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	200
54	„ Maháráshtra Kokil	Sátára	Monthly	2,000
55	„ Maháráshtra Mitra	Do.	Weekly	250
56	„ Maháráshtra Vritt	Do.	Do.	161
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár	Ahmednagar	Weekly	150
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni	Do.	175
62	„ Nyáyă Sindhu	Ahmednagar	Do.	175
63	„ Panchánan	Karád	Do.	...
64	„ Pandhari Mitră	Pandharpur	Do.	260
65	„ Pen Samáchár	Pen	Do.	...
66	„ Poona Vaibhav	Poona	Do.	2,200
67	„ Prabodh Chandrika	Jalgaon	Do.	100
68	„ Prabodh Ratnă	Bársi	Do.	225
69	„ Prántik Samáchár	Poona	Do.	...
70	„ Pratod	Islámpur	Do.	300
71	„ Rághav Bhushan	Yeola	Do.	210
72	„ Ratnákar	Kaládgi	Do.	50
73	„ Sadharmadip	Alibág	Monthly	1,000
74	„ Sanmitra	Bombay	Do.	...

No	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
75	The Sarvadaman	Poona	Monthly	...
76	„ Satyă Nirnayă	Bárámati	Weekly	...
77	„ Satyă Prakásh	Poona	Do.	...
78	„ Satyă Sadan	Alibág	Do.	200
79	„ Satyă Shodhak	Ratnágiri	Do.	400
80	„ Shikshak	Chikodi	Do.	...
81	„ Sholápur Samáchár	Sholápur	Do.	260
82	„ Shri Shiváji	Poona	Do.	300
83	„ Shubh Suchak	Sátára	Do.	260
84	„ Sudhákar	Pen	Do.	300
85	„ Sumant and Satyă Sudha	Kárwár	Do.	300
86	„ Tukárám	Ahmednagar	Do.	250
87	„ Udyogavriddhi	Poona	Do.	...
88	„ Vanapriya	Chikodi	Fortnightly	100
89	„ Vártáhar	Bombay	Tri-weekly	700
90	„ Vengurla Vritt	Vengurla	Weekly	175
91	„ Vichár	Dhárwár	Monthly	500
92	„ Vichár Ságar	Baroda	Weekly	650
93	„ Vidushak	Karád	Do.	300
94	„ Vidya Vilás	Kolhápur	Do.	275
95	„ Vijay	Sháhápur	Do.	250
96	„ Vikshipta	Bombay	Do.	600
97	„ Vita Vritt	Vita	Do.	...
98	„ Vividh Dnyán Vistár	Bombay	Monthly	500
99	„ Vrittadhára	Dhár	Weekly	150
100	„ Vrittasár	Wái	Do.	285
101	„ Vritt Sudha	Sátára	Do.	200
102	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
103	The Deshi Mitră	Surat	Weekly	1,200
104	„ Gujaráti	Bombay	Do.	2,450
105	„ Gujarát Mitră	Surat	Do.	800
106	„ Hindi Punch	Bombay	Do.	450
107	„ Kaiser-e-Hind	Do.	Do.	2,500
108	„ Káthiáwár News	Rájkot	Bi-weekly	600
109	„ Suryă Prakásh	Surat	Weekly	375
110	„ Vidyut	Ahmedabad	Fortnightly	...
	GUJARA'TI.			
111	The Ahmedabad Times	Ahmedabad	Weekly	250
112	„ Ajab	Surat	Monthly	700
113	„ Akhbáre Sodágar	Bombay	Daily	800
114	„ Arajadár	Baroda	Weekly	...
115	„ A'ryă Dharm Prakásh	Bombay	Monthly	400
116	„ Bhim Sen	Do.	Weekly	...
117	„ Bombay Samáchár	Do.	Daily	2,600
118	„ Broach Mitră	Broach	Weekly	350
119	„ Broach Samáchár	Do.	Do.	700
120	„ Buddhi Prakásh	Ahmedabad	Monthly	580
121	„ Cambay Gazette	Cambay	Fortnightly	124
122	„ Chának	Surat	Monthly	500
123	„ Chandra	Do.	Do.	300
124	„ Darbár Patrika	Ahmedabad	Weekly	...
125	„ Din Mani	Broach	Do.	...
126	„ Dnyán Sudha	Ahmedabad	Monthly	250
127	„ Dnyán Vardhak	Bombay	Do.	600
128	„ Fursad	Do.	Do.	400
129	„ Gap Sap	Do.	Fortnightly	300
130	„ Gul Afshán	Do.	Monthly	1,200
131	„ Hindusthán	Ahmedabad	Weekly	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly	500
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	400
136	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Fortnightly	1,200
139	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
140	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	„ Kelavni	Baroda	Monthly	500
142	„ Nure Elam	Bombay	Do.	320
143	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
144	„ Praja Mitra	Karáchi	Weekly	200
145	„ Praja Pokár	Surat	Do.	600
146	„ Rájyabhaktă	Bombay	Do.	1,300
147	„ Rást Goftár	Do.	Do.	1,697
148	„ Samsher Báhádur	Ahmedabad	Do.	300
149	„ Satyă Mitră	Bombay	Do.	1,000
150	„ Satyă Sodhak	Surat	Fortnightly	500
151	„ Satyodaya	Dohad	Weekly	68
152	„ Sneha Sindhu	Kaira	Do.	275
153	„ Stri Bodh	Bombay	Monthly	500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issue
	GUJARA'TI—*continued.*			
154	The Stri Mitră	Bombay	Monthly	697
155	„ Surat Akhbár	Surat	Weekly	600
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
159	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patră	Hubli	Weekly	475
161	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayă	Dhárwár	Weekly	200
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Lokă Bandhu	Do.	Do.	190
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárată Bhráta	Rewáh	Fortnightly	375
173	„ Bhásha Bhushan	Bombay	Monthly	400
174	„ Bombay Baipar Sindhu	Do.	Weekly	250
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
178	„ Charkhári Akhbár	Rewáh	Fortnightly	23
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Khair Khah	Do.	Daily	...
184	„ Kushful Akhbár	Do.	Weekly	150
185	„ Muin-ul-Mulk	Do.	Daily	...
186	„ Muslim Herald	Do.	Do.	300
187	„ Vakil Islam	Do.	Do.	...
188	„ Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
196	„ Muin-ul-Islám	Do.	Do.	300
197	„ Prabhát	Hyderabad (Sind)	Do.	400
198	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different head which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or á) is the last letter of a word, the accent is left out, and the short a (अ = u in gun) is, to prevent confusion never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

PART I.—*Politics and the Public Administration.*

Musalman rule contrasted with British administration of India.

Samsher Bahádur (148), 30th Nov.

1. In an article, entitled, "Are we happy?" the *Samsher Bahádur* observes:—In the time of the Muhammadan kings, whose rule is considered to have been oppressive, the people of India were healthier, happier and richer, and lived longer than at the present day, although formerly they did not appreciate the advantage of prompt medical relief as they do now. Municipal institutions were not in existence in those times. The mode of living was simple and economical. The Mogul rule became unpopular on account of its improper administration, indiscriminate taxation, and inability to preserve unity amongst the people. In spite of such a state of affairs people could get justice speedier and at less cost than they do at present; now they have to spend large sums of money on court-fees and legal advice to recover their money from their debtors, and are put to great inconvenience.

Remarks on the present Secretary of State for India.

Káthiáwár News (108), 1st Dec., Eng. cols.

2. When the present Secretary of State for India took up office it was thought that the plain, unpretentious, sturdy, upright, middle-class Englishman, who was known more for his breadth of view than for anything else, and who was incapable of shrinking from the necessary assertion of all the authority of his office, was the best Secretary of State for India the country had ever had; and among others, we also congratulated both the country and the man. But as yet he has failed to convince the people that his will is the law, though he is admitted to be a great administrative reformer, either because he has no experience of Indian affairs, or probably because he thinks it advisable in the decision of all Indian questions that the opinions of the Government of India should prevail even over the authority of the House of Commons. If so, where is the need of a Secretary of State, and where is the glory of the English nation which is vested in the authority of the House of Commons? But we need not despair: Mr. Fowler requires some time yet to acquaint himself thoroughly with the British Indian administration.

Remarks on His Excellency the Viceroy's speech at the Lahore Darbár.

Kaiser-e-Hind (107), 2nd Dec., Eng. cols.

3. After full ten months His Excellency Lord Elgin for the first time unburthened himself at Lahore on grave affairs of State. The speech delivered at the Lahore Darbár, on Friday last, was undoubtedly a kind of the mildest of the mild manifestoes of the frontier policy, which the Government of India contemplate pursuing in the near future. It was characterised by all that cautiousness and reserve which have hitherto marked less important political utterances of His Excellency. But it cannot be denied that its tone was eminently pacific, while the dignified but thoughtful allusion to the brothers Lawrence sufficiently foreshadows the spirit in which the Viceroy and Governor-General in Council is resolved to approach the entire frontier policy of the empire. So long as he adheres to this resolution of respecting the Lawrentian policy, and so long as we have at the other end a Premier of the character and knowledge of Lord Rosebery, with the mild Earl of Kimberley as his Foreign Secretary, there is every hope of the military dominancy in the Viceroy's Council being held in sufficient check. In this there is *some* comfort for the Indian tax-payer, though it is not difficult to forecast another yawning deficit for the coming year, which may make another serious demand on his already attenuated pocket.

Sudhárak (22), 3rd Dec., Eng. cols.

4. The grand Darbár that is being held at the capital of the Punjáb has been arranged by the Queen-Empress' Viceroy that he may meet the Princes, Chiefs and Sardárs of the province face to face, and join hands over the great work in which they as well as the paramount power have duties and responsibilities of securing the peace, progress and prosperity of the land. The speech delivered by Lord Elgin to the assembly is at once eloquent and sympathetic, and in it His Lordship has very forcibly expressed his views. It is certainly

quite statesmanlike, as was to be expected from an Earl of the Viceroy's stamp, and the whole affords material for consideration and guidance beyond the jurisdiction of those to whom it was directed and addressed.

Gujaráti (104), 2nd Dec., Eng. cols.

5. We have read and re-read His Excellency Lord Elgin's speech at the Lahore Darbár for some plain indication of the reasons which led to the holding of the expensive *tamásha* at Lahore in the present embarrassed condition of Indian finance, but to our great disappointment we fail to receive any clear light. Under these circumstances, if public criticism happens to be unfair or ignorant, the blame does not lie at the door of the public. Publicists, after doing their best to get information, must speak out their convictions, right or wrong, and it is for those who have full knowledge to dispel ignorance. There was nothing done at the Darbár which could not have been done without a costly *tamásha*, and although we gladly welcome Lord Elgin's declaration that the Indian Government is determined to be friendly towards the frontier tribes, and sympathetic and impartial in the administration of the country, we cannot persuade ourselves to believe that a magnificent Darbár was necessary for this reiteration of oft-repeated principles in the abstract. We are, however, quite willing to take Lord Elgin's word, and trust that his policy, foreign as well as domestic, will be in accordance with the declaration made at Lahore.

Native Opinion (16), 2nd Dec., Eng. cols.

6. The speech of His Excellency Lord Elgin at Lahore is an important declaration of his external and internal policy, and is the most noteworthy pronouncement he has yet made. His Lordship's utterances as regards Afghanistan are very gratifying. It is, indeed, relief to be assured that no further conquests are wished for, the object in view being simply to preserve peace, and that it is for this reason that the military forces are being strengthened and improved. This is true, but the tax-payers have every right to ask whether these augmentations are to go on without a limit. The present peace, highly as we appreciate it, is very dearly bought. It is breaking the back of the tax-payer. Sir Auckland Colvin gave expression to nothing but the truth when he recently wrote in an English magazine that it is this growing military expenditure, necessitating fresh taxation every year, that will bring evil days for the British in India. We trust Lord Elgin will bear in mind this sage, though unpleasant observation. It is not a new one. Sir Auckland and Mr. Ilbert have been manfully protesting against the reckless military expenditure, but to no avail. The protests, frequently repeated, may do some good. We have sufficient faith in Lord Elgin, and we expect much from him. His Lordship's observations on matters internal are also satisfactory. There are many questions which claim His Lordship's attention. He has dealt with forest conservancy in a statesmanlike and generous spirit, and we trust he will do the same in regard to other grievances. The development of India's natural resources ought to be his first care, for it is only those resources which will enable India to bear the growing burdens.

Reasons why a memorial should be raised to His Excellency Lord Harris.

Native Opinion (16), 2nd Dec., Eng. cols.

7. The same newspaper gives the following reasons, as advanced by the friends and admirers of His Excellency Lord Harris, why His Lordship deserves a permanent memorial to be raised in his honour:—(1) Because he is a jolly good fellow, and a keen cricketer to boot; (2) because he is kindness itself and smothers those who have the "privilege" to come into contact with him with an abundance of rose-water and kisses, which is simply charming; (3) because he possesses those eminent qualifications of "straightforwardness" and "manly intercourse" which contribute so much towards eliciting popular esteem and regard; (4) because in the conduct of the administration it is his policy never to regard public opinion, which he considers chaotic and ill-natured, if not ill-informed, but courageously acts on the opinion of his "responsible" advisers, who being "experts" exactly know what is or what is not best for the welfare of the people; (5) because he insists on a party press as the only effectual means of learning the truth on public affairs and acting with the strictest justice, and "impartiality"; (6) because he is a staunch advocate of physical education among all classes of the Native community and has won golden

opinions for his personal encouragement in the matter on the cricket fields of Bombay and Poona; (7) because, take him for all in all, he is a good Governor, albeit of mediocre talent.

Din Bandhu (9), 2nd Dec.

8. As the administration of His Excellency Lord Harris is drawing to a close, it is necessary to enumerate the deeds of His Lordship. Besides being far-sighted, resolute and active, His Lordship has been impartial and hard-working and has always exercised proper supervision and influence over his subordinates. Being a nobleman by birth he knows how to govern the people. His Lordship has incurred the displeasure of several newspapers, some of which, conducted by Bráhmans, have gone so far as to call him unfit for the post; but His Lordship is in no way to blame. A careful perusal of the speech delivered by His Excellency at the meeting held in connection with the late Mr. Justice Telang's memorial and of the advice recently given by His Lordship on the occasion of unveiling the portrait of Dr. Bhándárkar will clearly show how much he loves educated and impartial men. His Excellency has a thorough dislike for low-minded and loquacious persons. Besides performing his official duties His Lordship has created love for cricket in the minds of the young men with a view to improve their physique. He has allotted them free play-grounds, established technical schools, preached reconciliation between Hindus and Muhammadans, consulted the leaders of the two communities as to the causes of the disturbances, and given valuable presents to those who assisted Government in restoring peace. His Excellency has done many works of public utility, but one still remains to be done, and we think that His Excellency will surely complete it. When His Lordship arranges for giving to the backward classes free education, the necessity for which he admitted in his speech at Dhárwár, there will be nothing left to be done by him. No impartial man can say that His Lordship's administration has been fruitless. If it had been such, no one would have come forward to raise a memorial to His Lordship. Those who know His Lordship's real nature and ability will not be slow to collect funds for raising a memorial.

Reasons why there should be no memorial of His Lordship.

Native Opinion (16), 2nd Dec., Eng. cols.

9. The *Native Opinion* gives the following reasons, according to native public opinion, why His Lordship should not have a memorial raised to him:—(1) Because there is not a single public act of importance which could be fairly associated with his name or which could be reasonably pointed out as having materially promoted the permanent interests of the people of this presidency; (2) because his Government is singularly unfortunate in tact, sound judgment, and strict impartiality which should characterise any administration desirous of achieving success and inspiring popular confidence and respect; (3) because he systematically ignores public opinion and more or less rules on the opinion of a bureaucracy well known for its prejudices, passions and unsympathetic attitude towards all legitimate Native wishes and aspirations; (4) because he neither cares to understand the true bearings of Native grievances nor makes a serious attempt to render justice where it is due: moreover, where European interests collide with those of Natives, his Government gives the go-by to the latter; (5) because in the matter of the riots he has displayed a temper and judgment which were not only uncalled-for, but utterly unworthy of one in his exalted and responsible position; (6) because his ill-concealed bias against and unfounded attack on one of the great communities of the presidency has been provocative of great indignation and sullen discontent; (7) because he is everything which a Governor should not be and has alienated the sympathies of the Native community as a whole.

Alleged movement to raise a memorial to His Excellency Lord Harris.

Kaiser-e-Hind (107), 2nd Dec., Eng. cols.

10. Now that the deep game of jockeying the Princes and Chiefs of Káthiáwár for subscriptions for Lord Harris' permanent memorial has been vigorously unmasked by the leading Native press, it seems that the wire-pullers have moved another pawn on their chess-board. A preliminary meeting has been called for early next week at Másgaon Castle—that gilded refuge of official pam-

sites and non-official *pujaries*. Of course, we can anticipate the results of the proceedings there; but we need scarcely remind Sir Jamsetji Jijibhái how he is more and more forgetting himself by now and again lending the support of his name to movements which are popularly condemned. Leadership involves responsibility of no light character; and it is to be devoutly wished that the good baronet, for whom we have the highest regard, will consult his own reputation by not too easily consenting to become the ornamental figurehead of jerrymandering machines of the character we are now constrained to denounce. Amiability is no doubt good, but respect for popular opinion and for the solemn trust reposed in him as a leader are better still. Otherwise, it is much to be feared, judging from many other signs, that the time may not be distant when he may have to sign his own death-warrant as the leader of Native society. Is he aware that there is *already* a formidable counter-movement set on foot? Let him see that Lord Harris has not to say "Save me from my friends and admirers!"

Indian Spectator (2), 2nd Dec.

11. Why could not his friends and admirers hold a formal meeting for a memorial to His Excellency Lord Harris, instead of going about it by means of an informal circular? This latter method is open to misconception, though, in bare justice to the promoters in the present case, we must admit that they are not the first to adopt it. Our limited impersonal acquaintance with such movements tells us that this is the usual method; and so far, the opposition could hardly be said to be legitimate. As to the wider question, whether a memorial is deserved or not, there is room for difference of opinion. Much depends upon the character of the memorial and the position of the men who feel called upon to subscribe, as well as on the extent of the movement. More it would scarcely be within the province of public journalism to say at this moment. But we may venture to add that worse Governors have had memorials before this, and that, apart from recent excitement, an observer of events during the last five years might view this recurrence of an old ceremonial with equanimity. Personally, Lord Harris would be the last to care for such 'honours.'

Rást Goftár (147), 2nd Dec.

12. The *Rást Goftár* considers it premature to criticise the *regime* of His Excellency Lord Harris, although the circular alleged to have been issued by the Honourable Mr. N. N. Wádia and Mr. Beaufort to raise funds for His Excellency's memorial has afforded some grounds to Lord Harris' critics to give vent to their feelings, and observes:—If the critics had confined their remarks to the circular alone, no one would have blamed them. We are neither His Excellency's enemies nor warm admirers, but we do not think it right for respectable newspapers to try to lower His Excellency in the public estimation by slandering him. We are in favour of making fair criticisms within proper bounds and at proper times. If there be any truth in the publication of the circular it requires serious consideration. We are not opposed to any private movement that may be set on foot by the friends and admirers of His Excellency or any other high official to raise a memorial, but we think that in the present instance there is much to complain of. Both the manner and matter of the circular are open to objection and ought not to be passed unnoticed. Perhaps Lord Harris may be unware of it, but he is directly concerned in the matter and will not allow any misrepresentations to be made hereafter, as are found in the circular.

Public opinion in India and His Excellency Lord Harris' administration.

Káthiáwár News (108), 5th Dec., Eng. cols.

13. It appears from what the Viceroy at the Lahore Darbár and the Governor of Bombay at the Rájkumár College said, that noblemen in high position court honest and fair criticism, because where public opinion is less powerful it is more difficult to establish great truths and extirpate old abuses, and because the whole responsibility of administration under our mixed government rests not so much upon a body as upon the head of an individual. In India one hears very little of honest and fair criticism, because those who are competent to pass judgments refrain from doing so simply to please those in authority; and those who are incompetent, or who have not the means to judge fairly, interpret falsely as a necessary consequence of the mystery with which the acts

or measures are covered. Some of the criticisms to which His Excellency Lord Harris has lately been subjected would appear to be absolutely vulgar, but His Excellency, with the magnanimity that characterises the English nobility, minds them not. We do not dispute the right of any journal to criticise the official conduct of a public servant, but we certainly dispute its right to be disrespectful to him. We think Sir Charles Elliot, the Lieutenant-Governor of Bengal, is very tolerant when he permits public prints to speak of him thus:—"Our prancing Proconsul, who is a jolly good fellow as far as sociability and good fellowship are concerned, is having a very fine time of it in Nepal. He is at present knocking about Katamandu, which, as its name implies, is a place which you cannot leave without parting with your head. Not that Sir Charles Elliot stands any chance of being deprived of that important physical organ; we are only explaining the name of the place for the benefit of our European readers." But the liberty of the press should not be restricted because there are such prints. The licentiousness of the press carries its own antidote along with it. The freedom of the press is a debt which, as the author of the principles of legislation says, rulers owe to the people; to publish the reasons of their laws and acts is a debt they owe to themselves. If the Government declines to inform the nation of its motives upon important occasions, it thereby announces that it chooses to owe everything to force, and that it counts as nothing the opinions of its subjects.

Moulvi Ruffiuddin Ahmed and his candidature for Parliamentary election.

Mahrátta (4), 2nd Dec.

14. The candidature of a Muhammadan named Moulvi Ruffiuddin for the British Parliament has been wired to India by Reuter. The candidature of any Indian, whatever his denomination or creed, ought to delight his fellow-citizens. But such are the capabilities of authority to commit mischief that real friends begin to appear deadly foes, real foes wear the mask of honest friends, and common interests become divided; and what ought to be matter for rejoicing becomes a subject for hatred and jealousy. Thus it is that we are called upon to witness the strange phenomenon of a Muhammadan from India wooing a constituency in England as the advocate of cow-slaughter, as the enemy of the Hindus, of the Bráhmans of the Deccan—his birth-place and cradle—and of the National Congress, the hope and mainstay of young India, and, most of all, as the defender of the Muhammadans as against the Hindus. When we attempt to seek the motives which must have led this Muhammadan from Poona to take up this attitude towards his countrymen, we are at no pains to find out the source whence he draws his inspiration; and the sentiments he is not ashamed to express openly give us a further clue to his ignorance and selfishness. Our only surprise is that the Liberal Unionists, headed by the late Secretary of State for India, should have thought it wise to patronize this anti-Hindu candidate for Parliamentary honours. But we have already been introduced into the secrets of English party politics by our friend Mr. Hume, and when it is remembered who the leaders of the Unionist party are, this action of the junior constitutional club need not much astound us. The Conservatives are the avowed enemies of constitutional liberty; the Unionists are the worst of the Conservatives; and it is but natural that they should catch hold of this precious opportunity to show that India is divided and that there is no united reform party in India such as the Congress attempts to represent. In doing this, we are afraid, they are directly encouraging that spirit of lawlessness and religious animosity which it is their most sacred and imperial duty to discourage. Besides, what claims has this gentleman to such a high distinction? His origin is obscure, his school and college career anything but brilliant, his employment in the Queen's household accidental and only temporary, and, above all, his connection with politics absolutely *nil*. It is gratifying to find that the Muhammadans themselves with one voice repudiate him as being in any sense their representative. The Anglo-Indian papers, who would be for anything that is inimical to the interests of Natives, are equally unanimous and emphatic in denouncing the pretensions of this upstart. The gentleman's chances of success are but few, and we are not in the least sorry for it. It is our earnest desire that the racial differences that have so far threatened the cause of our political progress are not carried to the floor of the House of Commons.

Kásid-e-Mumbai (139), 5th Dec.

15. The *Kásid-e-Mumbai* feels sure that the adverse criticisms made by non-Muhammadan newspapers against Moulvi Ruffiuddin's candidature for a seat in the House of Commons will have very little effect on his voters and supporters, recommends the leading members of the various Anjumans and of the Muhammadan community to convene public meetings, thanking the supporters and praying the voters of the county, for which the Moulvi may be a candidate, to repose their confidence in him, and thereby render a great service to the community.

Recent resolution of the Government of India on the forest policy and advice to the people.

Bodh Sudhákar (8), 5th Dec.

16. After making some prefatory remarks about how the subjects of a sovereign, when discontented, are led on by persistent ill-treatment by the authorities to rise in rebellion against the government and how the rulers, if they are prudent and God-fearing, take steps, temporarily at any rate, to assuage the troubled subjects by making to them concessions, superficial if not solid, a "Well-wisher of the Nation," deplores that the tendency of the Government of Lord Harris should be to aggravate the animosities between the Hindus and the Musalmans and that it should go unchecked by the Government of Lord Elgin, and that whereas Government were so anxious to call some persons of Wái seriously to account, for slightly disobeying orders of the local police in the matter of street music, they should themselves be guilty of disobedience to Parliament by neglecting its recent resolution on the subject of Simultaneous Civil Service Examinations, refers to the resolution issued by the Government of Lord Reay on the subject of forests and to its alleged neglect by the departmental authorities, and advises the advanced portion of the public and newspapers to acquaint the agriculturists with the contents of the recent resolution so kindly issued by the Government of India and to move them to send memorials to Government laying bare their forest grievances and praying that Government should see that their gracious resolution is not shelved and disregarded by the subordinate authorities like the resolution on the same subject published by the Government of Lord Reay.

Inconvenience to the forest tribes caused by the plantation of teak trees.

Arunodaya (24), 2nd Dec.

17. The *Arunodayá* says that forest officers have, with the object of getting praises in return for increasing the revenue of Government by the dear sale of teak-wood, extended plantations of teak-trees up to the very skirts of occupied villages, though they contaminate the atmosphere and make it injurious to human health. All available forest grounds have, instead of being added to the limited area of land under cultivation, been thickly covered over with this plantation to the utter inconvenience of the forest tribes. Thousands of human beings living in the forests of the Thána District and subsisting entirely on fruits, roots, &c., being strictly denied access to the forests, are dying of hunger and cold. The farmers too, being prevented from taking fuel from forests as before, are compelled to buy it, and being too poor to do it, will ultimately have to suffer the same fate as the foresters. Prevention of cattle from entering the grazing ground is thinning their number and will prove in the end destructive to agriculture and drive the agriculturists to use the newly invented steam ploughs, to the great benefit of the Europeans.

History of the Maráthas by the Honourable Mr. Justice Ránade.

Mahrátta (4), 2nd Dec.

18. While noticing the chapters on the History of the Maráthas written by the Honourable Mr. Justice Ránade and read out by him at the Hindu Union Club, Bombay, the *Mahrátta* (4), in its issue of the 2nd December, makes the following remarks on the works on that history by English writers like Grant Duff, Mill, Elphinstone, and others:—We draw our knowledge of the history of our people from the writings of persons whose only claim to undertake such a task was that they had the opportunity to look into the original papers. For otherwise, those writers whose works have become classical treatises on the Marátha period, were mere soldiers and Residents; their position cannot rise even to that of chroniclers; and their writings have been accepted for gospel truth, simply because there is no other impartial history on the subject.

The effect of this blunder has been far-reaching. Our boys in the vernacular and English schools learn their facts of history from epitomes abridged from these treatises. The ideas which are planted in their young brains at a very early age are pernicious in the extreme. These receive a further finish when they come to read these larger works at colleges in youth. Thus during the most impressionable period of life, ideas are ingrained into the brain which seldom leave it in afterlife, and if at all, with the greatest effort. Hence we hear educated young men talking instinctively of Shiváji the freebooter, the plundering expeditions of the Maráthas from which the English saved the country, the selfishness and intrigues of the Bráhmans—expressions which are unmitigated nonsense, if not audacious misrepresentations and lies. We have freebooting enough under the present *régime*, but it is carried on through politicals and under the guise of loans and subsidies, annexations and interferences. All this is, however, civilized and for the good of the people. We are glad the idea was floated early enough of writing an independent history of the Maráthas by a learned Native. It is also highly pleasing to find the work in safe hands. The Honourable Mr. Justice Ránade read some chapters from his history of the Maráthas at a meeting of the Hindu Union Club last Saturday. The object of the honourable gentleman must surely have been to sound public opinion on the portion of the work already complete. The paper then adds:—The chapters read by Mr. Justice Ránade treat of Shiváji and the times of which he was the hero. The author attempts to show that Shiváji was the product of the times. The misrule and anarchy under the Muhammadan Emperors, coupled with their intolerable religious persecution, had created a longing for a better state of things in men's minds. Also the period had produced a set of religious preachers whose heart-rending appeals against the insults which Islam was offering to the Hindu religion had raised public feeling to a sufficiently high pitch; besides, there were the Marátha Sardárs in the employ of the Moguls on whom these disguised homilies had their desired effect. Thus in a moment of desperation, leader and followers combined; and the result is well-known. Hence the rise of the Maráthas was a political as well as a religious revival. What the author all through means to emphasize is that times were favourable to Shiváji; nothing more is meant when Shiváji is held up to posterity as the product of time. For it is a universal law of history that unless there are men who can make times, times cannot make men. Unless an extraordinary genius like Shiváji had come forward to estimate rightly the current of popular sentiment and turn it into the proper channel, it is questionable if the outcome of the popular upheaval had been what it actually was under the leadership of the great hero of the Maráthas. The motives which prompted him to the great exploits he performed are, indeed, worthy of his memorable career and its triumphs. His voluntary resignation of the imperial sceptre more than once completely proves the fact that he was actuated by the most patriotic, unselfish and sublime motives in all his undertakings. If the succeeding generations had learnt this single lesson from him, the fate of the Maráthas would this day have been far different from what it is. And even we of the present generation, if we would expiate for the faults of our forefathers and hope to see a better future, must learn and practise the same lesson.

Official character given to Mr. Rand, late Acting District Magistrate of Sátára.
Bodh Sudhákar (8), 5th Dec.

19. In a communicated article, the *Bodh Sudhákar* describes the career of Mr. Rand, as Acting District Magistrate of Sátára, saying that he possesses promptness and despatch in disposing of work, whether well or ill, and is very tenacious in holding his opinions, though ill-formed, that he possesses little humanity and is one of those who believe that justice is not done in criminal cases unless the complainant or the accused is punished, that he is very severe in the disposal of forest cases and is said to have severely reprimanded the Mámlatdár of Koregaon, in November last, for acquitting some persons accused in some forest cases, and that, in short, he does not possess the qualities of far-sightedness, love of fair-play, the faculty of distinguishing right from wrong, and gravity to the extent to which they are required in holders of responsible and important posts. The paper tells Mr. Rand that he committed a great mistake in crediting the story about the Wái Bráhmans told by Mr. Dullekhán and letting his mind be prejudiced against them.

Complaint about the village officers of Páchvad in the Sátára District having been unjustly suspended and fined by Mr. Kennedy, Assistant Collector, Sátára.

Bodh Sudhákar (8), 5th Dec.

20. The *Bodh Sudhákar* hears that the village officers, the Patel and Kulkarni, of Páchvad in the Wái Táluka of the Sátára District, were suspended from office for a month and fined Rs. 4 and 5 respectively by Mr. Kennedy, Assistant Collector in charge of the division, on a complaint made by a clerk under the Mámlatdár of Wái who had been deputed to Páchvad on *sarbarái* duty, to the effect that the village officers were negligent in supplying fodder to the horses of His Excellency the Governor and the Military Secretary, which had been sent on in order that His Excellency and the Military Secretary might ride them from Páchvad to Mhaswen where there is a large and old Banian tree; and though it says that it will not make any remarks on account of this incident being the subject of an appeal before the District Collector, Mr. Loch, asks under what law the village officers were bound to look after the Governor's horses and why they should have been punished when they had no evil intentions towards them, while a number of cattle belonging to the agriculturists and others are dying uncared for by high Government officers and the latter are in no way held responsible for the large mortality. The paper suspects that the report of the thirteen persons of Wái, who had been convicted and sent to jail lately by Mr. Kennedy, having been supplied with food and other necessary things in the precincts of Páchvad on their way back from Sátára to Wái, must have led Mr. Kennedy to believe that the village officers had been hospitable to the Wái convicts and to punish them on that suspicion.

Ráo Bahádur Motilál Chunilál, City Magistrate, Ahmedabad, praised for declining to accept bribe and censuring the giver.

Deshi Mitra (103), 6th Dec.

21. The *Deshi Mitră* is glad that Ráo Bahádur Motilál Chunilál, the newly appointed City Magistrate at Ahmedabad, has, in the very beginning of his career there, acquitted himself honourably by putting down his foot on the practice of offering bribes, hears that a relative of one Mohanlál Vardhamán, whose case had gone before him for trial, having offered a bribe to the Magistrate on the night of the 23rd November the latter declined to take it, but there being no witness, could not proceed against the man legally. The *Mitră* adds that the Magistrate, however, expressed from his seat in the Court his disapproval of the man's conduct in strong terms and asked the pleader of Mohanlál to warn his client against its repetition, which the pleader agreed to do, thinks that the censure passed by the Magistrate is a sufficient punishment and hopes that other officers will show the same firmness and independence of character. [The *Hitechchhu* (132) of Ahmedabad, of the 6th December, regrets that in spite of the great spread of education and extreme stringency in the laws of Government the belief that it is possible to buy off Government officers has not been completely uprooted, and requests Government to remove the defective provision of the existing law on bribery, which unfortunately holds both the giver and the taker guilty.]

Request to Government to take severe notice of the conduct of the Poona police during the late disturbance and the prosecution of the riot cases.

Native Opinion (16), 2nd Dec., Eng. cols.

22. It was naturally expected that the local Government would see that the police of Poona is placed on a satisfactory basis by making it impossible for those who recently cut such a bad figure to repeat their mischievous freaks; but Lord Harris' Government does not seem to find time for that indispensable task. His Lordship, we know, has been more gracefully occupied in taking addresses and attending entertainments. But it does not follow that this pressing business cannot be attended to at all. Then, what are his Councillors doing? The public generally, and that of Poona particularly, has every right to ask how long this scandalous state of things is to last. That the police of Poona has grossly misconducted itself has been proved beyond doubt. In his fearless and searching judgments, Mr. Jacob has declared that they forced into court and subjected to serious expense, trouble and vexation so many as nineteen innocent men, who have been acquitted of each and every charge preferred against them. The depositions of those policemen who came forward as witnesses have been, after mature consideration of the *pros* and *cons*,

pronounced to be false. And yet these men have not only been retained in the service, but, we are told, some of them have been substantially promoted. If this is true, it is, indeed, a fine reply to the strictures passed by Mr. Jacob upon their conduct. Not only this. We further learn that those policemen who did not depose exactly as they were wanted to do, or being ignorant men could not stand the fire of Mr. Branson's searching cross-examination, have been dismissed the service. As to all this we have no hesitation in saying that it is a sorry commentary upon the loud professions of Lord Harris and his Government for deference to public opinion. We cannot conceive of any worse way of treating it with supreme contempt. The whole of the press of the Deccan has been demanding some severe notice of the part the police has played in connection with the disturbances that have brought disrepute upon the British rule in so many places. It has now been unanimously recognized by the public that it is the police which is mainly responsible for the regrettable ebullitions of temper between Hindus and Muhammadans in several places. That the public is quite correct in its conclusions has now been sufficiently borne out. The police has grossly failed in the discharge of its responsible duties. Instead of becoming the protector of the rights and liberties of the people, it has in many places become the destroyer of them. This is scandalous. The least, therefore, that Lord Harris ought to have done was to teach those whose conduct has been judicially condemned some severe lessons; but His Lordship has either not yet found time to do so or is not inclined to do so. No other conclusion seems to us to be possible. Otherwise Major Macpherson would not have dared to promote the men who did such nasty work or to dismiss those who conscientiously abstained from doing it. We are afraid, if this highly objectionable procedure is not at once put a stop to by Government, the probability of further ebullitions of temper will not be quite remote. These men finding themselves so completely thwarted in the courts, are likely to search out or create other incidents in order to whitewash their blackened character, and it is mainly for this reason and no other that it has to be seen that they should no longer be in their former positions. If they are allowed to continue where they are, they will be a standing menace to the Hindu population of Poona. We are glad there is to be a public meeting in this connection. We trust it will forward a very strong representation to Lord Harris, urgently pressing for a thorough overhauling of the Poona city police, and we hope His Lordship will not leave these shores before he effects this reform. There is yet time for him to do this. It is yet possible for him to regain the good will of the Deccan, and the Deccan will, in spite of the undignified and insulting language he used at Ahmednagar and Sholápur, gratefully acknowledge the service. But will His Lordship do this? Will His Lordship also dispose of the burning question of street music in a satisfactory manner once for all?

Promotions given by Major Macpherson to some members of the Poona police in spite of the strictures passed upon them by Mr. Jacob, Sessions Judge.

Rájahansa (163), 5th Dec.

23. The *Rájahansa* strongly criticises the conduct of the Poona police throughout the recent Hindu-Musalman riots in that city, stating that they had no hesitation in dragging some innocent and respectable persons before Magistrates and in trying their utmost by false evidence to get them convicted. The paper praises Mr. Jacob, the District Judge of Poona, for the impartial view he took of the riot cases, and adds:—The sound judgment which Mr. Jacob pronounced in acquitting the accused, passes just remarks on the Poona police for their inability to discharge their duties. Major Macpherson, Superintendent of Police, however, thought that the only means to preserve the prestige of the department was to show disregard of these weighty remarks by giving promotions to his subordinates at a time when they deserved the reverse. If Lord Reay had been at the head of the local Government Major Macpherson's services as a Police Superintendent would have been dispensed with, or at least his [future promotion would have been stopped and thereby he would have been taught a good lesson. But now under the *régime* of His Excellency Lord Harris, whose chief aim is to support and pat his subordinate officers, however mischievous they might be, and to turn a deaf ear to public opinion, it is not surprising that these officers should, as a direct result of such over-indulgence, trample under foot remarks passed against them by such high judicial authorities.

Liberty of public expression of opinion and the magistracy of Sátára.

Native Opinion (16), 2nd Dec., Eng. cols.

24. Let the magistracy or other powers say what they may, the innocence of the Wái victims has been acknowledged by the local public. Indians are said to enjoy unrestricted liberty of action, but to those who may have watched the hardships and trials which the Hindus have had to meekly submit to during the last year or so, the picture cannot but be extremely painful. Suppose the magistracy is inveigled into a wrong and mistaken view of things, are the people to be silenced, and not to be allowed to give expression to their opinion on the plea that such expression might lead to a renewal of quarrels? Such an attitude is a public pronouncement of our rulers' utter helplessness to hold under control rampant ruffianism, and how weak, or rather palpably culpable, were the Sátára authorities who negatived every popular expression in this matter! Under the existing law the course adopted then might be legal, but a true enforcement of the law must always depend on the surrounding circumstances. We should think there was no necessity for the prohibitory order being issued; a better and more correct idea of the situation would have at once shown to the Collector that his predisposition in favour of the order was quite uncalled for. The result is that, while the authorities have gained nothing substantial, the action taken has only led people to question the motives of the authorities.

Recent outbreak of cholera at the Sir J. J. Hospital and the hospital authorities.

Subodh Patrika (21), 2nd Dec., Eng. cols.

25. The report of the Surgeon-General with the Government of Bombay on the recent outbreak of cholera at the Sir J. J. Hospital and the resolution passed by Government thereon in September last have at last seen the light of the day. As the attack was a serious one in a "first-rate" hospital for Natives in Bombay, the general public was anxious to be in possession of the opinions of the learned doctors on the subject, and Government should therefore have promptly laid these documents on the Editors' table on the 27th September last. The ways of our Government are, however, somewhat mysterious and we cannot attribute their inaction to anything but a sort of indifference to the interests of the Native public in this matter at least. The Surgeon-General has not come to any definite conclusion, but suggests the possibility of the cause of the outbreak being in the cooking or in the food supplied to the patients. Dr. Turnbull's report also brings to light the several structural, drainage and other defects of the hospital and of its surroundings, which are, to say the least, highly unsatisfactory, and contains suggestions to improve the situation as far as possible. Government have ordered a further enquiry as to the possible cause specified by Dr. Turnbull and the Municipal, Sanitary and Public Works authorities have been asked to report on the several defects pointed out by him. One cannot but wonder how the hospital authorities did not before this notice the defects now unearthed by a severe outbreak. If they did notice them, why was not the matter reported to Government?

Gujaráti (104), 2nd Dec., Eng. cols.

26. The defects pointed out by Dr. Turnbull in the J. J. Hospital are of so grave a character that they could have been tolerated so long only in a Native hospital. Year after year reports are sent to Government on the administration of hospitals, but until the outbreak nobody ever suspected the existence of evils the mere enumeration of which is sufficient to startle even a layman. With a number of European medical men in charge of the hospital the state of things disclosed in the Surgeon-General's report is not a little disquieting. Government have justly passed commendation on the hospital authorities and their subordinates for their exertions in checking the outbreak of cholera, but, strangely enough, they have not a word of disapproval for those responsible for the unsatisfactory condition of things disclosed in Dr. Turnbull's report. [The *Rást Goftár* (147), in its issue of the same date, expresses somewhat similar sentiments.]

Kaiser-e-Hind (107), 2nd Dec.

27. The report made by the Surgeon-General on the recent outbreak of cholera at Sir J. J. Hospital, which was so long kept in the dark, throws very little light on the real question involved. It is also disappointing to find that no

notice has been taken of the hospital authorities responsible for the unsatisfactory state of affairs, and that they have been praised by the Surgeon-General and his views have been endorsed by Government in their resolution on the subject. The sensible portion of the public are firmly of opinion that the outbreak was due to some kind of negligence or other on the part of the hospital authorities, and it appears from the report that the Surgeon-General is aware of the true state of affairs, but does not wish to take due notice of the officers concerned. Some of the recommendations made by him deserve prompt attention, but it is strange that it did not strike him or the hospital authorities to direct proper attention to the defects till now. We are glad that Government have asked the hospital authorities to submit a full report on the system in vogue as regards the provision, preparation and distribution of the food supplied, &c., but we do not think that it will reveal the real state of affairs. If Government, with due deference to public opinion, had appointed an able and independent committee, as soon as cholera broke out, to find out the causes of the epidemic, the matter would not have been hushed up in such a perfunctory manner. It is also certain that if Lord Reay had been at the head of the local Government on this occasion, the parties responsible for the epidemic would not have escaped proper censure. The recommendation made by the Surgeon-General to remove the chronic patients of the hospital to Bandora is no doubt good, but it does not seem to be feasible as it is likely to entail much more expenditure than that estimated by that official, and due regard will have to be paid to the convenience of the patients and their relations before removing them.

Disapproval of the intended removal of the Lunatic Asylum, Bombay.

Jám-e-Jámshed (134), 3rd Dec.

28. The *Jám-e-Jamshed* disapproves of the intended removal of the Lunatic Asylum at Bombay from Colába to Nánápura, an unhealthy village thirty miles off from Bombay. The removal, under the pretence of accommodating the army at Colába, would cause great inconvenience to the relations of the lunatics visiting them. The *Jáme* advises Government to remove the asylum to Sion, Bandora, Worlee or any other place not far from Bombay, if they think the removal is indispensable, and hopes that Government will attend to the memorial already submitted to them in connection with it by Sir Jamshedji Jijibhái, Sir Dinshaw Petit and others.

Assault on Mr. N. G. Chandávarkar, High Court Pleader, by a European in a railway carriage at Poona.

Bodh Sudhákar (8), 3rd Dec.

29. It is said that on Thursday last, while Mr. Chandávarkar, a High Court Pleader, having got into a first class carriage at Poona *en route* to Bombay, was making room for himself by removing aside a water jar belonging to a European passenger, who was lying on a hanging seat, the European came down and dealt Mr. Chandávarkar two or three blows about the eyes, which resulted in inflicting a slight wound from which blood ensued. So it is not illiterate soldiers alone that commit such assaults, but even Europeans able to travel first class do the same. Mr. Chandávarkar intended to prosecute his assailant, but the latter having tendered an apology, saying that being ill he was easily irritated and therefore committed the assault, Mr. Chandávarkar is said to have pardoned him. Nothing is known about the name and profession of the European.

Subodh Prakásh (20), 5th Dec.

30. Here is an instance of the conduct of a person who is supposed to depend for his salvation on the book which teaches that a good man should show his right cheek if he is hit on the left. Mr. N. G. Chandávarkar, High Court Vakil, intending to travel by first class to Bombay from Poona, bought his ticket and tried to get into a first class carriage in which was seated one Mr. Morton, an Engineer at Hyderabad. This gentleman, in a truly Christian spirit, naturally wanted to avoid the contact of a heathen and therefore refused to allow Mr. Chandávarkar to enter. But unfortunately the latter being unable to appreciate the righteous spirit of the Sáheb, ventured to remind him that this was not the kind of conduct that was expected by Lord Jesus from the members of his church. This pollution of the sacred words of the Bible by the

heathen's lips was too much for Mr. Morton, who tried to put an end to it by a smart slap on the face. The irrepressible heathen called in the station-master of Poona and asked him to take the full address of his offended holiness in order to charge him for assault in a Police Court. Mr. Chandávarkar, who travelled in a different carriage, on arrival at Bombay asked the police to detain the Sáheb in order that he may be duly brought before a Magistrate. On learning that the heathen was a lawyer, and that of the first order, the true spirit of Christ seems at once to have overpowered Mr. Morton. He began to plead that he was tipsy at the time of the explosion of his Christian fervour at Poona. The prospect of his detention here from proceeding to England by the steamer that was to start at once considerably strengthened that spirit, and he begged the heathen to pardon him. Mr. Chandávarkar, though not a member of the Church of Lord Jesus, pardoned him on condition of his giving a promise not to treat others in the same fashion.

Letter written to Mr. Khemchand Dájiba of Yeola by the Bombay Presidency Association considered as an honour done to the people of Yeola.

Rághav Bhushan (71), 3rd Dec.

31. The *Rághav Bhushan* says that Mr. Khemchand Dájiba of Yeola, in the Násik District, has received a letter from the Secretaries of the Bombay Presidency Association enquiring whether he would like to attend the Indian National Congress at Madras if he were duly elected as one of the delegates of the Association, and observes that in thus honouring Mr. Khemchand, the Presidency Association has in a way honoured the people of Yeola.

Remarks on the employment of Baniás and Bráhmans in the Police Department.

Samsher Bahádur (148), 30th Nov.

32. The Police Department having sometimes to perform duties similar to those of the military, may be looked upon as a part of the army. It is therefore necessary to employ really fit persons in it. It has twofold duties to perform, viz., (1) the protection of the people and (2) the execution of magisterial orders. We think Baniás and Bráhmans, who are generally timid, are quite unfit for the first duty, but some of them may be employed to carry out the second duty, as long as suitable Purbhayás, Rajputs, Kolis and Muhammadans with tolerable education are not available, because illiterate persons sometimes make a mess of their work. It seems from the police reports that a large number of offences remain undetected, which is due to the inability of the police, and Government ought to put the department on a better footing. The unfitness of Banias and Bráhmans to serve in the Police Department is further proved by the fact of travellers employing as their guards men who do not belong to any of these castes. If Government desire that all policemen should be well up in the use of arms, they should open training classes for young men and encourage them by giving scholarships before they are employed in the department.

Theft at Wái.

Moda Vritt (57), 6th Dec.

33. Though the number of policemen at the town of Wái is large enough to harass every townsman, a theft was committed the night before the last in the town by breaking open the very house, a portion of which is used as a police station.

Thefts in the Karád Táluka and the police.

Panchánan (63), 1st Dec.

34. The *Panchánan* publishes a list of 18 undetected thefts, said to have been committed at Karád in the Sátára District, mentioning names of owners of stolen property, places at which the thefts were committed and the approximate value of the stolen property in each case, amounting in the aggregate to Rs. 7,542, and says that so many thefts have been committed and have remained untraced during the short time that has elapsed since the appointment of Mr. Ahmed Ali as Acting Chief Constable of Karád, that great uneasiness prevails among the people owing to the insecurity of their property, and requests Mr. Downe, Superintendent of Police, Sátára District, to enquire into the matter and to give Irish promotions to those police officers who may be responsible for this state of things.

PART II.—*Education.*

Question of the introduction of vernaculars in the Bombay University.

Indian Spectator (2), 2nd Dec.

35. Whatever be the merits of the particular proposal moved by the Honourable Mr. Justice Ránade at a recent meeting of the Senate of the Bombay University, we think the question of the introduction of vernaculars into the University curriculum is too important to be put off in a light-hearted manner. No nation, it should be remembered, has advanced intellectually unless its vernaculars have been made the media of imparting knowledge in schools as well as in colleges. The neglect of their mother-tongues by our graduates is far from being a healthy sign. A raising up of the status of the vernaculars is sure to pave the way to their enrichment, and their enrichment will mean a facility for acquiring knowledge and also a spread of knowledge over a wider area than is at present influenced by our University. We should like the Senate to recognise this and assume a favourable attitude towards the different vernacular languages of the country. If it does this, it will not be difficult to get at a scheme which may secure the assent of the English and the Pársis as well as of the Hindus and the Muhammadans. We regret, therefore, that nothing came of Mr. M. H. Starling's proposal to have the question referred back to the Syndicate for further consideration. But as yet the question has only been put off. As the Honourable Mr. Ránade said, like "Home Rule" for Ireland the subject was irrepressible.

Indu Prakásh (14), 3rd Dec., Eng. cols.

36. It is a pity the Senate of the University of Bombay did not dispose of the motion brought before it by the Honourable Mr. Justice Ránade to introduce the vernaculars into the higher University examinations. The motion came before the Senate with the recommendation of the Syndicate, and the question of vernaculars should have been settled once for all. Dr. Kirtikar, although an admirer of the vernaculars, and, according to his own admission, a worker in the field of Maráthi literature, did not wish the subject to be discussed at the meeting and therefore moved that the meeting should pass to the next subject before it. In this manner the question of the introduction of vernacular languages was once more shelved. We consider that it is the imperative duty of our University to do something to create a taste among its *alumni* for the vernaculars. We know that love for one's own language cannot be created by a course of training; however, the compulsory composition exercises may give facility of expression and knowledge of the literature. This will not at once rescue the vernaculars from their sunken position; still a great deal will be done by turning out men who can talk and write decently in their own tongues. And if some of them have a literary turn of mind and possess a sufficient fund of energy, the fate of the vernaculars will not be as despicable as it is to-day. One condition, however, is necessary to raise the status of the vernaculars, viz., unbounded patriotism among the votaries of vernacular literature. We find that in Bengal. But among us it is conspicuous by its absence, save in a few cases of distinguished graduates of the past generation. We cannot, however, deny that there is some force in the objection that the introduction of the vernaculars will entail more strain on the undergraduates. This can be obviated by substituting vernacular composition for English composition. As it is, there is too much of composition in the present University curriculum, namely, at the Matriculation, Previous, Intermediate and B. A. Examinations. Such continuous doses of composition will not be relished by the patient, and, as a matter of fact, the improvement in English is not commensurate with the pains taken to improve the style of the student. Better results will undoubtedly obtain if more importance were attached to a general knowledge of English literature than to exercises in composition. We therefore suggest to the University authorities to take away English composition in some of the examinations and introduce in its stead vernacular composition. Our proposal is likely to conciliate some members who are at present opposed to the scheme on the score of the introduction of the vernaculars putting more strain on the students.

Native Opinion (16), 6th Dec., Eng. cols.

37. While we are strongly in favour of the introduction of the vernaculars into the Arts curriculum, we are inclined to think that the Senate did well in shelving last Friday Mr. Justice Ránade's proposal for making an essay in the vernacular compulsory. Dr. Kirtikar was quite right in moving for its shelving on the ground that it rendered the curriculum stiffer. Of course, Dr. Kirtikar is not to be supposed to oppose the making of room for vernaculars. He is as ardent a supporter of the vernaculars as any. But we are quite at one with him in opposing everything that places additional difficulties in the path of our students, whose struggles for University education, despite the fact that it brings him but a miserable material return, are truly pitiable. We are sorry Mr. Justice Ránade should not have proposed a corresponding reduction in other unnecessary subjects. That would have made his motion more acceptable.

Mahrátta (4), 2nd Dec.

38. The fear that Gujaráti gentlemen versed in Sanskritized Gujaráti would pluck Muhammadan and Pársi students by hundreds has no foundation, for Gujaráti is as much Persianized as it is Sanskritized. The objection on the score of increasing the burden of students is puerile; for among a long list of studies such as we have at every University examination the addition of a vernacular essay would be but a trifling burden. This question is indeed the Home Rule question of the University. The University must give place to vernaculars or there must be a separate vernacular University. Education cannot progress much or take a deep root unless the vernaculars are made the media for imparting it. We are sorry the leading vernacular papers have not as yet sufficiently thrashed the question in their columns.

Resolution of the Bombay Government on compulsory physical education.
Indu Prakásh (14), 3rd Dec., Eng. cols.

39. Compulsory physical training looks very neat upon paper, but there are insuperable objections to it in practice. Even if there were none of that voluntary inclination towards athletics which the Government resolution notices, the authorities would not be justified, or, at any rate, would not do well, to meet the want with compulsion. Nor is this all. The true value of the gymnastic training actually in force cannot be gauged by figures. To say that a thousand boys will be getting exercise where only a hundred were getting it, does not necessarily mean that the physical culture of the boys will be in any way improved. It must always be remembered that there is one thing even more necessary to the culture of the body than exercise, and that is good bodily habits coupled with good and sufficient food. Now, it is a lamentable fact that, partly owing to poverty and partly to ancient custom, the vast majority of our boys do not get sufficient nourishment to support even the ordinary strain they have to undergo; and to force them, willing or unwilling, to meet an immensely increased strain on exactly the same resources would surely be a topsy-turvy sort of benevolence. Physical exercise, unsupported by proper nourishment, is far more likely to injure than to help the physique. And as to the bodily habits, what shall we say? Leaving out of view the manner of life in our filthy towns and badly-ventilated houses, even the school habits are unfavourable to proper development. If we look at the routine of an English day-school, taking lessons from half-past-nine to one, with a quarter of an hour for breathing fresh air in the play-ground, and allowing two hours for lunch and recreation, so that not only do the boys go to their play with the body refreshed and strengthened by food, but return with a brain clear and re-invigorated for another two hours of mental strain,—when we look at this admirable arrangement and compare with it the Indian school and the Indian school-boy, we feel that here is an evil which goes far deeper than the mere want of violent physical exercise. If we are to give our boys strong and healthy bodies, we must begin not at the end, but at the beginning. We are therefore at one with the Government resolution when it says that "there is a distinct voluntary inclination towards athletic exercises" and that "that is a better way of inducing a general appreciation of active outdoor exercise than by making it a part of the school curriculum";—though, at the same time, we cannot endorse the English in which our august Government has chosen to couch this admirable sentiment. We may perhaps suggest to Lord Harris, who has

proved himself by his recent speeches a great master of style, that elementary lessons in English composition for the Secretariat seem to be far more urgently needed than compulsory physical exercise for the schools.

Prize distribution of the municipal schools at Poona, honour done to Mr. Jacob, District Judge, by the people, and the absence of other Anglo-Indians on the occasion.

Kesari (49), 4th Dec.

40. The people of Poona were looking out for a long time for an opportunity of expressing their gratitude to Mr. Jacob, Acting Sessions Judge of Poona, for his kind exposure of the conspiracy of the local police to bring them into discredit and for preserving the reputation of the Poona public unsullied, and they availed themselves of the opportunity afforded to them by the ceremony of prize distribution to the children of the local municipal schools, which took place on Saturday, the 1st instant, and which was presided over by Mr. Jacob. Almost half the population of the city turned out to have a look at their benefactor at the Reay Market where the prizes were distributed, and showered on him flowers while he was returning home after the ceremony and thereby practically illustrated to the policemen present the truth of the saying of Sir John Lawrence that a good Judge does the work of a strong regiment. There is one surprising thing to be noticed about this prize distribution ceremony, and it is that though invitations were sent by the municipality to about forty European gentlemen to grace the occasion by their presence, not a single gentleman, strange to say, was present. The reason of their unusual unwillingness to respond to the call of social duty appears to be the general consensus of opinion on the part of the Anglo-Indians in favour of the principle of *divide et impera* lately come into vogue. It seems that the whole Anglo-Indian community determined to be absent from a ceremony to be presided over by Mr. Jacob, who, by acquitting the Hindus and laying the whole responsibility of the late Poona riot on the Musalman community, put the authorities, from His Excellency the Governor down to the lowest paid police constable, to shame.

Sudhárak (22), 3rd Dec.

41. If the large area of the grounds of the Reay Market, thickly covered over with flowers showered by about ten thousand citizens of Poona on Mr. Jacob on the occasion, had been seen by some of the Government authorities having doubts about the loyalty of the Poona Hindus, their minds would, we are sure, have been at once enlightened. The moral of this incident is that if the officials, instead of allowing themselves to be prejudiced for slight reasons, are careful to regulate their conduct in accordance with the great principle of politics laid down in the Royal Proclamation of the Queen-Empress that "the contentment of the subjects is the strength of our rule," they will be thoroughly satisfied that loyal and grateful subjects like those of India are to be met with nowhere else.

Mr. Jacob as a judicial officer and the gratitude of the Poona Hindus.

Subodh Prakásh (21), 5th Dec., Eng. cols.

42. We quite sympathise with our Poona brethren, who seemed to have been carried away on Saturday last by a fit of enthusiastic gratitude on the appearance in public of a Judge who alone stood undisturbed when all officers around him, from the Governor downwards, seemed to have lost their balance altogether in the vortex of mistaken prejudice and ignorant misconception that recently passed over the Deccan with irresistible force. It was not unnatural that the Poona people, with the news of the fate of their kith and kin of Wái fresh in their minds, should have doubted during the trials whether their own case would in any way be better, and that they afterwards should feel an overpowering thrill of gratitude on the agreeable falsification of their fears. But none the less, Mr. Jacob must have felt himself in a very awkward position in the Reay Market. Judicial officers are always at a greater disadvantage than their brother officers in this respect. They cannot claim any credit for deciding a case in favour of a particular person, because he must be taken to have been entitled to have it so decided. All that they could claim is that they did not allow themselves to be swayed by any questionable motives in dealing with the case. Although this might seem as requiring no special commendation, there are occasions on which a strong will and a keen conscience are required to

escape from local prejudice. It is in this light that Poona people regard the conduct of Mr. Jacob on the bench, and we hope he will also take it in the same spirit and overlook their obvious indiscretion.

Part III.—*Native States.*

His Highness the Mahárája Scindia and his rumoured desire to appoint a European Secretary.
Bhárat Bhráta (172), 30th Nov.

43. The *Bhárat Bhráta* observes that though the father of the present Mahárája Scindia had expressed a wish that the young Mahárája should neither have an English education nor an English teacher, the wish was not complied with, and asks whether there is any truth in the report that the present Mahárája wishes to appoint a European Secretary, and if so, whether no Indian can be found fit to do the Secretary's work.

Part IV.—*Intelligence extracted from the Press.*

Public meeting held at Poona to protest against rules on the subject of street music and the resolutions passed at it.
Sudhárak (22), 3rd Dec.

44. A public meeting, attended by about four thousand persons, was held at Poona in the specious open ground behind the Reay Market on Sunday the 2nd December, under the presidency of Mr. Káshináth G. Nátu, to adopt a memorial addressed to Government protesting against the notification issued by Major Macpherson, District Superintendent of Police, on the subject of street music and to transact some other business. The proceedings of the meeting were regularly conducted and it is satisfactory to note that none of the speakers transgressed the bounds of legitimate criticism, though there was fear of one or two of them doing so; but the president and the audience having called upon them to be concise nothing of the sort occurred. The first resolution passed at the meeting was that the attention of Government should be drawn to the fact that the object with which Act IV of 1890 was amended was not only not accomplished, but the additional powers conferred by the Act on the Magistrates and the police were abused to the great annoyance of the public, and Government should be requested to be pleased to take, as early as possible, such immediate steps to avert the evil as they may deem fit in the interests of peace, public safety and material and moral progress. The second resolution was about the recent police rules regarding street music. The third resolution expressed sympathy with the Wái convicts. The fourth resolution urged upon the trustees of the Parvati temple at Poona the necessity of again putting up the lately withdrawn notice prohibiting non-Hindus from going into the sacred parts of the temple. In conclusion, a committee of Messrs. Vináyak Rámchandra Patwardhan and B. G. Tilak and others was appointed to draw up memorials on the several resolutions and to take other legal steps on behalf of the citizens.

Meeting held at Sholápur to express sympathy with and to congratulate the Wái and Poona people, respectively.
Kalpataru (46), 2nd Dec.

45. The public meeting recently held at Sholápur in Dr. Ránade's dispensary to express sympathy with and to congratulate the Wái and Poona people, respectively, was an overcrowded one and was attended by several Muhammadans, who approved of its object.

A dramatic performance at Surat in aid of the Indian National Congress movement.
The *Gujarát Mitra* (105), 2nd Dec.

46. The Surat Gujaráti Nátak Mandali (dramatic company), which performed the play of Karan Ghela, on last Monday night at Surat and contributed Rs. 201 from the proceeds, to the fund of the Indian National Congress, deserves praise. This is an unprecedented event. The house was over-crowded with many respectable citizens who had reserved seats. At the conclusion of the play, which was gone through creditably, Mr. Narbherám Mansukhrám, at the request of several spectators, decorated the principal proprietor, the manager, and two other gentlemen specially interested in the

Mandali and thanked the troupe for giving a helping hand to the Congress movement. In doing so Mr. Narbherám said that some time ago the Morvi Nátak Mandali and the Vánkáner Nátak Mandali had, no doubt, given benefit nights, the former on behalf of the cow-protection movement and the latter on behalf of the Veterinary Hospital at Surat, but that the cause the Surat Gujaráti Dramatic Company endeavoured to assist was a movement in which the whole of India was interested. He further said that he was glad to hear that the proprietors themselves had taken tickets like ordinary spectators in order to augment the sale proceeds of tickets, that Mr. Lalitáshankar Lálshankar, Head Master of the local Sir Jamsedji Jijibhái Pársi Pancháyat School, the writer of the play, permitted the troupe to perform it without asking for any remuneration, that the owner of the theatre did not charge any rent for the night, and that several other persons assisted the company in their own way. He concluded by expressing a hope that other dramatic companies would imitate this method of benefiting the Congress.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 11th December 1894.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R FOR THE WEEK ENDING 8TH DECEMBER 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Sarbarái in Berár and its evil effects at Mangrul Pir.
Vaidarbh (2), 1st Dec., Eng. cols.

A correspondent, writing from Mangrul Pir to the *Vaidarbh* says:—A field battery, which was transferred from Ellichpur to Hingoli, encamped here on its way to Hingoli on the 23rd November and marched on the next day. Two days before its arrival, and for the same period after its departure, the town presented a peculiar appearance. No oilman, weaver, shepherd or *máli* was to be found in his house! All had left in fear of *bigár* (forced labour). They were afraid of being taken hold of by Chavkidárs to serve as *bigáris*. Those who were less prudent and lived in the town were taken to the camp and were not allowed to leave until the next morning! And many of them had to go with the battery with heavy loads on their heads, and returned a day after. Really, the sooner the present system of *sarbarái* (supply of provisions and labour) is abolished the better for the Government and the people. Why not give the Tahsildárs advances to supply the necessaries to touring officers and armies? It would be better also if Tahsildárs are held personally responsible for making payments to suppliers and *bigáris*, whereby the *sarbarái* business will really be less oppressive to the poor people.

G. M. SA'THE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 11th December 1894.

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 15th December 1894.

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List of Newspapers and Periodicals.

(For the week ending 15th December 1894.)

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued.
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	1,000
11	„ Dnyánodayā	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly	425
13	„ Hitópadeshak	Bombay	Weekly	1,000
14	„ Indu Prakásh	Do.	Do.	900
15	„ Mantri	Poona	Do.	...
16	„ Native Opinion	Bombay	Bi-Weekly	600
17	„ Prabhákar	Do.	Daily	350
18	„ Rámdás	Bijápur	Weekly	600
19	„ Shetkaryáncha Kaivári	Bombay	Do.	500
20	„ Subodh Patrika	Do.	Do.	950
21	„ Subodh Prakásh	Do.	Do.	...
22	„ Sudhárak	Poona	Do.	3,009
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayā	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	409
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitrā	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	156
36	„ Dhárwár Vritt	Dhárwár	Do.	820
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	325
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	650
46	„ Kalpataru	Sholápur	Do.	250
47	„ Karmanuk	Poona	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly	1,500
49	„ Kesari	Poona	Weekly	5,000
50	„ Khándesh Chitragupta	Dhulia	Do.	230
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khara Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	200
54	„ Maháráshtra Kokil	Sátára	Monthly	2,000
55	„ Maháráshtra Mitra	Do.	Weekly	250
56	„ Maháráshtra Vritt	Do.	Do.	161
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár	Ahmednagar	Weekly	150
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni	Do.	175
62	„ Nyáyā Sindhu	Ahmednagar	Do.	175
63	„ Panchánan	Karád	Do.	...
64	„ Pandhari Mitrā	Pandharpur	Do.	260
65	„ Pen Samáchár	Pen	Do.	...
66	„ Poona Vaibhav	Poona	Do.	3,200
67	„ Prabodh Chandrika	Jalgaon	Do.	100
68	„ Prabodh Ratnā	Bársi	Do.	235
69	„ Prántik Samáchár	Poona	Do.	...
70	„ Pratod	Islámpur	Do.	300
71	„ Rághav Bhushan	Yeola	Do.	220
72	„ Ratnákar	Kaládgi	Do.	50
73	„ Saddharmadipi	Alibág	Monthly	1,000
74	„ Sanmitra	Bombay	Do.	...

No	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
75	The Sarvadaman	Poona	Monthly	...
76	„ Satya Nirnayă	Bárámati	Weekly	...
77	„ Satyă Prakásh	Poona	Do.	...
78	„ Satyă Sadan	Alibág	Do.	200
79	„ Satyă Shodhak	Ratnágiri	Do.	400
80	„ Shikshak	Chikodi	Do.	...
81	„ Sholápur Samáchár	Sholápur	Do.	260
82	„ Shri Shiváji	Poona	Do.	300
83	„ Shubh Suchak	Sátára	Do.	260
84	„ Sudhákar	Pen	Do.	300
85	„ Sumant and Satyă Sudha	Kárwár	Do.	300
86	„ Tukárám	Ahmednagar	Do.	250
87	„ Udyogavriddhi	Poona	Do.	...
88	„ Vanapriya	Chikodi	Fortnightly	100
89	„ Vártáhar	Bombay	Tri-weekly	700
90	„ Vengurla Vritt	Vengurla	Weekly	175
91	„ Vichár	Dhárwár	Monthly	500
92	„ Vichár Ságar	Baroda	Weekly	650
93	„ Vidushak	Karád	Do.	300
94	„ Vidya Vilás	Kolhápur	Do.	275
95	„ Vijay	Sháhápur	Do.	250
96	„ Vikshipta	Bombay	Do.	600
97	„ Vita Vritt	Vita	Do.	...
98	„ Vividh Dnyán Vistár	Bombay	Monthly	500
99	„ Vrittadhára	Dhár	Weekly	150
100	„ Vrittasár	Wái	Do.	285
101	„ Vritt Sudha	Sátára	Do.	200
102	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
103	The Deshi Mitră	Surat	Weekly	1,250
104	„ Gujaráti	Bombay	Do.	2,450
105	„ Gujarát Mitră	Surat	Do.	800
106	„ Hindi Punch	Bombay	Do.	450
107	„ Kaiser-e-Hind	Do.	Do.	2,500
108	„ Káthiáwár News	Rájkot	Bi-weekly	600
109	„ Suryă Prakásh	Surat	Weekly	375
110	„ Vidyut	Ahmedabad	Fortnightly	...
	GUJARA'TI.			
111	The Ahmedabad Times	Ahmedabad	Weekly	250
112	„ Ajab	Surat	Monthly	700
113	„ Akhbáre Sodágar	Bombay	Daily	800
114	„ Arajadár	Baroda	Weekly	...
115	„ A'ryă Dharm Prakásh	Bombay	Monthly	400
116	„ Bhim Sen	Do.	Weekly	...
117	„ Bombay Samáchár	Do.	Daily	2,600
118	„ Broach Mitră	Broach	Weekly	350
119	„ Broach Samáchár	Do.	Do.	700
120	„ Buddhi Prakásh	Ahmedabad	Monthly	580
121	„ Cambay Gazette	Cambay	Fortnightly	124
122	„ Chának	Surat	Monthly	500
123	„ Chandra	Do.	Do.	300
124	„ Darbár Patrika	Ahmedabad	Weekly	...
125	„ Din Mani	Broach	Do.	...
126	„ Dnyán Sudha	Ahmedabad	Monthly	250
127	„ Dnyán Vardhak	Bombay	Do.	600
128	„ Fursad	Do.	Do.	400
129	„ Gap Sap	Do.	Fortnightly	300
130	„ Gul Afshán	Do.	Monthly	1,200
131	„ Hindusthán	Ahmedabad	Weekly	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly	500
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	400
136	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Fortnightly	1,200
139	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
140	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	„ Kelavni	Baroda	Monthly	500
142	„ Nure Elam	Bombay	Do.	320
143	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
144	„ Praja Mitra	Karáchi	Weekly	200
145	„ Praja Pokár	Surat	Do.	800
146	„ Rájyabhaktă	Bombay	Do.	1,200
147	„ Rást Goftár	Do.	Do.	1,697
148	„ Samsher Báhádur	Ahmedabad	Do.	300
149	„ Satyă Mitră	Bombay	Do.	1,000
150	„ Satyă Sodhak	Surat	Fortnightly	500
151	„ Satyodaya	Dohad	Weekly	68
152	„ Sneha Sindhu	Kaira	Do.	275
153	„ Stri Bodh	Bombay	Monthly	560

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issue
	GUJARA'TI—*continued.*			
154	The Stri Mitră	Bombay	Monthly	697
155	„ Surat Akhbár	Surat	Weekly	600
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
159	„ Vidya Mitră	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patră	Hubli	Weekly	475
161	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayă	Dhárwár	Weekly	200
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Lokă Bandhu	Do.	Do.	190
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárată Bhráta	Rewáh	Fortnightly	375
173	„ Bhásha Bhushan	Bombay	Monthly	400
174	„ Bombay Baipar Sindhu	Do.	Weekly	250
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
178	„ Charkhári Akhbár	Rewáh	Fortnightly	23
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Khair Khah	Do.	Daily	...
184	„ Kushful Akhbár	Do.	Weekly	150
185	„ Muin-ul-Mulk	Do.	Daily	...
186	„ Muslim Herald	Do.	Do.	300
187	„ Vakil Islam	Do.	Do.	...
188	„ Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
196	„ Muin-ul-Islám	Do.	Do.	300
197	„ Prabhát	Hyderabad (Sind)	Do.	400
198	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different head which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = u in *gun*) is, to prevent confusions never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

Number of Copies Issue	Edition	[illegible]	[illegible]
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notes placed at the [illegible]
absolutely necessary [illegible]
with a mark over it to indicate [illegible]

PART I.—*Politics and the Public Administration.*

Lessons from the Chino-Japanese war derivable by India.
Indu Prakásh (14), 10th Dec.

1. The *Indu Prakásh* says that three things are to be learnt by the people of India from the present Chino-Japanese war, viz., first, that Western civilization should not be derided as has been done by China by not caring to have railways, telegraphs and military drill of the Western type, which have been largely availed of by Japan, whose present triumph over China is mainly due to her imitating the Western people in many respects; secondly, that mere bragging is of no use, as has been amply proved by the fact that Le Hung Tchang, a celebrated Chinese minister, who some days ago published a work teeming with tall talk, has now been in a very critical condition; thirdly, that there should be self-reliance and little of foreign element in the political movements of a country, as in the whole of the Japanese army that is now invading China, there is not a single foreigner; for, political movements, if they depend upon foreigners, lose their importance and are not so fruitful as when they are entirely self-supported.

Advantages of national liberty and its absence in India.
Sudhárak (22), 10th Dec.

2. In an article on the rise and fall of nations, the *Sudhárak* treats of the importance of freedom and independence to the material and moral reform of a country, saying that every country which is not politically free finds it very difficult to effect other reforms, as is too well known by India, advises the natives of India to secure, first of all, national independence by employing all constitutional means, however costly and laborious they may be, and says that under the gracious British Government, which has been mercifully given them by Providence, it is quite possible for the people to achieve their freedom by disinterested and steady efforts without having recourse to arms, for, as now attempts are being made to give Home Rule to Ireland, the next century may probably witness the rise of another William Gladstone to fight for Home Rule in India.

His Excellency Lord Elgin's speech at the Lahore Darbár.
Indu Prakásh (14), 10th Dec., Eng. cols.

3. Leaving the question of the necessity of the Lahore Darbár alone, if we may judge from the declaration of policy made by His Excellency Lord Elgin, we may rest assured that the interests of India are placed in safe hands. His Lordship said: "We seek to be strong that we may be at peace. We have no ambition for conquest, no desire to extend our boundaries, no other wish than to cultivate friendship with our neighbours." Every well-wisher of India will be gratified to hear this emphatic pronouncement. We need at this moment, as we never did before, a Viceroy who will be strong enough to be at peace with our neighbours, who will not readily yield to the warlike counsel of his military adviser. What India is badly in need of in these days is a firm policy of peace and not of war, and there seem to be fair chances of these wishes being realised. His Excellency alluded to a recent speech of Lord Rosebery, from which there is reason to hope that the time is approaching when all risk of the clashing of Russian and British interests in Asia will be obviated. No intelligence could be more gratifying or more welcome to those who have at heart the best interests of India. Another important point in the speech above referred to was that where Lord Elgin alluded to the present land revenue system. His Excellency said: "There is no use in shutting our eyes to the fact that there are still questions of great importance affecting the conditions under which land is held, and the position of cultivators, that demand a solution. There are evils which follow close in the train of an increasing population and increasing demands for the application of capital to land, which, unless regulated and restrained, will cripple the resources of men struggling to preserve their independence, and tend to bring into existence undesirable relations between owners and occupiers." From these words it seems probable that Government are contemplating some change in their revenue policy. We cannot know the exact nature of the change just at present, but Lord Elgin has assured us that Government will approach these questions with caution and sympathy. His Lordship rightly claimed that these have been shown in the recent resolution on forest management, and if this question is dealt with in an equally sympathetic spirit, people need not look

forward to the expected change with alarm. We hope that the following eloquent words of Lord Elgin will be laid to heart by those to whom they were addressed: "The pursuit of pleasure instead of duty; the expenditure on self-indulgence of revenues that ought to be devoted to the public advantage; the neglect of opportunities which high position, ancient lineage and great wealth can give—will not in these days escape observation, and will bring with them their own punishment in the public reprobation which, I am bound to say, they will deserve."

Dnyán Prakásh (12), 10th Dec., Eng. cols.

4. We have read His Excellency Lord Elgin's speech at the Lahore Darbár with some pleasure, though not exactly with as much unmixed pleasure as we had expected. It is nearly eleven months since Lord Elgin put his foot on our soil and took the reins of Government into his hands. During this long period the Viceroy has been quite reticent, and his speech at the Lahore Darbár may be looked upon as his first important utterance. As such, we naturally expected it to be far more impressive and statesmanlike; but it is far from being so, though not exactly disappointing. It really reads something like an elaborately drawn Government report. It is not remarkable for any new departure of policy. It does not enunciate any new views. It does not announce any new measures of reform, although there are so many things awaiting reform. If it shows anything, it shows that the Viceroy has been making very great efforts, and with some success no doubt, at understanding in all their bearings the most intricate problems of Indian administration. How far they are grasped and how they will be solved remains to be seen. In our opinion, this speech is not even sufficiently suggestive of the lines that His Lordship would follow in trying to solve them. What then should we expect as the outcome of this Darbár—this grand pageant, for surely a pageant it was? The consideration which led the Viceroy to convene this Darbár, as he explained it in his speech, was the desirability of all those that had anything to do with governing Indian subjects, meeting together and becoming personally acquainted with one another. This is scarcely satisfactory, in our opinion. If our surmise is correct, we should think that the Darbár was convened to make an impression upon the Amir and his people by showing that the British Government in India being based upon justice, peace and love, had the backing of such loyal and brave martial people. The Viceroy has, however, informed us that there would not be any need for service from the Native Chiefs at present. The British Government cherishes no military ambition either at the North-West frontier or anywhere else. On the other hand, every effort is being made to improve our relations with the neighbouring powers and to settle once for all all boundary disputes. The Government is as anxious as the people themselves for a period of peace, so that the prosperity of the country may not suffer in its rapid progress. In spite of all petty disturbances in the shape of riots and quarrels between different communities; in spite of famines and such other things which go to disturb the feeling of satisfaction among the people; in spite of the hot controversies that rise up (latterly more often than desirable) between the Government and the people; in spite of all these disturbing causes, everybody with a grain of sense must admit that the British Government is a very great blessing to us and that it has always the happiness of the people at heart. One particular remark of Lord Elgin we hail with great joy and wish that every representative of Her Majesty would act with that remark in mind. His Excellency holds that the power of the British rule does not rest upon the force of British arms, but on "justice, purity and benevolence of its administration." Nobody will deny that, whatever else is denied. We hope that every Government official, small or great, will deal with the people, bearing this noble utterance of the Viceroy in mind.

The *Gujarát Mitra* (105), 19th Dec., Eng. cols.

5. Of all the speeches of the season by the Viceroy, those delivered at the Darbár on our present situation, and the one on education, deserve very close study and great attention at our hands. In the former we see that the policy and diplomacy of the paramount power in regard to the Native States in subordinate alliance with them have been making vast strides and undergoing slow

and silent change. Here we read of the Panjáb Chiefs as *loyal nobles*, and this was not to be wondered at after the publication of works like those of Tupper and Lee-Warner and the controversy we notice in the *Asiatic Quarterly Review* between Sir Roper Lethbridge, Mr. Biddulph and others. The people at large have no concern with it so long as the national interests do not suffer. If we look to the lives that these princelings, not in the Panjab alone but in other parts of India also, live and to the money they squander here in their *zenana* vagaries, presents to Politicals and *tamáshas* for them and other officers, and in foreign lands in the case of some of the absentee rulers, we would fain have them reduced to the state of nobles or still worse, in which they could not make any sacrifice of the best interests of their subjects. But we would never like to see treaty rights and obligations trampled upon. Wrong should be punished, but right need not be repressed. The only other interesting part of the Darbár speech was the reference to the Imperial Service Troops and boundary arrangements. That the best guarantee for peace is to remain prepared for war, has been a trite utterance imported from the contemporary nobilities of European Courts. The view of the *terminii ad quo* given here discovers a very extensive region of our care and responsibility, and does not set at rest or alleviate our fears and dangers, difficulties and burdens. Who would tell us that we should go thus far and no further? The other references were merely local, touching the Panjáb, its agriculture, irrigation, industry and education. The Viceroy could well have looked beyond and given us a view of the whole continent.

Subodh Patrika (20), 9th Dec., Eng. cols.

6. We are glad to note that at the grand Darbár recently held at Lahore the condition of the poor cultivator was not quite forgotten by His Excellency the Governor-General and Viceroy of India. In his address to the assembly the representative of the Queen-Empress observed that they could not shut their eyes to the fact that there were still questions of great importance affecting the conditions under which land was held and the position of cultivators that demanded a solution. It is believed that the Government of India has under consideration certain measures aiming at the introduction of greater elasticity in the collection of revenue, the restriction of the right of transfer of land and the extension of the system of loans to cultivators. The recent resolution issued by that Government on the policy to be adopted in the management of State forests contained a number of rules beneficial to the agriculturist, and we hope the orders that may be passed on the points noticed above will similarly tend to better his condition materially.

His Excellency Lord Harris in Káthiáwár.

Gujarát Mitra (105), 9th Dec., Eng. cols.

7. Lord Harris' views on education, sanitation, public amusements and municipal reforms are worthy of note, and the several bodies concerned would do well to draw their own lessons from them. There can be no hard and fast uniform rule for them all. There are many local forces and currents which deserve to be carefully noted, considered, checked and calculated upon, and they should take but a resultant action out of them. Public good and public interest should be the best tests for the application of them. No dogmatism, whether of officials or non-officials, should mar the beauty and effect of them. We would have wished very much that the same equanimity had prevailed in Lord Harris' utterances in Gujarát and Deccan that existed in his speeches in Káthiáwár.

Appointment of the Honourable Mr. Justice Farran as a successor to the Honourable Sir Charles Sargent as Chief Justice of the Bombay High Court, recommended.

Native Opinion (10), 13th Dec., Eng. cols.

8. If dame rumour could be believed, the Honourable Sir Charles Sargent Chief Justice of the Bombay High Court, will shortly retire from the bench, and the question who is most fitted by local and judicial experience to succeed him is very delicate, but no considerations either of seniority or of favouritism should be allowed to influence the selection. The post of Chief Justice stands next in importance to that of a presidential satrap, and as in the latter case an exceptionally able person alone can make a strong Governor, so in the former case commanding judicial experience, combined with complete independence, ought to be given preference. Mr. Justice Bayley, who is now on leave, may by right of seniority claim the

post, but we submit, with due deference to him, that the increasing difficulties of our judicial administration demand the selection of an exceptionally able and independent lawyer. For some time past the principle of sending out capable judiciaries to India has been introduced, and the posts of Chief Justice in all the other presidencies are held by well-known men of the British bar. In our opinion, if the selection is to be confined to the local service, then Mr. Justice Farran alone should be chosen. But to make the appellate bench a strong one, some capable lawyer may be sent out from England to hold the post. Some time ago a rumour was current that the present Lord Coleridge would be selected, and such selection would be hailed with great satisfaction. Of course, the patronage is in the hands of the Secretary of State, who will, we have no doubt, give very serious attention to this subject.

Appointment of Mr. G. W. Roughton as Sheriff of Bombay for 1895.
Indian Spectator (2), 9th Dec.

9. The nomination of Mr. G. W. Roughton as Sheriff of Bombay for 1895 is unexceptionable and will meet with the approval of all sections of the Bombay community. Englishmen will find in it a recognition of sterling public usefulness, whilst our own countrymen, more impulsive, will hail the nomination as a lift given to a 'true friend of the Native.' To us Mr. Roughton's chief claim appears to lie in his sober, steady, level-headed watchfulness as a representative of the civic interests, with an equal disregard of cheap popularity on the one hand, and of the smiles of power or fashion on the other. These are the qualities we need most in an English friend, and, for that matter, in a Native friend, of the country; and so far Mr. Roughton seems to us to be an example, not only to his own countymen in Bombay, but to ours also. We congratulate the Government on such a happy selection. [The *Rást Goftár* (147) of the same date expresses similar sentiments.]

Kaisar-e-Hind (107), 9th Dec., Eng. cols.

10. We do not know whether we should congratulate our friend Mr. Roughton on his nomination as the Sheriff of Bombay for the ensuing year. We are such dead enemies of all kinds of sinecure posts that we cannot in our heart of hearts felicitate the recipient of this civic honour. On the contrary, our heart is heavy at the reflection that in these days of financial embarrassments, provincial and imperial, there should be any waste of public money. The Sheriffship is simply an honorific relic of the past. The real work is done by the Sheriff *de facto*, who, poor fellow, is called "Deputy Sheriff." It is not worthy on the part of Government to allow a single servant of the State emoluments which he has done nothing to deserve. Why should not this relic be abolished—this bauble of a bye-gone age—this "importation" of judicial merchandise from a foreign land, on which there is absurdly placed such a 'hall-mark' (will the *Times of India* take a note of this?) by a canting public, thoughtless and careless of *meum et tuum*? Are there not other ways of honouring a citizen who may have enjoyed popularity? Is the Government so bankrupt of its stores of honours and decorations that it cannot afford a Knighthood or C.S.I. or C.I.E. or D.O. or anything else, and save public money—the want which so awfully vexes the souls of provincial satraps eager to promote parasites hanging about backstairs and corridors? In short, will not the public cry aloud, "Down with the Sheriffship!"

Village Sanitation Act and His Excellency Lord Harris' Government.
Mahrátta (4), 9th Dec.

11. "It is now five years since the Village Sanitation Act was passed, and the Government have so long delayed its introduction, being probably in doubt whether the Act could be introduced without creating widespread discontent among the ignorant rural population. Be it said, however, to the credit of Lord Harris' Government that they seem to have, in intending to introduce the Sanitation Act in the villages of the presidency, determined to exercise as much caution as could be reasonably expected from them. They have obviously made it a principal feature of their policy in connection with the introduction of the said Act to rely mainly on voluntary acceptance of the Act rather than on their obvious statutory powers to enforce it at any time they thought it convenient to do so.

The reliance which the Government intend to place on self-help in this particular case is, we think, the only way open at present to bring the Act into operation, without at the same time giving to the village populations cause to grumble and be discontented with the measure. Lord Harris' Government is therefore entitled to the thanks of the public for proceeding with commendable caution in putting the Act into operation, which was so long considered almost a dead letter. In January of this year, the Government, having thought it time to stir in the matter of village sanitation, called for reports from the Commissioners of Divisions as to what villages within their respective jurisdictions could be induced to voluntarily adopt the Act and to contribute a fair proportion of the necessary cost of improving their water-supply and maintaining a proper system of conservancy. It appears from the reports that, while a few villages have accepted the Act, there is a majority who are unwilling to contribute any sum towards sanitary improvements. It strikes us as strange that, while a group of certain villages in one zilla should willingly accept the Act, another, conterminous with the former, should refuse to do so, although in both the climatic and other conditions affecting sanitation are the same. This extraordinary divergence of opinion ought to have created in the mind of Government a shrewd suspicion whether the willingness to accept the Act was genuine or was due to official pressure, to misunderstanding of the villagers or to objectionable methods of persuasion employed by officials in charge of them. We are therefore sorry to see the Government, without further enquiry, readily according their sanction to the introduction of the Act in villages reported to be willing to accept its responsibilities and pecuniary burdens. One need not be surprised if, before many years have elapsed, the villages now represented to be prepared to contribute towards the purposes of the Act approached Government with a prayer to relieve them from the burdens of it. For the present, however, we take the reports as they are. The reasons for the unwillingness of many of the villages to help the Government in carrying out a measure, mainly intended to ensure their health and comfort, are not far to seek. The urban population, as a general rule, is too ignorant to thoroughly appreciate the Government methods; and their habits and religious ideas are too deep-rooted to see a nuisance where modern sanitary science detects such. In regard to the present question, however, there is another reason which renders the task of Government difficult, namely, the distrust of Government and their administrative ways. In every demand which Government makes upon the people, the latter from their past experience see the thin end of the wedge. It is perhaps a misfortune of an enlightened foreign Government, ruling an ignorant people, to be compelled by the necessities of the enlightened character of their rule to continue to make recurrent and permanent pecuniary demands upon their subjects to satisfy their numerous necessities. Such demands and the annoyance they cause to people are extremely distasteful to their mind. Even when they are asked to consent to submit themselves to a new demand they ask themselves whether it is not a precursor of more demands of a permanent character. They moreover believe that Government, as a rule, in carrying out a measure for which they have contributed from their scanty resources, are wedded to a system which is not only not economical but extravagant. In regard to the question before us, the unwillingness of the rural population to accept the Act owes its origin more to the reasons indicated, rather than to a want of desire to see their villages clean and comfortable, and their water-supply free from pollution.

Sir Charles Elliott at Gaya on the alleged partiality of Government to Muhammadans.

Mahratta (4), 9th Dec.

12. The Lieutenant-Governor's speech at Gaya is indeed a curious defence of Government from the charge made against it by intelligent public opinion of showing by words and deeds a sympathy towards the Muhammadans. "His hearers knew how absolutely untrue such assertions were, and that there was not the slightest basis or justification for such statements." Excellent appeal we have here, but no argument. The passage following is a still better specimen of logic and rhetoric: "They were only made by disloyal and malicious persons, whose trade it was to spread abroad seditious utterances, and by misleading the minds and alienating the affections of the people to cause trouble and anxiety to the Government and its officers." What a deep statesman Sir Charles evidently is to make people act without any motive! His

candour in chastising his people is hardly distinguishable from a fatherly regard for their real welfare. The evidence is not quite complete here. He asked his hearers if the impartial attitude of Government was not convincingly proved by the quelling of the disturbances with a strong hand and the maintenance of peace by the punitive force for which all alike were made to pay. And was not the indiscriminate distribution of empty honours another example of the same kind? By far the most weighty part of the oration was that where he apportioned the credit of having restored peace between himself and his subordinates, modestly enough taking to himself the greater portion of it. He has, however, to say a good word for the people of Gaya. On the whole, the speech can well indicate the sort of men who govern large provinces in India.

Memorial submitted to the Bombay Government by the Poona Sárvajanik Sabha on the causes and remedies of the late Hindu-Muhammadan disturbances.

Sudhárak (22), 10th Dec., Eng. cols.

13. The memorial submitted by the Poona Sárvajanik Sabha to the Bombay Government on the subject of the unhappy relations which have prevailed for some time past between the Hindus and the Muhammadans in many places in the Deccan is a very exhaustive presentation of the subject, deserving of very careful consideration from the authorities. The remedies suggested for the removal of all cause for the existing misunderstanding and for the restoration of the old amicable relations between the two communities are such as ought to commend themselves readily to the notice of the powers that be. The committee of the Sabha have earned the best thanks of their constituents for their weighty argument, and if Government give their suggestions a fair trial, success in the desired direction, we are persuaded, is sure to follow.

Subodh Prakásh (21), 12th Dec., Eng. cols.

14. Government has more than once complained that the failure of their endeavours to allay the unfortunate feeling that exists between the Hindu and Muhammadan communities is due mostly to want of co-operation on the part of educated men, especially of the Hindu community. We have, in common with our contemporaries, more than once shown how unfounded this complaint was, inasmuch as Government has deliberately and systematically set at naught the advice honestly dinned into its ears by the Native press. But up to now, the opinion of the Native public had not been formulated by any one on their behalf and authoritatively submitted to Government, and therefore we are glad to observe that the Poona Sárvajanik Sabha has submitted a memorial which exactly represents the feelings of those whom the Sabha represents. The moderate tone of the memorial may not satisfy those that take an extreme view of the intentions of Government, but we have no hesitation in saying that it sets forth the facts entirely in accordance with truth and that the remedies suggested by it are the only ones that can be suggested with any hope of success. If Government turns a deaf ear even to this, it has to thank itself for any misfortune of the same kind that might happen hereafter. In tracing the origin of the riots, we are afraid that sufficient stress has not been laid by the Sabha on the intrigues of the low officials, who seem to imagine that it is their duty to bring into discredit persons taking a leading part in political agitation on the supposition that Government is inimical to the National Congress movement. We do not for a moment say that Government is actuated by any but a sincere desire to see that the two great communities live peaceably with each other. But the people in the mofussil know Government only as represented by the Police Constables and their Inspectors, who are, as was conspicuously proved in Poona, singularly lacking in honesty, sympathy and moderation. When these underlings are allowed to have it all their own way in dealing with the people, is it strange that such riots should become so frequent and that the good faith of Government should be doubted? Therefore it is rather in its own interest than in that of the people that Government should accept the suggestion of the Sabha to curtail the powers of the police under the District Police Act.

Indu Prakásh (14), 10th Dec., Eng. cols.

15. The Sárvajanik Sabha of Poona has lately addressed a memorial to Government, calling on them to take immediate steps to remove the strained feelings of the Hindu and Muhammadan communities of the Deccan and restore the old

amicable relations. We confess it is a most humiliating spectacle for a people who consider themselves equal in education and culture to any civilised nation in the world, and who moreover clamour for political and municipal privileges, to go to Government and confess that they are unable to quell the present religious disputes and implore the assistance of Government to intercede in the matter. Nevertheless it is a fact, and the Sabha had the moral courage to confess our weakness and inability to cope with the present disturbances. Once we admit the humiliating fact—which vividly shows that we are as yet far from being a united nation in our political aspirations at any rate—and consider that, after all, it is the British Government alone that will save us from our present troublesome situation, we can hardly find fault with the tone adopted by the Sabha in addressing the memorial. If all the suggestions of the Sabha are taken up by Government and given effect to, we can certainly join with the Sabha in saying that His Excellency Lord Harris will have conferred upon the people of this presidency a great and richly prized blessing. Will His Lordship take this opportunity of retrieving his position? Let us wait and see.

Mahrátta (4), 9th Dec.

16. After a long delay, which the Sárvajanik Sabha discreetly enough attempts to justify in the opening passages of the memorial and which we were once led to believe was nothing but a neglect of duty on its part, the foremost representative body of the people of the Deccan has at last placed before Government its views on the question of the unfortunate riots between the Hindus and the Muhammadans which have disturbed the peace of the province and not a little interfered with all serious pursuits for the past two years. In attempting to find out the causes of these events the Sabha has lighted upon certain conclusions which seem to be correct in many respects. That these riots are confined to the lower orders of the two communities, and also that they all owe their origin to religious prejudices, is a conclusion which cannot escape any ordinary and even untrained observer. But that they owe their origin to religious prejudices only seems to us to be an over-statement which can make no impression on us as long as the sudden change in the general attitude of Muhammadans towards Hindus, on whom they were for a long time accustomed to look with feelings of respect and affection, and their suddenly acquired over-sensitiveness to Hindu music passing by even the most worthless of their sacred places, remain unexplained on a better hypothesis. With Lord Elgin at the head of Government, who, with his peculiar opinions on individual questions and mistaken utterances and deeds in some cases, is, after all, a Liberal statesman, the intention and policy of Government must necessarily be above suspicion. But the vehement defence of his Government by Sir C. Elliott and the candid abuse of the people by Lord Harris cannot convince us that they have fully discharged their duty in this connection. Hence we see no reason to recede from the belief that we have all along felt that a strange impression, right or wrong, has been engendered in the minds of the Muhammadans by the conduct of the lower executive officials. That the riots are the necessary incident of the transition through which the country is passing is too general a platitude to be placed in such a document. Street music is of course the occasion of the misunderstanding between the communities in this presidency. Among the remedies which the Sabha proposes, the enlistment of the active co-operation of the leaders and the appointment of conciliation boards is by far the most important, and unless Government shows a disposition to recognize the work attempted or done by them, the leaders or boards can be expected to render little good service to Government in the matter. This object can be best accomplished by making the promotions or degradation of district officers dependent directly on the preservation of peace. This argument is based on no inference such as that wantonly imagined in some quarters, but upon a plain fact which the long experience of twenty years has proved beyond all doubt, viz., that the district officers care not for the leaders of the people or their advice; and in spite of the strong articles of the Anglo-Indian journals against this suggestion, written under the inspiration of those very persons who are thus sought to be brought under wholesome control, we hope Government will see its way to give the proposal an early practical effect. The distinction between secular and religious music, though not distinctly recognized anywhere, seems

to fit in well enough with popular sentiment on the subject, and the principle that the merit of the latter consists in its continuity is generally accepted, and the Sabha carries with it the feelings of the people when it recommends this distinction to Government as the cardinal point on which the final solution of this vexed question ought to be based. As regards the appointment of a judicial officer to ascertain the custom with regard to music, if no officer becomes acceptable to the Sabha or the people, the choice might be left to some arbiters such as our friends the Anglo-Indians. To any ordinary man with average common sense in him there can be no question as to what the Sabha meant when it considered "repressive measures and punitive police posts out of place in restoring peace and friendly relations." Is it possible that any one should deprecate repressive measures and punitive posts in the heat of the disturbance? And yet a Bombay paper has the boldness to father this proposal upon an association such as the Poona Sárvajanik Sabha. The futility of repressive measures even after the effervescence has cooled down was clearly proved in Poona at least. It seems vain to expect Anglo-Indian papers, who now invariably pose as the censors of the Native press, to give up their vice of deliberate misrepresentation.

Native Opinion (16), 9th Dec., Eng. cols.

17. If Lord Harris' Government wants anything direct to take action upon in connection with the recent disturbances, it has now been furnished by the Poona Sárvajanik Sabha, and the resolutions passed at the public meeting of Hindus of Poona on Sunday last. Here is the case of the people placed before Government in clear terms. Specific demands have been made in a constitutional and temperate manner, and Lord Harris and his counsellors cannot, we dare say, now shirk the responsibility of doing something that will put an end to breaches of peace in the Deccan. The spirit displayed by Lord Harris at Ahmednagar and Sholápur has in no way been imitated. The Sabha's memorial is a model of cogent reasoning and temperate language, and the resolutions of the meeting also are not open to objection in any way. It is scandalous that Government should have stood silent till now. If this had occurred in England, the Ministry would have had to resign their offices. If there is at least a shred of statesmanship in the present Government of Bombay, it ought even now to repent for its past attitude and proceed straight on to the duty of preventing similar ebullitions of temper in the future. It must not forget that preventive measures are far more efficacious than repressive ones. If Lord Harris does this even now, he will be erecting for himself an imperishable memorial in the hearts of the people—a memorial incomparably superior to any that his best friends and admirers can raise for him. Otherwise a memorial raised in defiance of popular protests will commemorate nothing else but his inability to take a statesmanlike, far-sighted, prudent and common-sense view of the situation, and to curb the mischievous tendencies of his subordinate officers.

Gujaráti (104), 9th Dec., Eng. cols.

18. The representation of the Poona Sárvajanik Sabha to Government on the subject of the recent riots, their causes and the remedial measures that it is necessary to devise in future is so weighty and suggestive that it is permissible to hope that the local authorities will give it the serious attention it deserves. We believe Hindus, Muhammadans as well as Government must have by this time realized the grave consequences of what has happened, and it is now time to review the situation with a view to remove the causes of misunderstanding by the adoption of suitable curative measures. We have ourselves often urged in these columns the considerations that the Sabha has addressed to Government. If district officers were more in touch with the people and their tours were utilized for gaining real insight into their customs and observances, there would be less disposition to adopt stern measures after the occurrence of mischief than to foresee difficulties and suit their action accordingly. Weeks ago we pointed out that no responsible Hindu or Muhammadan officer would have lent his sanction to the rules promulgated in Poona for the regulation of music, and the Sabha is quite justified in calling them preposterous. On the face of them they are so absurd that they need to be recast as soon as possible so as to prevent further irritation. His Excellency Lord Harris has more than once called upon

the leaders of the Hindu and Muhammadan communities to settle their differences. We have as often pointed out that this appeal was bound to go in vain, unless their efforts were backed up by district officers. Their unaided interference exposes them to risks which Government are unable to realise. The powers conferred upon the police under Sir Raymond West's legislation are dangerously vague and unlimited, and with an illiterate and ill-paid police, whose zeal and ambition often outrun by far their discretion, neither the reputation nor liberty of the natural leaders is always safe in the mofussil. This is well illustrated by what happened at Wái. The difficulties in connection with the determination of customs have been needlessly exaggerated. Let an experienced, impartial and sympathetic officer be deputed to do this work in consultation with leading Hindus and Muhammadans, and the so-called insuperable difficulties will disappear of themselves. We once more repeat that secrecy, want of sympathy and knowledge of the requirements, usages and feelings of the people are the three growing evils of British administration, and they supply a useful key to the elaborate and thoughtful memorial addressed by the Sárvajanik Sabha to Government. There can be little doubt that if Government had more intimate knowledge of the people than they have at present, they would be more reluctant than now to accept as gospel the secret reports of persons whom the Sabha has frankly characterised as "unscrupulous and low-paid police spies."

Rást Goftár (147), 9th Dec.

19. The memorial of the Poona Sárvajanik Sabha seems to us to be a thoughtfully drawn up and courteous document, and we trust that Government will reply to it with the same politeness and sincerity which pervade the memorial and promptly adopt some of the remedial measures suggested therein. It is true that the memorial is rather long, but that seems to be the modern fashion. It, however, contains matter worthy of consideration. We endorse the suggestion made by the Sabha with regard to the question of playing music near all places of worship. Steps ought also to be taken to remove the charge preferred by the Sabha against the police, that they are heedless of the wishes of the leaders of the people and take action without due regard to consequences on the secret information supplied by subordinates who get poor salaries and have no hesitation in fabricating evidence. The allegation made by the Sabha against the police strengthens the adverse criticisms made last month by a high official at Poona on the city police. It is but natural that the people should lose their confidence in the police, and even though Government try to whitewash it the public will not be deceived.

Poona Sárvajanik Sabha's memorial on the Hindu-Muhammadan riots in the Deccan and necessity for other people to make similar representations.

Kesari (49), 11th Dec.

20. The Poona riot has almost come to an end and all the cases in respect of it, except the Nágoba case, Nátu's complaint and the sentence of fine passed on Messrs. Abhyankar and Pánse, have been decided in favour of the Hindus, and it is to be hoped that the cases above excepted will also be similarly decided. The Poona riot has vividly shown that truth and justice are triumphant in the end, however high-handed and oppressive may be the official class. There was fear of the principle of British political constitution, viz., that law and justice are the chief things, while the officials from the Governor down to the lowest paid police constable are only subsidiary, being ignored through the exertions of mischief-loving officials and the indifference of the cricket-loving head of the administration, but Mr. Jacob's judgment has averted it. Great statesmen have recorded that the secret of a handful of Europeans being able to rule over thirty krors of Indian subjects lies in the confidence of the subjects in the British love of justice. But being intoxicated by power and authority Anglo-Indian officers often forget this secret, and incidents likely to shake off people's confidence occur. There being, however, a considerable number of just and impartial officers like Mr. Jacob in India, the conduct of misguided officers like Major Macpherson and Mr. Kennedy does not endanger the loyalty of the people. We Hindus, being naturally grateful, are always ready to forget hundreds of faults in consideration of one benevolent act. The Poona police have harassed the people for full two months, and even His Excellency Lord Harris himself has called us disloyal and rebellious; but having full confidence,

as we have, in British justice, we are ready to bring to the notice of Government our legitimate grievances by means of petitions. What better proof can there be of our loyalty? Though through Mr. Jacob's favour some of us have escaped the danger of being sent to jail which was impending upon them, there is no guarantee that there will be no such danger in future brought on by the police at a place where policemen giving false evidence are rewarded. We must, therefore, take proper steps to call the local police to account by placing the real state of things before the authorities that be. Though only a few places like Yeola, Poona, Wái, &c., have witnessed disturbances created by the police up to this time, there is no knowing when other places may be similarly involved. It is therefore the duty of the people of all places in the Deccan to take proper steps to prevent future disturbances even though the fault found by Lord Harris with the Deccanis, which it is shameful to quietly put up with, be not taken into account. The rules in the matter of street music presented to us by Major Macpherson for enforcement in the town of Poona will be, very likely, made applicable to the whole Deccan, if they be not protested against in time by all. The opinion of the Poona people has been pretty accurately represented by the Sárvajanik Sabha in their recent memorial to Government on the subject, and it is to be hoped that Government will pay due attention to that memorial.

Disapproval of the same memorial.
Din Bandhu (9), 9th Dec.

21. The *Din Bandhu* disapproves of the Poona Sárvajanik Sabha's representation to Government by reason of its being sectarian in its nature, and says that the Sabha would have done better if it had called a mixed meeting of Hindus and Musalmans and conciliated both the communities with the help of the leaders of each section.

Meeting of Muhammadans at Poona on the question of street music.
Native Opinion (16), 13th Dec., Eng. cols.

22. In a communicated article the *Native Opinion* says:—The other day the Muhammadans of Poona assembled in solemn conclave to protest against certain statements of the local Sárvajanik Sabha in their recent memorial to Government in respect to the playing of music in the streets. A public meeting of the Muhammadans in a place like Poona is indeed a sign of the times, and its organisers are certainly to be congratulated if the proceedings of the said meeting, as the report goes, have been marked by a spirit of sobriety and good judgment. Be that as it may, the two resolutions placed before the meeting run as follows:—(1) That this meeting records with pleasure its appreciation of the spirit of the municipal resolution regarding the playing of music in the streets passed on the 22nd August 1894, and respectfully upholds the notice issued by the District Superintendent of Police on this subject as being judicious so far as mosques are concerned. (2) That this meeting is of opinion that the observance of the aforesaid rule, as established by time-honoured custom, viz., the stoppage of music within 40 paces of the mosque on either side, will alone dispel any feeling of discord that may exist between the two communities. Indeed, Muhammadans, as a whole, are not now greater religious fanatics than they were before, otherwise they would ever have been active in demanding religious exemptions which to a fair mind may not seem based either on reason or general historical precedent. And yet they complain of street music in the vicinity of mosques and demand its stoppage there. Their Lordships of the Madras High Court, whose rulings in this connection we recently reviewed, are quite explicit on this point of stopping music; they say street music could be stopped *only* during prayer time and under no other circumstances. Of course such courtesy may be necessary, but most certainly that must not be stretched to an extent which neither reason nor law will ever sanccion. And yet the Poona Muhammadans seem to make an unreasonable demand, and the local police sanctify the same! Even Lord Harris' declarations in this connection do not go to support the Muhammadan claim to this exclusive privilege. His Lordship in a recent speech said that this practice of street music was so conflicting that it was very difficult, nay impossible, to decide which party was right and which wrong—evidently indicative of every uncertainty in regard to claims which our Muhammadan friends make desperate endeavours to make out.

Again, had these claims been well supported, His Lordship would have been the last person not to lay down rules in accordance with established precedents. But the very cogency of His Lordship's views in this matter goes to prove that the contention of the Muhammadans on this score is sufficiently ill-based. Again, the supporter of the first resolution endeavoured to make out that it was particularly the Bráhmans, and not the Hindus in general, that were opposed to Muhammadans—most certainly the result of some mental aberration arising out of a feeling of supposed socio-political disparity existing between these two classes. Whatever colour the position of Bráhmans in the subordinate services may give to the above supposition, on their behalf we may assure our Muhammadan friends that this assertion has no foundation in truth. As their religious preceptors the Bráhmans do command certain influence over the lower classes, but to our knowledge they have never used it to the detriment of the Muhammadans. Indeed, the Bráhmans hold some official positions, but they have worked hard for them, and are they to be taxed because owing to want of education the Muhammadans still lag behind? Again, the second resolution goes on to say that unless the stoppage of music on either side of a mosque is made a rule, the feeling of discord between the two communities will not be removed. This is rather a hard line of argument and yet the people are pleased to accuse Hindus of aggression. Is it just and right to dictate terms in this way? Our Muhammadan friends openly aver that they will do everything in their power to cultivate a friendly intercourse with the Hindus, but is the imposition of the above condition a sign of their genuine desire in this behalf? Unless both the sides approach one another and pursue a policy of "live and let live," it will be long before any reconciliation between the two communities will take place. The recent trials have proved beyond doubt that not a single Bráhman had taken part either in the recent disturbances or in the supposed opposition to the Muhammadans. Of course nobody can ever prevent them from indulging in this groundless belief, but the way in which conciliations elsewhere have been achieved ought to be an evidence of their amenability to every reasonable proposal. We may assure our Muhammadan friends that there will be no reasonable proposal which Hindus will not meekly submit to.

Kesari (49), 11th Dec.

23. The *Kesari* considers the resolutions passed at the late meeting of Musalmans at Poona to be a reflection of the opinions of the police and Anglo-Indian officers, and expresses surprise at the supposed callousness of the police in still backing the Musalmans.

Kásid-e-Mumbai (139), 12th Dec.

24. A public meeting of the Muhammadans of Poona, mustering about 2,000, was held under the presidentship of Nawáb Abdul Majid Khán at Mecca Masjid, Poona, on the 9th December, to express their satisfaction at the resolutions regarding playing of music near mosques passed by the city municipality on the 22nd August, and the order issued by the District Superintendent of Police on the subject. In moving the first resolution, Mr. Abdulla Khán Mokási said that the last regrettable riots at Poona were due to the Bráhmans. The second resolution, which was moved by Munshi Takiudin, was to the effect that the due observance of the order issued in accordance with the time-honoured custom of stopping music within forty paces of a mosque would alone dispel any feeling of discord, if existing, between the two communities. It was also resolved at the meeting to send a letter of congratulation to Moulvi Ruffiudin Ahmed, son of the head Moulvi of the Juma Masjid of Poona and a native of that city, on his candidature for a seat in the House of Commons and to thank him for advocating the cause of the Muhammadans in England and also to send suitable letters to Sir John Gorst and others for taking interest in his candidature.

Dr. Pentecost on the Hindus.

Poona Vaibhav (66), 9th Dec.

25. The *Poona Vaibhav* resents the opprobrious epithets of murderers, thieves, cut-throats and liars said to have been used towards the Hindus by Dr. Pentecost in a book published by him, and says that nobody need be surprised at such epithets being used by a fellow countryman of persons who do such deeds as using a red agreement and a white agreement,

killing human beings mistaking them for bears, and making men arrested in the mutiny lick human blood, and that it is natural that children of the native soil of Macaulay should exhale poisonous vapours destructive to India.

Assault on a Native by a European.
Poona Vaibhav (66), 9th Dec.

26. The same newspaper, writing with reference to the recent assault on Mr. Chandávarkar by a European engineer, says that the Europeans have become very vain, rude and fond of striking others and exacting homage from them, and that the day when Natives will commence to return similar treatment will be very happy.

Mr. Johnstone, District Judge of Dhárwár.
Chandrodaya (164), 8th Dec.

27. Mr. and Mrs. Johnstone visited the girls' school of Háveri Pet, Dhárwár, examined the students, gave some valuable presents to the pupils according to their respective merits, distributed sweets to all the girls, and made the occasion very cheerful. This was, indeed, a praiseworthy act on their part, and we are glad to observe that they are advocates of the education of Indian girls.

Sale of quinine packets through post offices in the Bombay Presidency.
Gujaráti (104), 9th Dec., Eng. cols.

28. The resolve of the Bombay Government to dispense five grains quinine packets at one pice per packet at every post office in the presidency is eminently humane. The number of deaths from fever in India in 1891-92 was 3,822,358. This mortality is simply appalling and there is little doubt that much of it is due to preventible causes. The efficacy of quinine is being more and more appreciated in the mofussil, and although pure drinking water, good conservancy, good food and good drainage are the best preservatives against the inroads of fever, the timely supply of quinine will be a blessing to many a poor and fever-stricken person. In Bengal the system has already been successfully tried and the Bombay Government deserve no small credit for introducing it into this presidency. [Several newspapers of the week express similar sentiments.]

Temperance movement in the Surat District.
Dnyánodaya (11), 13th Dec., Eng. cols.

29. We are very glad to see that the temperance wave which has been started at Navsari is rapidly extending in Surat. Large and enthusiastic meetings have been held in which all castes have joined, and the people have pledged themselves not to drink any intoxicating liquors. Severe caste penalties have been proclaimed, and in some instances executed against those who have broken the pledge. Liquor-sellers are alarmed and are doing their best to persuade and frighten the people into drinking again. All sorts of rumours are spread by them, as for instance, that Government will increase the tax on salt and other necessaries. Thus far the movement, however, continues to grow, and we trust it will extend to this part of the country. If the people only knew how much better off they would be without the use of liquor, many would be persuaded to continue in temperate habits. When such movements took place in the Kolába District some time ago, the Collector did all he could to throw obstacles in the way of the movement. We trust that in Surat, Government officials are not interfering to hinder the decrease in revenue caused by this temperance wave.

Exhortation to the Muhammadans of Broach not to use spirits, toddy, &c.
Din Mani (125), 11th Dec.

30. The resolution passed by the low castes of Hindus at Broach not to use spirits and toddy has led some zealous Muhammadans of the city to post a number of placards in different streets of the city, stating that the Kuran Sharif, the Málábud and the Anváre Muhammadi and other religious books prohibit the Muhammadans from using spirituous drinks or intoxicating drugs, from gambling, and from witnessing dramatic performances, and exhorting them to abstain from these things in the name of the four successors of the Prophet.

Indian Police Department considered unsatisfactory.
Ahmedabad Times (111), 9th Dec.

31. The police in India has made itself very unpopular, because it frequently happens that real offenders escape from its clutches and poor and innocent persons become its victims. On one occasion a *Kasái* (butcher) girl at Ahmedabad was arrested by the police on a charge of causing abortion, but the medical examination proved

that she was a virgin, and due notice of the policemen concerned in getting up the case was taken. This had a wholesome effect for a time, but we think instances of similar vagaries are again on the increase in spite of the censure now and then passed by high judicial officers. The *Advocate* newspaper of Lahore has thrown some light on the conduct of the local police in connection with some missing jewellery belonging to Lady Elliott. We hope the head of the police will take severe notice of the members of his department concerned in the matter, and it is desirable that Government should take due steps to improve the police throughout the country.

Depredations of Rámoshis (professional robbers) in certain places in the Belgaum District.
Sholápur Samáchár (81), 11th Dec.

32. The Rámoshis (professional robbers) are committing highway robberies, dacoities, assaults and murders at Sampgaon, Gokák and Murgod in the Belgaum District, and the people are so much terrified that they do not venture to complain against them. This will make Government understand that such calamities befall the rayats owing to their having been deprived of arms.

Thefts at Pen in the Kolába District and the local police.
Sudhákar (84), 8th Dec.

33. When a certain dramatic company put on the stage at Pen, in the Kolába District, a drama entitled 'Sushil Yamuna' on last Wednesday night, almost all the local police attended the theatre to witness the performance, and to give, as it were, an opportunity to thieves to commit thefts in the town. The work of preserving peace and property being thus entrusted to *badmáshes*, they did not fail to show how clever they were. Many thefts have been committed in that part of the town and they have remained untraced. We request the Superintendent of Police and the Chief Constable to keep proper supervision over the police and make them more careful in the discharge of their duty.

PART II.—*Education.*

His Excellency Lord Elgin on higher education and technical instruction.
Sudhárak (22), 10th Dec., Eng. cols.

34. In dilating on the three-fold means of increasing the prosperity of the Indian Empire in his speech at the Lahore Darbár, the Viceroy had left over the spread of education as a sure corrective against popular ignorance for consideration on some other occasion. This occasion was afforded him by the Panjáb University, who at their convocation on the 1st instant conferred the degree of Doctor of Literature on His Excellency *Honoris Causa*. His Lordship, in acknowledging the honour done him, expressed his views on two of the important points connected with education in India, viz., higher education and technical instruction. The outpourings of some high functionaries of Government like Mr. James and Sir C. Elliott have showed us that the expenditure of the country's finances upon the Universities and Colleges has been looked with disfavour in certain quarters for reasons more evolved out of their own imagination than existing in reality; and it is very gratifying to find that the highest representative of the Crown in the land entertains a philosophical or sentimental objection to the theory of those people who smell dangers in the spread of higher education. His Lordship would not stint the opportunities afforded to every citizen, whatever his status, by education to develop his faculties. Admitting the difficulty of defending an educational process which unfits a man for the only work which is open to him and which he is bound to undertake in order to obtain a maintenance, His Excellency would remedy it by combining the higher and the lower objects, viz., the development of higher faculties and obtainment of necessities, but the combination has its own difficulties in carrying it out. His Lordship is not prepared to sacrifice higher education in furtherance of technical instruction, and this is to be deplored. Technical education has its higher and its lower side, and that is proportioned to the cultivation of the intellect of the student, which must not therefore be allowed to suffer. Here, however, the most important question is how to arrest the growing poverty of the people, and that necessitates the creation of new wealth-producing industries. These evidently would not demand technical instruction of a very high order. Our

late Governor saw this clearly and helped to start the Victoria Jubilee Technical Institute in Bombay. Lord Elgin would leave technical instruction to itself, not choosing to curtail higher education: if His Lordship could see his way to help up the first without touching the second, he would be conferring a great boon on this land and her people. His Excellency has not made a distinct pronouncement on the point, and attention may well be drawn pointedly to it, so that if the Imperial Government formulates any principles, they may be followed all over the country to the great material advantage of the people.

Indu Prakásh (14), 10th Dec., Eng. cols.

35. Of no little importance was the address of His Excellency Lord Elgin delivered at the Convocation of the Panjáb University. We are glad to hear of His Excellency's emphatic pronouncement on education, which is in relieving contrast to the general tendency of the Anglo-Indians, who have begun to see in the spread of education a danger to the stability of the British Government in this country, and who look upon educated Indians as seditious people desirous of overthrowing the British rule. It is a matter of great satisfaction that this narrow-minded and unfounded view is strongly repudiated by the head of the Indian Government.

Gujaráti (104), 9th Dec., Eng. cols.

36. It is, we believe, customary in English and Continental Universities for distinguished recipients of academic titles not to deliver speeches on the occasion of receiving the distinction. We are glad His Excellency Lord Elgin took a desirable departure at Lahore after his admission to the degree of Doctor of Literature and delivered his very first educational manifesto. His Excellency's speeches, we are glad to note, have so far been conceived in a spirit of thoughtful caution and have not been jejune and commonplace. It is not a little satisfactory that Lord Elgin has no sympathy with that nonsense which has lately been said against higher education. Its methods and modes might admit of improvement, but on the main question no cultured statesman can entertain divergent or antagonistic views. We are therefore justified in hoping that, at least during the present Viceroyalty, a reactionary policy will not meet with sympathy. We are not, however, quite sure if Lord Elgin's views on technical education are equally unexceptionable. Though his attitude on this subject is likely to be misinterpreted in some quarters, we do not think he is opposed to the spread of this branch of education in a country so absolutely dependent on agriculture. Diversity of occupation is the great requirement of industrial life in India, and we should be certainly sorry to see His Excellency's views on technical education construed in a sense unfavourable to its further progress. Technical education in its higher branches is as much education of the brain as University education, and his own illustration regarding the discovery of an insecticide only proves that it is erroneous first to look upon technical instruction as a whole as something not conducing to, or requiring, the education of the brain and then to place higher education on a higher pedestal than technical instruction. We think the conception of technical education in its full and comprehensive sense includes the training of the intellect and the general enlightenment of the mind. Technical instruction in its very limited scope is, indeed, helpless without scientific education and unproductive; but the latter kind is in the same predicament without the assistance of the former.

Bombay University and the vernaculars.

Gujarát Mitra (105), 9th Dec., Eng. cols.

37. It is a great pity that another attempt to push on the vernaculars through the portals of the Bombay University has failed through a great love of technicality, or through a pretended fondness of not being satisfied with half-measures on the part of some of the Fellows. We do not know how long and how often our Senators of the University will play the football with a question that is of no ordinary importance. It is getting the most vital and national of all; and on the report of the Native Press Reporter even the Secretary of State has paid attention to it. If our vernaculars are deemed worthy of being taught at some of the commercial Institutes in Germany, England and possibly France, our own educational system cannot afford to do without them. [The *Kaiser-e-Hind* (107) of the same date expresses similar sentiments.]

Gujaráti (104), 9th Dec., Eng. cols.

38. The question of the introduction of vernaculars into the University curriculum has, we are sorry, been shelved once more. This question has a long history of its own. Well-known educationists in this country and distinguished Europeans and Natives have often expressed their regret at the indifference shown by graduates towards their own mother-tongue, and declared that there can be no genuine national revival except through the medium of the vernaculars. Sir Bartle Frere, Dr. Wilson, Sir Richard Temple, Lord Reay, Lord Northbrook, Mr. Justice Muthuswami Iyer, Mr. H. B. Grigg, Rái Bahádur P. Ranganadha Mudaliar and several others have expressed themselves to this effect, and so long as the vernaculars are banished from the University, it is hopeless to expect graduates to accomplish what the present University system renders them unfit for. Their best years are devoted to the study of the English and Sanskrit languages, and the grounding in their own mother-tongue, when at school, is so ridiculously inadequate that this very circumstance stands in the way of their knowledge becoming a truly organic part of their mind. The analogy of the growth and development of the English language is absolutely misleading and inapplicable to the circumstances of this country, where the vernaculars have been driven out from all the higher spheres of mental and administrative activity as vehicles of thought.

Poona Vaibhav (66), 9th Dec.

39. The *Poona Vaibhav* has a long article on the introduction of the vernaculars into the University, in which it considers the Pársi members of the University Senate, who opposed the motion of the Honourable Mr. Justice Ránade on the subject and sided with those whom it calls foreign untrustworthy hypocrites desirous of ruining the Pársis along with the rest, to be void of self-respect, destructive of self-interest and ungrateful, and says that though much cannot be expected from graduates by way of contributions to their vernaculars, it is desirable that the vernaculars should have a place in the University curriculum.

Prize distribution of municipal schools at Poona and the alleged demonstration in honour of Mr. Jacob, Sessions Judge.

Indian Spectator (2), 9th Dec.

40. There are evidently two ways of looking at the recent demonstration at Poona in honour of Mr. Jacob who presided at the trials of a number of men in connection with the riots at Poona and elsewhere. To the Englishman such a demonstration cannot but appear as both superfluous and unseemly. Mr. Jacob did nothing more than his duty in acquitting the accused on the strength of the evidence in their favour. To have done less would have been dereliction of duty. Why, then, this public ovation to a Judge who happens to have simply done his duty?—asks the bewildered Englishman. Well, perhaps it is the best way in which the masses in this country could show their confidence in the administration of justice, and their rejoicings at a dark cloud having drifted from over the head of the community. The masses know of few other modes of demonstration, equally effective and accessible. They have not yet learnt to hold public meetings and pass formal resolutions, and those who know India will not be anxious for this new method at once taking the place of the old. Nothing, at any rate, is lost by letting the people have their own way of attesting their appreciation of British justice; and if it involves a fling at the police, or smacks too much of *Ganpati Bába Moria* (reverence for Ganpati), why, that is the inevitable result of difference in ideals.

Poona Vaibhav (66), 9th Dec.

41. The *Poona Vaibhav* says that the remarkable unity displayed by the Anglo-Indians of Poona by abstaining from attending the prize distribution ceremony which took place at Poona under the presidency of Mr. Jacob, Acting Sessions Judge, on Saturday last, plainly shows how displeased they are to see justice done to the Hindus and how they evince this displeasure even at the risk of being charged with want of politeness, and that if this spirit of opposition on the part of Anglo-Indians to the interests of Hindus serves to make the latter wean themselves of the habit of cringing and fawning upon the former with a view to selfish interests, a great thing will have been achieved.

Rást Goftár (147), 9th Dec.

42. The *Rást Goftár* disapproves of the criticisms passed by some Anglo-Indian newspapers in connection with the recent prize distribution ceremony of the municipal primary schools of Poona under the presidency of Mr. Jacob, says that the critics seem to forget that the ceremony at which Mr. Jacob presided was in reference to 41 schools, that in the mofussil, Judges, Collectors and Magistrates discharge such social functions as are performed by Viceroys and Governors in presidency towns and interest themselves in promoting the cause of education, and attributes the comments to the recent disposal by Mr. Jacob of the riot cases being unfavourable to the police.

PART III.—*Railways.*

Alleged grievances of the Native employés on the B. B. & C. I. Railway.

Gujarát Mitra (105), 9th Dec.

43. After the death of Mr. J. R. Duxbury, the popular Traffic Manager of the B. B. & C. I. Railway, and the amalgamation of that railway with the Rájputána-Malwa Railway, it was feared that the interests of the Native employés would greatly suffer and that the company would lose its reputation. This has proved too true, because under the new management, whenever vacancies have occurred they have been generally filled by European youths. This new departure will neither benefit the railway company nor the public, and the Traffic Manager will do well to take a note of it. Major Olivier, the Agent of the company, who understands the advantages the company is likely to derive by the employment of a large number of Natives, should advise the manager in this matter. It is also the duty of Government to see that the company, which has a large number of persons daily to deal with, looks duly after the comfort and convenience of the people.

Policy of the Government of India with regard to feeder railway lines to be constructed by His Highness the Gáikwád.

Baroda Vatsal (192), 9th Dec., Eng. cols.

44. We hear that His Highness the Gáikwád's Government wished to extend the A'nand-Petlád line to Sojitra, a populous and flourishing town in Petlád Táluka in His Highness' territory, and the sanction of the British Government was asked for the extension. Instead of according this, that Government raised the question of jurisdiction, not only on the proposed section, but also on the old branch from A'nand to Petlád. Owing to this adverse attitude of the Imperial Government, the Baroda State has given up its intention of extending the railway line to Sojitra. Besides this, we know that the Government of Sayáji Ráo has under consideration several other feeder lines. The Gáikwád has both money and will to construct them. We are sorry, however, to state that these useful works have been either already given up or are on the point of being given up. Why? We suspect the policy of taking up the jurisdiction over the State lines by the British Government is at the bottom! We think it is the duty of the enlightened Government of India to lend their helping hand to the Native States to improve the condition of the people under them, and it does not become the powerful Imperial Government to thus come in the way of the good of the people of these States. We have confidence in the sense of justice and liberal mind of the present Viceroy, and we are sure if he is shown how injuriously the railway "jurisdiction policy" is working, he will knock it down. The Native States cannot raise a cry against this unjust policy. The reasons are self-evident and we need not give them here. But we request the political associations and the Native press to take up this subject and bring it to the notice of the liberal and just Viceroy and thereby assist their backward countrymen in the Native States.

Káthiáwár News (108), 12th Dec.

45. When Government have, virtually speaking, jurisdiction over the whole of the Baroda State, we do not see why the question of jurisdiction should prove a stumbling-block to the construction of the feeder lines constructed by the State.

PART IV.—*Native States.*

Law prohibiting Native Chiefs and Princes from contributing to movements in which their subjects have no interest, desired.
Kaiser-e-Hind (107), 9th Dec., Eng. cols.

46. It seems that the unearthed circular to the Princes and Chiefs of Káthiáwár is being intelligently criticised by the press at Calcutta and Madras. It is to be devoutly wished that the suggestion made by the *Hindu* to enact a law prohibiting Native Chiefs from subscribing to movements in which their subjects have no interest could be carried out. The scandal of screwing Princes and Chiefs for anything and everything is annually growing apace. It is simply winked at by provincial administrators, who themselves have the weakness to get a few ounces of incense burned at their shrine when laying down the reins of their high office! The whole system of administration by Political Agency is rotten. We require a modern political Hercules to clear the Augean stable. Native States might then be expected to undergo a *genuine* reform. As matters stand at present, they display a white exterior which is simply a delusion—a delusion which a hired press perpetually attempts to keep up. Let the thin veil be torn and they would stand unmasked in all their naked hideousness, which would not only be no credit to themselves, but none to the paramount power. Only a Viceroy of heroic type could perform the lustration. Our honest opinion is that the present politics of many Native States is such as to reflect no credit on the British Indian Empire. Political Agencies must be absolutely pure and above suspicion like Cæsar's wife.

Judicial machinery in Káthiáwár considered unsatisfactory.
Rájyabhakta (146), 11th Dec.

47. The *Rájyabhakta* regrets that the province of Káthiáwár, which was at one time very powerful, should have been reduced to a very miserable condition, under the benign British rule, in consequence of the Chiefs, who formerly considered their own interests identical with those of the Bháyáts, having begun to deprive the latter of their lands and rights, says that consequently some Bháyáts became outlaws and caused disturbances which gave rise to the establishment of the Rájasthánik Court, and that they have been ruined in fighting out their claims. The paper further regrets that the subjects of the Native States which enjoy full civil and criminal powers do not get justice owing to weak and incompetent Chiefs and unjust officers, that a similar unsatisfactory state of things prevails in the judicial machinery in the Political Agency, because some of the officers forget their sacred duty of dispensing impartial justice and show partiality towards the Chiefs in whom they are directly or indirectly interested, and requests Government to take prompt steps in the matter and to remove the impression of the people that Government does not keep proper control over the Agency and that it is difficult to obtain justice under Government.

Remarks on the education imparted at the Rájkumár College, Rájkot.
Rájyabhakta (146), 11th Dec.

48. One Dvivedi Raghunáth Murárji, writing to the *Rájyabhakta*, bitterly complains of the education imparted to the Princes in the Rájkumár College, Rájkot, both mental and physical, being merely superficial and the selection of the teachers being unsatisfactory, says that there is absence of proper control and supervision over the Princes, that they do not get military and other useful training which they require, and that some of them lead an immoral life after they leave college.

Factions at Baroda and the present Diwán.
Subodh Prakásh (21), 12th Dec.

49. A correspondent, writing from Baroda, says:—There are two factions, viz., the Gujaráti and the Deccani, in the Gáikwád's State. It is said that all the principal posts in almost all departments having been given to Gujarátis under the administration of the present Diwán, the rights of the Deccanis are being trampled upon. Owing to the Hindu-Muhammadan disturbances on this side and the quarrels among Gujarátis and Deccanis in the Baroda State, there is little hope of society making any progress.

Alleged pressure on the Pant Sachiv of Bhor to contribute to Lord Harris memorial fund.
Hindu Panch (41), 13th Dec.

50. The *Hindu Panch* learns that the Pant Sachiv of Bhor has contributed Rs. 500 to the Lord Harris memorial fund on account of pressure from the Political Department, and observes that if the fund be applied to something useful to the people instead of to the raising of a statue, the people would consider the money usefully spent.

PART V.—*Intelligence extracted from the Press.*

Meeting at Wái to elect representatives for the National Congress to be held at Madras.
Kesari (49), 11th Dec.

51. From a telegram received from our special correspondent, we learn that the meeting held by the people of Wái on Sunday last to elect delegates for the National Congress came off without any hitch and any one would have been glad on seeing it. More than four thousand persons attended the meeting. Dhárwár, Belgaum, Sátára, Poona, &c., had sent their representatives to this meeting, which was presided over by the Honourable Mr. V. R. Nátu, B.A., LL.B. The different speakers commented at length on the notifications issued by the District Magistrate, Sátára, which greatly harassed the people of Wái. On the whole, the enthusiasm and cheerfulness that then prevailed among the people was such as cannot be adequately described. We commend the exceptional courage shown by the people in holding the meeting in spite of the oppression they had suffered at the hands of the police. At the welcome meeting held in honour of the thirteen convicted gentlemen, Mr. Nánásáheb Vaidya said that the thirteen persons looked with perfect unconcern on the bodily trouble and imprisonment which they had been unjustly made to suffer and would not be deterred from discharging their duty of helping the public, and the meeting supplied a practical proof of this assertion of Mr. Vaidya. If the people of other places imitate the example set them by the people of Wái, men like Messrs. Dullekhán and Kennedy will not only take to their heels, but will never interfere with them. We are unable to adequately appraise the position taken by the people of Wái.

Vrittasár (100), 10th Dec.

52. According to the *Vrittasár*, the Honourable Mr. Vishnu Raghunáth Nátu, B.A., LL.B., who presided at the meeting, explained the objects and aims of the National Congress, the work it has hitherto done and the assistance the Native public ought to give it by holding meetings in different places like Válva and Wái in the Sátára District. Mr. Nátu advised the people not to be discouraged by the slow progress of the Congress and the opposition, he said, it had received from Anglo-Indians and Musalmans, who, in his opinion, would soon come round and see the importance of the Congress to all the communities in India. Mr. Nátu touched upon various questions of national importance such as amendments of the Police Act, the Agriculturists' Relief Act, the forest policy of Government, Simultaneous Civil Service Examination and so on, and encouraged the people of Wái to continue their present exertions in the interests of the country.

Meeting at Nadiád to elect representatives for the Indian National Congress to be held at Madras and sympathy alleged to have been shown towards the Hindus of Poona who were accused of taking part in the disturbance there.
Gujarát Mitra (105), 9th Dec.

53. A correspondent of the *Gujarát Mitra*, in reporting the proceedings of the meeting held on the 4th instant, in the Kirpárám hall of the Native General Library, at Nadiád, in the Kaira District, to elect delegates to the ensuing Indian National Congress, observes that great enthusiasm prevailed that day in the city, that the hall was over-crowded by Hindus, Muhammadans and others, that after the delegates had been elected and a permanent fund raised in aid of the Congress movement the meeting unanimously adopted a letter sympathising with those Hindus of Poona who were accused of taking part in the Poona riots and were afterwards acquitted, praising Mr. Jacob and the way in which justice was dispensed under the British Government, and dispersed after giving three cheers to Her Majesty the Queen-Empress.

Alleged dispute between the Hindus and the Muhammadans of Nakhtrana in the Cutch State and its amicable settlement.
Kachha Samáchár (135), 9th Dec.

54. A correspondent of the *Kachha Samáchár* says that the Hindu Maháján (trading community) of Nakhtrana in the Cutch State having boycotted on the 30th November persons slaughtering animals, the respectable Muhammadans of the place two days after the event passed a writing to the Maháján promising to refrain from slaughtering animals in future. [The *Deshi Mitră* (103) of the 13th December congratulates the Hindus and the Muhammadans of Nakhtrana for amicably settling their differences, and advises those of other places to do the same when any dispute arises between the two communities.]

First annual celebration of the Go-Krishyádi Mandali at Thána.
Kám Dhenu (138), Novem.

55. The first annual celebration of the Go-Krishyádi Mandali (Cow-Protection and Agriculture Society) at Thána took place on the 7th and 8th October, when in response to the invitations issued by Mr. Trimbak Janárdan Patvardhan, secretary, several persons from Bombay and other outstations went to take part in it and great enthusiasm prevailed in the town. We sincerely congratulate the Mandali on the successful manner in which it celebrated its first anniversary and hope that the Cow-Protection Societies of other places will do the same, as such celebration will do immense good to the cause of the cow-protection movement in which the whole country is interested.

Meeting held under the auspices of the Gopálan Upadeshak Sabha, Bombay.
Bhimsen (116), 12th Dec.

56. In response to the invitations issued by the Gopálan Upadeshak Sabha, Bombay, a meeting was held at Márwádi Bazár, at 9 P.M., on the 9th December, when about 700 persons, a majority of whom were Márwádis, were present to hear a lecture on the regeneration of the Hindu religion. The proceedings were commenced by Mr. Nagindás Manchárám, the editor of the *Bhimsen*, saying that he was greatly delighted at the gathering that evening, and he proposed that Sheth Umedrámji should take the chair. This motion was seconded by Sheth Lakhmidás Khimji. Suitable speeches were made by Pandit Nanurámji and others. A subscription list being circulated amongst those present, a sum of about Rs. 350 was promised in aid of the Sabha, and the meeting dispersed at about 11-30 P.M. amidst loud cheers.

G. M. SA'THE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 18th December 1894.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

41. A correspondent of the [illegible] says that the Hindu
Mahomedan [illegible] of [illegible] in the
[illegible] on the 30th November
[illegible] table Mahom-
[illegible] severe results

[CONFIDENTIAL.]

REPORT ON NATIVE PAPERS PUBLISHED IN BERA'R FOR THE WEEK ENDING 15TH DECEMBER 1894.

List of Newspapers published in Berár.

No.	Names of Newspapers.	Place of publication.	Edition.	Number of copies issued.
	ANGLO-MARA'THI.			
1	The Pramod Sindhu	Umráwati (Amráoti)..	Weekly ...	300
2	„ Vaidarbha...	Akola	Do. ...	475
3	„ Varhád (Berár) Samáchár ...	Do.	Do. ...	250
	MARA'THI.			
4	The Shetakari	Umráwati Amráoti)..	Monthly ...	400
5	„ Shuddha Varhádi...	Akola	Weekly ...	350

Remarks in connection with the circular imposing age limits on children seeking to join the High Schools in Berár.
Pramod Sindhu (1), 7th Dec., Eng. cols.

We are sorry to hear that the representations made by the Director of Public Instruction, Hyderabad Assigned Districts, and the District Board with a view to the reconsideration and withdrawal of the circular imposing age limits on children seeking to join the local High Schools have not found favour with the local Government. It is but fair to concede that there was some difficulty in the way of the immediate withdrawal of the said circular because of the temporary change of the *personnel* at the Residency. This and more may be conceded, and yet the fact remains that nearly thirty-five boys were denied admission into the Amráoti High School alone in consequence of the operation of this obnoxious rule, to which there is no parallel in the more advanced and neighbouring presidency of Bombay. We understand that the Resident has been pleased to give a discretion, to be exercised very carefully and in exceptional cases, to the Director of Public Instruction to exempt certain boys from the exclusion ordered by this rule, whenever it appears that the said boys have exceeded the age limit, neither for dulness nor for negligence. This is a small mercy, indeed. Had the discretion granted to the head of the Educational Department, who from the nature of his office must be at a distance often on tour and never in daily contact with the students, been vested in the Principal or Head Master of a High School, the concession would have been real, if it were not hampered with narrow conditions. The official reasons for exclusion would appear to be negligence and natural dulness. We confess we cannot discover any cogency in them. It is within the experience of most teachers that the dullards of the lower forms often develope into brilliant scholars in the higher classes.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 18th December 1894.

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[CONFIDENTIAL.] **No. 51 of 1894.**

REPORT

ON

NATIVE PAPERS

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 22nd December 1894.

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List of Newspapers and Periodicals.

(For the week ending 22nd December 1894.)

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	„ Indian Spectator	Do.	Do.	650
3	„ Káthiáwár Times	Rájkot	Daily	300
4	„ Mahrátta	Poona	Weekly	375
5	„ Phœnix	Karáchi	Bi-weekly	400
6	„ Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly	700
7	„ Sind Times	Karáchi	Bi-weekly	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	„ Din Bandhu	Bombay	Do.	1,550
10	„ Dnyán Chakshu	Poona	Do.	1,000
11	„ Dnyánodayă	Bombay	Do.	375
12	„ Dnyán Prakásh	Poona	Bi-Weekly	425
13	„ Hitopadeshak	Bombay	Weekly	1,000
14	„ Indu Prakásh	Do.	Do.	900
15	„ Mantri	Poona	Do.	...
16	„ Native Opinion	Bombay	Bi-Weekly	600
17	„ Prabhákar	Do.	Daily	350
18	„ Rámdás	Bijápur	Weekly	600
19	„ Shetkaryáncha Kaivári	Bombay	Do.	500
20	„ Subodh Patrika	Do.	Do.	950
21	„ Subodh Prakásh	Do.	Do.	...
22	„ Sudhárak	Poona	Do.	3,000
23	„ Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	„ A'ryávart	Dhulia	Do.	225
26	„ Bakul	Ratnágiri	Do.	440
27	„ Belgaum Samáchár	Belgaum	Do.	215
28	„ Chandánshu	Tásgaon	Do.	102
29	„ Chandrakánt	Chikodi	Do.	200
30	„ Chandrodaya	Chiplun	Do.	125
31	„ Chikitsak	Belgaum	Do.	400
32	„ Chitragupta	Karád	Do.	200
33	„ Daivadnya Mitră	Bombay	Monthly	...
34	„ Daivadnya Samáchár	Do.	Do.	500
35	„ Dakshin Vritt	Kolhápur	Weekly	156
36	„ Dhárwár Vritt	Dhárwár	Do.	320
37	„ Dnyán Dip	Bombay	Monthly	300
38	„ Dnyán Ságar	Kolhápur	Weekly	400
39	„ Ganga Lahari	Násik	Do.	211
40	„ Gulburga Samáchár	Gulburga	Do.	325
41	„ Hindu Punch	Thána	Do.	700
42	„ Holkar Sarkár Gazette	Indore	Do.	450
43	„ Jagadádarsh	Ahmednagar	Do.	352
44	„ Jagad-hitechchhu	Poona	Do.	4,500
45	„ Jagatsamáchár	Thána	Do.	650
46	„ Kalpataru	Sholápur	Do.	250
47	„ Karmanuk	Poona	Do.	1,500
48	„ Keral Kokil	Bombay	Monthly	1,500
49	„ Kesari	Poona	Weekly	5,000
50	„ Khándesh Chitragupta	Dhulia	Do.	230
51	„ Khándesh Vaibhav	Do.	Do.	200
52	„ Khare Prakár	Bombay	Monthly	1,000
53	„ Kumtha Vritt	Kumta	Weekly	208
54	„ Maháráshtra Kokil	Sátára	Monthly	2,000
55	„ Maháráshtra Mitra	Do.	Weekly	250
56	„ Maháráshtra Vritt	Do.	Do.	161
57	„ Moda Vritt	Wái	Do.	325
58	„ Mumbai Vaibhav	Bombay	Daily	550
59	„ Nagar Samáchár	Ahmednagar	Weekly	150
60	„ Násik Vritt	Násik	Do.	275
61	„ Nipáni Vaibhav	Nipáni	Do.	175
62	„ Nyáyă Sindhu	Ahmednagar	Do.	175
63	„ Panchánan	Karád	Do.	...
64	„ Pandhari Mitră	Pandharpur	Do.	260
65	„ Pen Samáchár	Pen	Do.	...
66	„ Poona Vaibhav	Poona	Do.	3,200
67	„ Prabodh Chandrika	Jalgaon	Do.	100
68	„ Prabodh Ratnă	Bársi	Do.	225
69	„ Prántik Samáchár	Poona	Do.	...
70	„ Pratod	Islámpur	Do.	300
71	„ Rághav Bhushan	Yeola	Do.	210
72	„ Ratnákar	Kaládgi	Do.	50
73	„ Saddharmadipi	Alibág	Monthly	1,000
74	„ Sanmitra	Bombay	Do.	...

No	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	Mara'thi—*continued.*			
75	The Sarvadaman	Poona	Monthly	...
76	„ Satya Nirnayă	Bárámati	Weekly	...
77	„ Satyă Prakásh	Poona	Do.	...
78	„ Satyă Sadan	Alibág	Do.	200
79	„ Satyă Shodhak	Ratnágiri	Do.	400
80	„ Shikshak	Chikodi	Do.	...
81	„ Sholápur Samáchár	Sholápur	Do.	260
82	„ Shri Shiváji	Poona	Do.	300
83	„ Shubh Suchak	Sátára	Do.	260
84	„ Sudhákar	Pen	Do.	300
85	„ Sumant and Satyă Sudha	Kárwár	Do.	300
86	„ Tukárám	Ahmednagar	Do.	250
87	„ Udyogavriddhi	Poona	Do.	...
88	„ Vanapriya	Chikodi	Fortnightly	100
89	„ Vártáhar	Bombay	Tri-weekly	700
90	„ Vengurla Vritt	Vengurla	Weekly	175
91	„ Vichár	Dhárwár	Monthly	500
92	„ Vichár Ságar	Baroda	Weekly	650
93	„ Vidushak	Karád	Do.	300
94	„ Vidya Vilás	Kolhápur	Do.	275
95	„ Vijay	Sháhápur	Do.	250
96	„ Vikshipta	Bombay	Do.	600
97	„ Vita Vritt	Vita	Do.	...
98	„ Vividh Dnyán Vistár	Bombay	Monthly	500
99	„ Vrittadhára	Dhár	Weekly	150
100	„ Vrittasár	Wái	Do.	285
101	„ Vritt Sudha	Sátára	Do.	200
102	„ Vyápári	Poona	Do.	...
	Anglo-Gujara'ti.			
103	The Deshi Mitră	Surat	Weekly	1,250
104	„ Gujaráti	Bombay	Do.	2,450
105	„ Gujarát Mitră	Surat	Do.	800
106	„ Hindi Punch	Bombay	Do.	450
107	„ Kaiser-e-Hind	Do.	Do.	2,500
108	„ Káthiáwár News	Rájkot	Bi-weekly	600
109	„ Suryă Prakásh	Surat	Weekly	375
110	„ Vidyut	Ahmedabad	Fortnightly	...
	Gujara'ti.			
111	The Ahmedabad Times	Ahmedabad	Weekly	250
112	„ Ajab	Surat	Monthly	700
113	„ Akhbáre Sodágar	Bombay	Daily	800
114	„ Arajadár	Baroda	Weekly	...
115	„ A'ryă Dharm Prakásh	Bombay	Monthly	400
116	„ Bhim Sen	Do.	Weekly	...
117	„ Bombay Samáchár	Do.	Daily	2,600
118	„ Broach Mitră	Broach	Weekly	350
119	„ Broach Samáchár	Do.	Do.	700
120	„ Buddhi Prakásh	Ahmedabad	Monthly	580
121	„ Cambay Gazette	Cambay	Fortnightly	124
122	„ Chának	Surat	Monthly	500
123	„ Chandra	Do.	Do.	300
124	„ Darbár Patrika	Ahmedabad	Weekly	...
125	„ Din Mani	Broach	Do.	...
126	„ Dnyán Sudha	Ahmedabad	Monthly	250
127	„ Dnyán Vardhak	Bombay	Do.	600
128	„ Furzad	Do.	Do.	400
129	„ Gap Sap	Do.	Fortnightly	300
130	„ Gul Afshán	Do.	Monthly	1,200
131	„ Hindusthán	Ahmedabad	Weekly	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly	500
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	400
136	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Fortnightly	1,200
139	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
140	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	„ Kelavni	Baroda	Monthly	500
142	„ Nure Elam	Bombay	Do.	320
143	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
144	„ Praja Mitra	Karáchi	Weekly	200
145	„ Praja Pokár	Surat	Do.	880
146	„ Rájyabhaktă	Bombay	Do.	1,250
147	„ Rást Goftár	Do.	Do.	1,027
148	„ Samsher Báhádur	Ahmedabad	Do.	360
149	„ Satyă Mitră	Bombay	Do.	1,000
150	„ Satyă Sodhak	Surat	Fortnightly	500
151	„ Satyodaya	Dohad	Weekly	62
152	„ Sneha Sindhu	Kaira	Do.	275
153	„ Stri Bodh	Bombay	Monthly	500

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issued.
	GUJARA'TI—*continued*.			
154	The Stri Mitrá	Bombay	Monthly	697
155	„ Surat Akhbár	Surat	Weekly	600
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patrá	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly ...	...
159	„ Vidya Mitrá	Do.	Monthly	150
	ANGLO-KA'NARESE.			
160	The Hubli Patrá	Hubli	Weekly	475
161	„ Kannadá Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patrá	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayá	Dhárwár	Weekly	200
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Loká Bandhu	Do.	Do.	180
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyá Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bháratá Bhráta	Rewáh...	Fortnightly ...	375
173	„ Bhásha Bhushan...	Bombay	Monthly	400
174	„ Bombay Baipar Sindhu	Do.	Weekly	250
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám ...	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly ...	450
178	„ Charkhári Akhbár	Rewáh...	Fortnightly ...	22
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Khair Khah	Do.	Daily	...
184	„ Kushful Akhbár...	Do.	Weekly	150
185	„ Muin-ul-Mulk	Do.	Daily	...
186	„ Muslim Herald	Do.	Do.	300
187	„ Vakil Islam	Do.	Do.	...
188	„ Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	„ Shri Sayáji Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi ...	Karáchi	Weekly	346
196	„ Muin-ul-Islám	Do.	Do.	300
197	„ Prabhát	Hyderabad (Sind) ...	Do.	400
198	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The *Luso-Concanim*	Bombay	Weekly	450

Note.—A. The notices from the different Newspapers have been collected in the Report under different head which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Reporter is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long a (आ or ा) is the last letter of a word, the accent is left out, and the short a (अ = u in gun) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Aditya*, it is printed with a mark over it to indicate that it is short, thus—ă.

Part I.—Politics and the Public Administration.

Recent Darbár held at Lahore and its object.

Sind Times (7), 16th Dec.

1. The Lahore Darbár has come and gone with all its attendant pomp and glitter. We wish we could put our finger on any good it has been productive of. It is really curious that His Excellency Lord Elgin—believed to be a plain, practical man—should begin his *régime* with an empty *tamásha*, deserving the title of Imperial only on account of, let us say, its proportions. People are everywhere speculating as to what could have induced the Viceroy—all whose known antecedents show him to be a man of sound common sense—to agree to play the part of a centre-piece of such a meaningless show. If our rulers think that the vast bulk of our countrymen are such fools as to be made happy by mere *tamáshas* and glittering baubles, they are very much mistaken. We are told that the prevailing feelings among the people of Lahore during the days that the great events were coming off were not at all of delight at the brilliant sights presented to their gaze, but of puzzled curiosity at not being able to fathom the motive of the Sarkár, and of irritation at the harsh manner in which the police and soldiery treated them. It was a revelation to many to observe the intelligent and engrossed manner in which they discussed the Darbár and its *raison d'être*. There was a consensus of opinion against the love of barbaric pomp and useless display which Government has of late been manifesting more and more. In favour of the Darbár it can only be said that the cost was little, comparatively speaking, and it was a cheap show after all. Admitting that oriental people love display and are impressed by nothing so much as pomp and pageantry, where is the harm in holding a great *julsa* if it could be done without a great drain on the exchequer? There is some reason in this argument. But if the Government had not to spend much, what of the trouble caused to the Chiefs and of the thousands of rupees they were made to throw away? Will they thank Government and feel brimming over the gratitude towards it for this? Two of the Chiefs were very ill, and would have been glad to be allowed to keep away. But they had to come. Will this be to them a pleasant reminiscence of the imperial gathering? Whom was it sought to dazzle with the might and splendour of the Government of India? The inhabitants of Lahore and those who went there to see the Darbár? We have already said that the prevailing feeling in their minds is one of irritation. At least for two days during the eventful week, the streets of the city were closed to all traffic. If the loss suffered by tradespeople and others during the blockade could be estimated, it would make a startlingly large sum. All business was practically at a standstill for twelve hours. It was the cavalcade forming the Viceregal procession that the lower classes of our townsmen were suffered to witness—all the grander shows were closed to them. And if they ventured to peep in at the reviews, interchange of visits, &c., oftener than not they had blows for their pains. Of course the higher authorities and those who ran the show are not to blame for the rudeness to which the people were subjected, but we should take note of what their experience was to judge of the beneficial effects of the Darbár. To crown all, the representatives of the city were not even allowed to stand on the station platform to receive the Viceroy. Need we now explain in so many words why the Darbár has not left the people of Lahore in a good humour? As to the impression on the people at large, one extreme is illustrated by the following remark made by a venerable Jat sight-seer on the *maidán*: "No one makes a show of riches unless one is getting poorer and is afraid of being found out"; and the other by a vernacular contemporary's observation: "Better to be a municipal *bhistee* than a ruling Chief in the Panjab!" The conjecture that the Darbár was meant to open the eyes of Russia in Central Asia, to increase the friendliness of the Amir, to bring the wild hill-men to their knees, &c., is too ridiculous to deserve a moment's consideration. In short, from whichever point of view one looks at the Darbár, one sees no feature in it which might be taken to commend it. The only cause of its being held appears to be the periodic mania for display to which our Government is subject.

Kaiser-e-Hind (107), 16th Dec., Eng. cols.

2. The *Kaiser-e-Hind* approvingly quotes some of the remarks made by the *Indian Nation* newspaper of Calcutta on the late Lahore Darbár and adds some remarks of its own as follows:—*Anent* the recent military pageant at Lahore, the *Indian Nation*, one of the most thoughtful and independent of our Calcutta contemporaries, observes as follows:—"The Darbár at Lahore is another illustration of English imperviousness to Oriental sentiment." It is not only English imperviousness; we should add to it English insolence and insularity, English pride and presumption. And yet the rulers of the type of Lord Harris speak of "oriental traditions of hospitality"! Did His Excellency conform to this oriental sentiment in his recent tour, specially at Ahmednagar and Sholápur? Judging from recent events in the presidency and elsewhere, it seems that our provincial satraps are not slow to remind our countrymen of the Eastern traditions for gorgeous receptions to satisfy their own personal vanity! But the most curious part of their proceedings is the utter neglect of the other factor which orientals have invariably associated with royal pomp and pageantry, namely, royal generosity and royal bounties and concessions. On the contrary, it seems that it is the people who are to pay the piper and be generous and even magnanimous towards their British rulers at the expense of their own far from flourishing pockets! But to proceed. Says our contemporary:—"Our Government, which owns the largest empire in the world and comes of a people richest in the world, *has seldom distinguished itself by a disposition to give.*" No, of course, not. Is our esteemed contemporary unaware of the Anglo-Indian sentiment that the presence of the Anglo-Saxons in India is to enrich themselves? Is not India ever to be the happy hunting ground of Englishmen, Scotchmen, and Irishmen? They come here to have a perennial *bakshis* from the impoverished Orientals, not to donate anything away! But what a commentary is the following:—"The barbaric splendour of the East is not to be associated with the pageants of the Nawábs. *Giving with an open, unstinted hand is the chief social virtue of the Hindu.*" And we say also of the Muhammadan, as symbolised by the Mogul emperors. In this respect the rich Briton is too poor—quite a bankrupt, and cannot vie with splendid generosity of Hindu and Muhammadan rulers who preceded him in the government of India. Lastly, the following remarks will, we dare say, commend themselves to every right-thinking person:—"It is not the late Darbár alone that is open to such a charge. It is the way of the English. When the British grandee travels, the people proper must expect no rejoicings. They may have to pay for illuminations and decorations, but they can only swell the crowd that is to be elbowed out by the police or haunched out by their horses. It is enough if they are permitted to gaze upon the robes and equipage, the pomp and circumstance of the touring dignitary and his retinue. Native noblemen, in expectation of titles, salutes or only smiles, will approach him with *saláms* or more material manifestations of esteem. *There is nothing in all this that can touch a chord in the heart of an eastern nation. It enjoys blessings enough under statistics, despatches, orders and resolutions, and Government has organised institutions for relief of various kind. But there is something in human kindness which refuses to be altogether compressed into a machine, to be hardened into the brick-work of law courts or alm-houses, to be embalmed in stitched letter-press for the glory of official shelves.*" It is much to be wished, our rulers will see themselves as Orientals see them. Unfortunately their insular pride is great. They are "the lords of human kind, with pride in their port and defiance in their eyes." How can such a people *understand, much less rule*, Indians?

Memorials to unpopular officials.

Phœnix (5), 15th Dec.

3. The Native Prince is considered to be the Indian milch-cow. Whenever a memorial is to be raised to an unpopular official dignitary, the hat is sent round and money pours in. No one would have the slightest objection to this mode of collecting funds, if the donors give freely and cheerfully. But the fact is (look at the Lansdowne memorial) that in nine cases out of ten money is filched. Else how is it that even pauper-princes pay, who are poor as Lazarus? They are regularly fleeced. Funds are not to be had for the mere asking, and so they are demanded at the point of official displeasure. Is this not cruelty? Is it not systematically practised in the courts of Native Princes, to fill the coffers of

European beggars for popularity and sham-memorials? Here the end condemns the means. No one would say that the attempt to cover the sins of an unpopular Governor, or to throw dust in the eyes of the British public, by getting up a mock memorial to him, is commendable. And what is the worth of such memorials? They do not speak of the good-will of a nation, nor bear testimony to any peculiar virtues of the personage to whom they are raised, nor stand as witnesses to any blessings he might have conferred upon the memorialists, or upon generations yet unborn. They are visible monuments of narrowness of Governors and of their crooked policy. And such a memorial is sought to be raised to the present Governor of Bombay, who is on the eve of laying down the reins of government! Lord Harris has very little claim on the gratitude of his subjects, for he has done next to nothing for their sake. Does he deserve to be remembered? Is His Excellency's name worth carving in marble? And yet some interested people are trying to thrust his memorial upon the public. But public opinion is very strong against Lord Harris, and the people will not subscribe a single pie to his memorial. Will then the movement that has been clandestinely set on foot, to get up subscriptions, fall through? No. The official machinery has been set in motion to grind money out of Native Princes. The old trick is being resorted to, to swell the funds. Private circulars are being addressed to Indian Chiefs, who, as in duty bound, must pay. Something like a quarter-of-a-lakh has already been subscribed and in no time the amount will be doubled. Lord Ripon was one of the greatest benefactors of India—the latchet of whose shoes many of our Governors and Governors-General are not worthy to unloose. His Lordship's name has been enshrined in the heart of every Indian, and he has found a niche in every household here. But no marble statue graces this vast peninsula to tell how much he suffered and how much he did for our people. Why not? Because he was a man of the people, but the people were poor and could not pay for a marble statue; they gave him the fittest of all memorials, viz., their hearts' homage, love and gratitude. He did not care for more. In India those who cannot hope to win the nation's affection and gratitude may hanker for cold statues as a return for their disservices to the country.

Administration of His Excellency Lord Harris and the appointment of his successor.
***Kaiser-e-Hind* (107), 16th Dec., Eng. cols.**

4. Bombay heaved a deep sigh of relief on Thursday last. She was relieved to learn that the appointment of a new Governor, for which she was wistfully waiting for these many weeks, was made at last. There is not the least doubt that the presidency is rejoiced at the change in its administrative chieftainship. She will now breathe with greater freedom. Her pulse will beat with greater regularity. Her heart will move in greater unison with the prospect of the change which was so sadly needed. The sullen anguish which seized it for months past will give place to sober satisfaction. The subdued and pent up indignation will be succeeded by a feeling of joyful expectancy. For, it is now admitted on all hands that Lord Harris has proved himself every inch all that a Governor should not be. The last year of his career as the head of the administration has been signalised by such a deplorable want of tact, judgment and sympathy as to be deserving of the severest castigation of the most careful and impartial critic of His Lordship's career. His friends and admirers may rhapsodise as much as they like. They may ring pæans in celebration of his approaching retirement. They may fill peppercorns of praise to their heart's content. They may jerrymander for subscriptions in his honour. They may jockey Native Princes and Chiefs for the same purpose and destory what little of the reputation that remains to the political agencies at the courts of these indigenous potentates. All these and other hollow attempts to apotheosise His Lordship will be in vain. They will not deceive the public, who have seen through the sham farce which a few active busy-bodies have been playing out of "regard and esteem" for him. But the verdict has already been pronounced that Lord Harris has been a dismal failure as Governor of Bombay, whatever else he may be. And we make bold to say that that verdict will be confirmed by posterity, despite what contemporary panegyrists may say. But there will be time yet to take an impartial survey of His Lordship's quinquennial administration and sum up the public judgment.

Appointment of Lord Sandhurst as Governor of Bombay.

Indian Spectator (2), 16th Dec.

5. The real winner of the prize turns out to be Lord Sandhurst, worthy son of a worthy father, and of a worthy mother. As Sir William Mansfield, Commander-in-Chief and Member of Council, his father is still remembered by the older generation in Bombay for his liberality and independence; while his mother's work in the interests of freedom and good government is fresh in the memory of our younger men. In such a case there is reason to believe that the son will maintain the traditions of the family. He comes out rather young, but has had plenty of experience for his age, and the rest may safely be left to his sympathy. Lord Sandhurst's political and other connections ought to cheer up the veriest pessimist in the Native press, though it remains to be seen what miracles he is to be called upon to perform. We offer the Governor-designate both our congratulations and our sympathy.

Kaiser-e-Hind (107), 16th Dec., Eng. cols.

6. Born of parents who have left their distinctive marks of character, it may be reasonably presumed that Lord Sandhurst will realise the expectations formed of him. His Lordship comes of a stock at once healthy and robust in mind. A Gladstonian to the backbone in politics, there is every reason to believe he will not belie his liberal instincts and sympathies in the administration of this presidency. It would, of course, be premature to forecast anything; for, it has not infrequently occurred that men coming with fair credentials entirely fail to realise the expectations formed of them. They are beset with surroundings which are seldom healthy. At the best, the men on whose advice they lean are cribbed, cabined and confined—politically and otherwise. Holding themselves aloof from the people and relying entirely on their own infallibility, such counsellors have not only marred public interests, but marred the reputation of well-meaning Governors also. If we are not much mistaken, that has been the sad fate of the retiring Governor. Let us hope his successor may escape that fate. A great deal depends on himself. He can certainly avert the contingency if he has enough vigour of character to think and judge for himself rather than rely on the judgment of a bureaucracy strong in its own self-sufficiency and omniscience and also in its antipathies and prejudices. A fair respect for public opinion and a deep and broad sympathy for the ruled are also essential. The lack of these made His Excellency Lord Harris a failure as an administrator, and Lord Sandhurst would be wise if he steered clear of the fatal rocks on which his predecessor knowingly allowed himself to be wrecked. His Lordship will be most welcome at this critical juncture, and it will all depend on himself how far he will endeavour to abridge the gulf existing between two great communities and attract the sympathy of the people at large towards him. If he can tolerably succeed in these directions, we may anticipate for him a career of mutual confidence, respect and regard. Otherwise, we should not be surprised if it turn out to be the old tale of King Log replacing King Stork!

Dnyán Prakásh (12), 20th Dec., Eng. cols.

7. It is to be hoped that Lord Sandhurst, sticking to the tradition of his illustrious parents, will bless our presidency with a thoroughly liberal administration. It is, in our opinion, a very easy task to win the people's heart in India. People here are not at all exacting. A little kindness and a little sympathy win gratitude from the people in almost no time. We therefore hope that Lord Sandhurst will never lose an opportunity of winning the golden opinion of the people who are so contented. If Lord Harris had only spent half the money and time he spent in pleasing and entertaining his English brethren, his "friends" would never have been obliged to get up a memorial movement to be only opposed by the people at large. The friends and admirers of Lord Harris are only giving cause to the people to write and speak ill of him, on the eve of his departure, by trying to raise a memorial fund. If they really want to let him go in peace and an undisturbed state of mind, let them entertain him privately and show their admiration, but let them not chide the people for whom he has done nothing. However, we do not wish to say anything about that now. We only write this paragraph to offer our congratulations to our future ruler, Lord Sandhurst.

Subodh Prakásh (31), 19th Dec., Eng. cols.

8. At last, Lord Sandhurst has been appointed to succeed His Excellency Lord Harris. The connection of his family with India and his present official position in England are the same as those of Lord Harris when he came here. Knowing as we do what sort of Governor the latter has made, notwithstanding his large heart, manly frankness and good intentions to boot, it is impossible to infer from what we know of the Governor-elect at present, as to his future in his new office. But the fact that he is a Lord and yet a Liberal may be taken to indicate that he possesses a will strong enough to rise above his immediate surroundings, which is absolutely necessary in a Governor coming out to this country in order that he may resist the "hypnotizing" influence of the Anglo-Indian bureaucracy. However, we heartily welcome His Lordship to this ancient land of ours, and fervently hope that he will, by depth of sympathy and strength of character, erect a lasting memorial for himself in the hearts of their confiding and grateful people, whose welfare is committed to his care for five years by our gracious Empress.

Gujaráti (104), 16th Dec., Eng. cols.

9. The son of a father, who was a staunch follower of the enlightened policy of Lord Lawrence, and of a cultured mother who has courageously associated herself with high-souled liberalism, may, having regard to his healthy intellectual environments, be fairly expected to remain loyal to the liberal traditions and instincts of his family and of the great party which has placed him at the head of perhaps the most advanced province in India. Instead of indulging in vain speculation about his Indian career, we would rather suspend our judgment on the subject for the present. We have no doubt that the people of Bombay will accord to him that hearty reception which is due to an incoming Governor, in whom are naturally centred all the hopes and expectations of the people for the next five years.

Dnyánodaya (11), 20th Dec., Eng. cols.

10. The press generally speak favourably of the appointment of Lord Sandhurst, who is to succeed His Excellency Lord Harris as Governor of the Bombay Presidency. Lord Sandhurst is the eldest son of the first Baron Sandhurst who was at one time Commander-in-Chief of this presidency. While the Baron was Sir William Mansfield, he rose to great distinction during the Mutiny and was raised to the peerage in 1871. The coming Governor is not yet forty years of age and is described as a man of ideas and executive ability. The *Statesman* says: "He possesses, moreover, in his wife, who is a daughter of the 'Red Earl,' a helpmate who will do justice to the ceremonial and social side of his new duties. If he only inherits one tithe of the energy that prompted his talented mother in her assaults upon the citadel of the London County Council, he will leave his mark upon the administration of Bombay."

Hindi Punch (106), 16th Dec.

11. The *Hindi Punch* addresses an open letter to Lord Sandhurst, the Governor-elect, to the following effect:—Your Lordship is welcome to Bombay, but pray bring you a heavy luggage of common sense and sympathy for the people, excellent laws and scales for dispensing even justice to all, without distinction between the black and the white. Before you come, do not forget to learn to appreciate the privileges of the Natives and to take your noble mother's advice to warmly welcome the political advancement of the poor people of the presidency. Your appointment has been hailed with delight as you are the son of illustrious parents, and so strive to afford us an opportunity by your deeds to sing your praises and thereby to add to your glory. In short, the people expect Your Lordship to be as good an administrator as the noble Lords Ripon and Reay have been, and not as Sir Richard Temple or Lord Harris. [Several other papers of the week express a hope that the administration of Lord Sandhurst as Governor of Bombay will prove beneficial to the people of the presidency.]

Satya Mitra (149), 16th Dec.

12. It is premature to make any surmises about the future career of Lord Sandhurst, the Governor-elect, from His Lordship's past antecedents, for we have often been disappointed in such surmises before; but it is hoped that Lord

Sandhurst being the son of a liberal mother and having been a follower of Mr. Gladstone will show liberal tendencies and give satisfaction to the people of this presidency. We wish Lord Sandhurst, will immediately on his arrival here, endeavour to acquaint, himself with the real wants of the people by mixing with leading Natives, and will not, like his predecessor, receive inspiration from Government officials under him. Whether a Governor is a Liberal or a Conservative he should be sympathetic and desirous of making himself popular by good acts. It is well that His Lordship is young, and we hope he will not disappoint us in the great expectations formed of him.

Remarks on the candidature of Moulvi Raffiudin for a seat in the House of Commons.
Gujaráti (104), 16th Dec.

13. It appears from Moulvi Raffiudin's speech at London in support of his candidature for a seat in the House of Commons that he is opposed to the Indian National Congress, and that if he succeeded in his attempts, the chances of which are few, he would oppose the demands made by that body. He seems to be a disciple of some Anglo-Indian politician. He condemns the Bengális and the Bráhmans by calling them Liberals and Radicals, and proclaims himself as a Unionist, but there is no foundation for what he says, because in India the Natives are practically excluded from the administration and they all belong to the Radical party. The Moulvi seems to be inexperienced in political matters and his views are childish. The Natives need not be sorry for his success, for it will, instead of doing any harm, do good to this country as the Liberal well-wishers of the Natives will receive a stimulus to work on their behalf with greater energy. The sensible portion of the Muhammadan community has very little sympathy with the Moulvi, and as regards the Hindus they fully recognise the leadership of the Bengális and the Bráhmans. The Conservatives, by lending their support to such an anti-Native candidate, will afford greater grounds to the Natives for placing no confidence in them.

Recommendation to appoint the Honourable Mr. Justice Bailey as Chief Judge of the Bombay High Court on the retirement of the Honourable Sir Charles Sargent.
Akhbáre Sodágar (113), 22nd Dec.

14. It is desirable that an able lawyer brought up in the free atmosphere of England should be appointed to the responsible post of the Chief Judge of an Indian High Court, but we do not think it right to confer the patronage on an undeserving person, under this excuse, in preference to an old and experienced local officer. Various speculations are rife as regards the successor to the Honourable Sir Charles Sargent, the Chief Judge of the local High Court, and among several names we hear that of Lord Coleridge. We agree with our contemporary, the *Indian Daily News*, which considers him unfit for an Indian Chief Judgeship on account of his ignorance of legal practice and Indian laws, and think that if the latter objection raised against Mr. Jamsedji Jivanji Gasdar's appointment was considered sufficiently weighty, the objections against Lord Coleridge are stronger. As very little attention is paid to the objections raised against the appointments of Europeans, the public ought to raise strong protests against the policy of the Home authorities patronising members of the aristocracy. In our opinion, the Honourable Mr. Justice Bailey, who has served as Acting Chief Judge on several occasions, is the best claimant for the post. He is an experienced Judge of 23 years' standing, during which time he has given complete satisfaction to the public, and his permanent appointment as Chief Judge will be only a due recognition of his past services.

Right of interpellation in the Legislative Councils.
Káthiáwár News (108), 15th Dec., Eng. cols.

15. We are glad to note that the right of interpellation in the Legislative Councils of India is generally availed of by the non-official members with a degree of sobriety which leaves nothing to be desired, though some of the members might be found betraying a degree of inquisitiveness rather uncalled for. But, as is natural, cross questions receive crooked answers. Some of the official members, it is alleged, betray a proclivity for uttering brief, sharp and stinging replies that answer nothing; but, as far as possible, this should be avoided, as the Government would doubtless gain more by enlightening the public on the policy pursued by it than by allowing it to grope in the dark and make uncharitable

guesses. It cannot be denied that the non-official members are actuated, when putting the queries, by the best of motives, that is, of good administration; and if this were but realised, the answers should be fuller, so that there would be no distrust lurking behind.

Indian National Congress and its representative character.

Mahrátta (4), 16th Dec.

16. The Indian National Congress came before the world as the national assembly of all the various sections of the Indian population. The opponents of the movement, however, from its very inception questioned its national character. They called it the meeting of the educated classes; the Bengali Babus, the Deccan Bráhmans, and so forth. The Congress could answer these objections by saying that a national assembly did not mean an assembly of the agriculturists and labourers, but an assembly of persons elected by these persons and representing them in their deliberations. It is plain common sense that a deliberative body such as the Congress professes to be, cannot consist of the large masses of the people who are directly and intimately concerned in its deliberations. Such a state of things was only possible in the small autonomies of ancient Greece. The work the Congress is doing is from a practical point of view not very considerable. It presupposes the existence of a nation whose wants and grievances it professes to represent to Government. The great work to be done is that of putting national life into the great masses of the people. This is a work which it is impossible for an unwieldly, short-time assembly like the National Congress even to attempt, much less to achieve. There was never a nation in history without its own literature, its traditions and history, its social and political institutions, its own customs and laws, its own peculiar traits and pursuits. Many of these must be diverse in the case of the several sections of the Indian population, and the assembly as at present constituted cannot even dream of attempting it. Besides, the great magnitude of the work is another stumbling-block in the way. Again, may we ask if the Congress, in a body or through its individual members, ever attempts to determine the wants and grievances of the people with that comprehension and fulness which can only be acquired by a recourse to independent data collected from local observation and enquiry at all the centres and by a searching examination of Government records? For effecting all these purposes, class congresses would, perhaps, be most useful. The Bengális might have a long session of their own congress to consider how their literature, their social institutions, and the political education of their people are progressing. The same might be said of the other provinces and its people. However, the National Congress must exist; and it has its own distinct functions. It is to do the business of demanding redress of the general grievances. It might perhaps meet, in case the above idea is taken up, at longer intervals. The most useful purpose the Congress is serving and will always serve is that of bringing the different sections of the Indian community together for common purposes. The annual meeting and interchange of views between leading men must do the whole nation an immense good. We only hope that the Congress will be as thorough-going and practical in its work as possible. We wish the Madras Congress complete success.

St. Andrew's Dinner at Calcutta.

Dnyán Prakásh (12), 17th Dec., Eng. cols.

17. It seems it has now become a fashion amongst Anglo-Indian officials to run down the educated Natives, especially those that have anything to do with the Indian National Congress and such other institutions working zealously for the political advancement of the country. We have shown how the head of the Bengal Government tried, though indirectly, to have a snarl and a bite at the Native press. At the St. Andrew's Dinner at Calcutta some days ago, the president did the same at the "agitators who clamour through the Native press that there is nothing but evil in the present administration of the country." We have already said that the Native press is most loyal, which of course means that it looks upon the British Ráj as a perfect blessing and that it prays in its heart of hearts for its continuance. But this feeling of loyalty does not make it blind to the faults of the present administration. It takes full advantage of the liberty so graciously and wisely allowed to it by the benign British Ráj. Beyond this we

confess we are not aware of anything to find fault with in it. We certainly are at a loss to know where that class of vile agitators who live upon nothing but agitation and calumnizing the British Ráj is. Its existence is found only in anti-Native prints and after-dinner speeches of Anglo-Indian autocrats. However, let that pass. If we have to pick up a quarrel with the president for this ungenerous fling at the imaginary agitators against British rule in India, we have to congratulate him upon assuring us that "so long as the feeling of friendly rivalry exists, so long will our relations with at least a portion of our *fellow-subjects* remain cordial." We cannot speak too highly of the noble sentiment which these assuring words breathe. This remark followed an account of the growth among all sections of the Indian people of the love of manly games and the increasing love of noble rivalry with the English players. It is most noteworthy that Englishmen, when they are on the play-field, forget all distinctions of caste and creed. There the ruler and the ruled stand on the same level. If Englishmen would treat their *fellow-subjects* as nicely as they do upon the cricket field, much of the ill-feeling and misunderstanding that now exists will completely disappear. We know there are some who treat their Indian brethren most politely in all walks of life and in a manner to make them forget that they belonged to the ruled class. But these are very few. Most of our Anglo-Indian friends are victims of overweening pride and take delight in keeping away from us. We are perfectly sure that if they but try to be more free, more polite, less exclusive and less proud, the cordial relations of which the president spoke at St. Andrew's Dinner will extend most rapidly.

Alleged confidential circular on the subject of the trial of Europeans and Americans in criminal offences.
Mahrátta (4), 16th Dec.

18. Some time ago the *Bengali* published a "confidential" letter from the officiating Secretary to the Government of India in the Home Department to the Chief Secretary to the Government of Bengal, on the subject of the trial of Europeans and Americans in criminal offences. The publication was copied by that paper from a vernacular journal. This letter contains an expression of the desire of the Governor-General in Council that European foreigners and Americans should be tried by Courts which are expected to understand their feelings and desires best. No change is contemplated in the procedure adopted in the presidency towns, where the Presidency Magistrates exercise the same jurisdiction over Europeans, Americans as well as Natives. But outside the limits of the original jurisdiction of the High Courts, all Magistrates are directed to see that Europeans and Americans are tried by European officers. It is clear from the language used, that it is the tender feeling that has prompted this resolution. Now in affairs of State as well as in other everyday transactions of life, feminine feelings have to follow manly reason. And what would reason say of this letter from the Home Secretary of the Viceroy to the Bengal Government? If one people are incapable of understanding the feelings and disposition of another, why will you force English Magistrates upon the natives of this country? What is the meaning of the strong opposition to a system of Simultaneous Examinations? Where was the necessity of fixing 18 per cent. as the highest limit for the admission of Natives into the Civil Service, and why did the British Government give its permission to a scheme which reduced the strength of the covenanted service, if it were not for the only purpose of excluding Natives from its privileges for the greater part? In fact, as far as one individual is capable of understanding the feelings of another, a Native is as capable of it as a European. Perhaps the Native would be preferable in this respect, because European ways and feelings are his study in most cases from interested motives. The attractions of blood have in this case proved too powerful for Lord Elgin.

Sir William Hunter's letter to the London *Times* on Hindu-Muhammadan riots.
Kesari (49), 18th Dec.

19. The *Kesari* criticises the letter recently published in the London *Times* over the signature of Sir William Hunter on the subject of the Hindu-Musalman disturbances in the Bombay Presidency, saying that, though Sir William is a friend of the Natives and generally writes on Indian subjects with an unbiased mind, he seems to have been misinformed by the correspondence between His Excellency Lord Harris and the Secretary of State on the subject of these disturbances and has

made statements which are not borne out by facts. The accusations made in the letter against the Deccan Bráhmans, that they originated the disturbances by instigating other Hindus and in doing so they were actuated by political motives, and that several Bráhman Sardárs were implicated in these disturbances, are denied by the paper, which says that the Bráhmans are quietly pursuing their own business and have neither time nor desire to busy themselves with disloyal movements against the British Government, that the so-called Sardárs implicated in the Poona and Wái disturbances are mere Inámdárs or holders of land exempted from payment of revenue assessment, of whom there are so many in the country, and that no Government pensioner was concerned in the disturbances at Yeola.

Sudhárak (22), 17th Dec.

20. In commenting on the same letter, the *Sudhárak* says that it is full of exaggeration, gives an account of the Hindu-Musalman disturbances based on ill-founded impressions of Government officers as regards their causes, and that though the decisions in the Poona riot cases disposed of by the Poona Sessions Judge are sufficiently clear in laying the responsibility of the disturbances on the shoulders of the police and other officers and will remove all doubt from the minds of the public in India about the originators of the disturbances, they will not be of much use to undeceive the English public, separated, as it is, by such a great distance, so long as attempts are made by Anglo-Indian officers, as in the letter on "Indian Affairs" published by the London *Times*, to misrepresent the real state of affairs and to inculpate educated and rich Hindus in the disturbances which they all regret. The paper is afraid that the official version published by the *Times* is likely to prejudice the mind of the Governor-elect, who will have to finally dispose of the whole question.

An appeal to His Excellency Lord Harris with regard to Hindu-Muhammadan disturbances in the Deccan.

Mahrátta (4), 16th Dec.

21. In a recent issue of the London *Times* the letter on Indian affairs treats of the subject of the Poona riots once again. Evidently the writer has not had before him the result of the trials at the Sessions Court. The writer of the letter is supposed to be the mouthpiece of the Secretary of State in Council and generally has access to official papers upon which he criticises rather philosophically. Dr. Hunter is a sweet writer, but has been known to be an apologist of the official classes, and as such he always tries to whitewash even their blackest deeds. Nobody who has read the letter under reference will be surprised to learn that the idea of a Marátha conspiracy has found vent in the official report of the riots. The idea, though silly, is not the less mischievous, and it cannot therefore be contradicted too strongly. There is, however, an amusing phase in all such reports, which is an expression of the conscious weakness of the position of Government in this country. Those who built up the Indian Empire did not depend for their safety so much upon the strength of the army as upon the strength and loyalty of the people. Those who, however, are now enjoying the fruits of the valour of their ancestors rely upon their supposed military strength and little care for the devotion of their subjects. When they, however, compare the strength of their soldiers with that of the millions of the population, they realise the real position and begin to think of using their joint strength like a giant. Measures of repression are the natural outcome of such thinking, and we often hear of these resorted to more to terrorise the people than to restore peace and good feelings. Lord Lytton wanted to suppress popular feelings by passing the Gagging Act. Lord Harris would make us quiet by sending our leading men to jail. These acts of despotism, however, not only carry their condemnation with them, but they encourage dangerous discontentment. Not knowing the consequences of his own mistakes both of omission and commission, Lord Harris has added insult to injury by attributing to the Marátha aristocracy of the Deccan a desire to conspire. Far be it from us to entertain even the remotest idea of conspiring against the constituted authority of Government. If, however, Lord Harris and his Council do really scent any such conspiracy, we confess there is a conspiracy against misrule—a conspiracy against despotism and, for the matter of that, a conspiracy, not to drive away our rulers from the country, but to secure the selection of able men

to responsible posts. The time before Lord Harris is now very short, but it is not too short to prove to the world that the worthy race of English Lords quite appreciate the principle of the nation before self. Lord Harris, we very gladly admit, has some noble trait in him, and it is to his charity, to his frank-heartedness and, above all, to his virtue as an Englishman that we appeal to admit the mistake—the serious mistake, let us say—he has committed in offending the aristocracy of the Deccan. We appeal to him to admit the mistake he has committed in charging the whole population of the Deccan with disloyalty; and lastly, we appeal to him to admit that he was a victim to the evil advice of some of his Secretaries. In making this appeal to His Lordship we are actuated with the best of motives, namely, that of appealing to him in the name of Her Most Gracious Majesty the Queen-Empress to do what is right and what is just. Her Majesty's Government has guaranteed to us religious toleration, and it is an unpardonable sin to break this most solemn pledge, be the breach knowing or unknowing. If Hindus and Muhammadans have fought here or elsewhere, they have fought because none of Her Majesty's subjects can offend the religious feelings of their neighbours with impunity. The first duty of Lord Harris' Government was to see the principle of "live and let live" vindicated. In this duty his Government failed, and the people having lost confidence in his Government began to seek redress for themselves. Our Muhammadan friends in their ignorance resorted to arms. Hindus in their wisdom resorted to separation, or, what is mischievously called, boycotting. We do not wish to say whether one was just or the other prudent; but we do say that both are the results of the inability of Government to maintain an efficient police, and its inability to administer wisely an Act whose administration requires great tact and judgment.

Approval of a recent decision of the Bombay High Court in regard to music in houses and a request to His Excellency Lord Harris.

Native Opinion (16), 20th Dec., Eng. cols.

22. The *Native Opinion* refers to the recent decision passed in appeal by the Bombay High Court in a case from Broach laying down that the prohibition of music "near a street" under the Police Act of 1870 does not hold good when music is played in houses, and observes:—The decision is just as it should be, for otherwise it would have been within the power of the police to oppress the people for no reason other than that they played music in their houses. That would have been a frightful engine of oppression in their hands. The High Court is therefore to be thanked for safeguarding the common and ordinary rights and privileges of the people from uncalled-for interference, which interference, had it received its sanction, would have been productive of extreme vexation. Is it not now the duty of Government to amend an enactment which is productive of such doubt? We trust that will be done. All the serious apprehensions entertained by the people, at the time it was passed, have now been fully realized. Delay in amendment will consequently be scandalous. Government has been negligent in another respect also. The rules which were promised by Lord Reay and Sir Raymond West for the guidance of the district officers have not yet been made. Till last year there was perhaps no pressing necessity for the same, but this is not the case now. The much to be regretted breaches of peace and the scandalous behaviour of the police strongly call for rules. Will they be forthcoming without any more delay? Sufficient has now occurred to convince Lord Harris that he erred in declaring at Ahmednagar that no rules for general guidance were necessary. The first thing that His Lordship has to do is to place the powers of the police under the necessary restraints. As recommended by the Poona Sárvajanik Sabha the power of framing rules, at present possessed by the police, must be taken away. That will be the most welcome reform, and Lord Harris should not leave these shores before he heroically effects it in the interest of the liberties and privileges of the people.

Forest and other grievances of the people in the Sátára District.

Bodh Sudhákar (8), 19th Dec., Eng. cols.

23. For some time past the state of affairs in the Sátára District has been far from satisfactory, and the reasons which have led to this state of things are well known to every one. The enhancement of the land revenue assessment under the name of 'Pátasthal' and 'position' rates, the merciless and rigorous enforcement of the grazing rules and the penal clauses of the Indian

Forest Act; the thinly veiled subordination of the táluka magistracy to the mandates and wishes of the higher authorities in the police and other departments; the undue ascendancy given to the studiously planned cry 'Wolf, Wolf' by the interested parties over the dictates of conscience, justice and impartiality; the lamentable disregard to the cries and appeals of the oppressed and the poor and the cautious adoption of the principles of 'repression' have largely contributed to the creation of a feeling of dissatisfaction and dejection among the majority of the masses in this district. It is a fortunate circumstance, therefore, that at such a time the destinies of the people of this district have been entrusted to an officer of ripe experience, mature judgment and breadth of views like Mr. W. W. Loch, our new Collector. The task now before the new Collector is a delicate and difficult one. All classes of people in this district have been anxiously waiting for the arrival of Mr. Loch in the hope that his very presence at the helm of affairs would mark the beginning of a salutary change for the better, or at least the effectual cessation of the present unsatisfactory and repressive policy in various matters affecting the everyday life of the poorer classes of the district. We would request Mr. Loch to see for himself whether the recent enhanced assessments in all the eastern tálukas do not press unjustly heavily upon the cultivating classes and whether in some cases the excess assessment is above the limitations prescribed by law. We know full well the scanty information which is furnished to the public in respect of survey matters, and it is, therefore, the more necessary for the officers of the Revenue Department, who are really the protectors of the agricultural classes, to see that these classes, for the most part ignorant, are not oppressed with undue enhancements, owing to their ignorance of the intricacies of the rules of the Survey Department. The innovations which this department has recently introduced in place of the well-known three classes of cultivable lands are so misleading that it is difficult for an outsider to judge correctly of the injustice of the results of these changes. In forest matters the provisions of the Forest Act and the grazing rules have been enforced here with such rigour and severity that the poorer classes have been reduced to a most deplorable condition. The impoundings by forest guards are daily increasing. The prosecutions of the owners of cattle in criminal courts have become the order of the day, and the policy of inflicting the punishment of imprisonment in preference to that of fine has been openly and officially pressed upon the magistracy of this district, instead of leaving the matter to the judicial discretion of the trying Magistrates. In the matter of grazing, either free or on payment of fees, the dogmatic and one-sided views of narrow-minded officers of the Forest Department are allowed full scope for their play, while the requirements and conveniences of the owners of cattle are contemptuously disregarded. The privileges of free grazing allowed to cultivators have been recklessly withdrawn under various pretexts. The most vexatious and arbitrary limitations have been placed on the one-sided representations of the forest officers upon the numbers of free cattle. The village officers have been most wantonly treated simply for the small number of paying passes taken out by the villagers. The Mámlatdárs have been snubbed and censured for the unwillingness of the villagers to take out fee passes to the erroneous extent arbitrarily fixed by the Forest Department. The calves and young ones of milk cattle have been denied the right of free grazing in spite of the distinct terms of the grazing rules. The duty of issuing free permits for the agricultural cattle has been taken away from the village officers in spite of the distinct orders of Government to that effect, and transferred to the lowly paid subordinates of the Forest Department without any authority from Government, and thus the whole of the agricultural population of this district has been left to the tender mercies of the illiterate and unscrupulous forest subordinates. The condition of Dhangars and others owning flocks of sheep and goats is extremely deplorable. They have been rigorously excluded from forest grazing and hunted down from place to place without any means being devised for meeting their requirements. The Inámdárs' forest rights are systematically interfered with and they have been denied the concession of issuing passes to cover the removal of produce from their own forests. The Gadkari Inámdárs of Maldeo in Jávli Táluka and the Swámi of Cháfal in Táluka Pátan had their pass-books cancelled and taken away at the suggestion of the forest officers, who smell a rat everywhere, whenever an Inámdár's forest produce is concerned. The miserable failure of the forest subordinates in the matter of the proper protection of Government forests and their produce is avenged by the adoption of a vindictive policy towards the Inámdárs. The deplorable disputes of the Forest Department with Sardár Nágoji Ráo Pátankar of Pátan in respect of Hirda collection in a large number of his Inám forests in the Pátan Táluka would bear ample testimony to the truth of our statement. All these acts of oppression and interference by the forest subordinates with the vested rights and privileges of private persons have created strong feelings of dissatisfaction among the masses of poorer classes in this district, and we would earnestly request our new Collector to devote his attention to the satisfactory settlement of this question and the removal of popular grievances on this most important matter. There is one subject of the utmost importance at present in respect of which we would earnestly request Mr. Loch to keep his mind perfectly free, unbiassed and open to argument. The much vaunted religious disturbances among the Hindus and Muhammadans in this district are all sham and false, and it is the mischievous cry of the evil-minded and bigoted members of the Muhammadans, who at the instigation of some designing persons have raised this cry and have studiously circulated it everywhere. We have not the least hesitation in saying that there were no religious disturbances at any place in the Sátára District, that even at Wái there were no riots; but that the overzeal of some of the officers of Government gave such a false colour to the petty dispute that both Messrs. Rand and Kennedy were caught in the snare and were thus led to the commission of a stupendous and deplorable blunder which have made their names extremely unpopular in this district. The spectacle which Mr. Loch personally witnessed in the afternoon of the 4th instant here in connection with the mixed funeral procession of a Hindu saint at Sátára fully showed the hollowness of the supposed dispute between the Hindus and Muhammadans here.

Forest grievance of the Thákurs and Kátkaris in the Panvel Táluka of the Kolába District.

Native Opinion (16), 16th Dec.

24. Referring to the petition said to have been sent to the Bombay Government by Thákurs and Kátkaris in the Panvel Táluka of the Kolába District against the tax of half an anna imposed by the forest authorities on every bundle of firewood, the *Native Opinion* says that, considering the poverty-stricken condition of these labouring classes, the time they have to spend in collecting the firewood and the price which each bundle fetches in the market, the tax is very oppressive and the forest authorities, and, for the matter of that, the Bombay Government, have in this matter acted contrary to the spirit of the recent resolution of the Government of India on the forest policy of Government. The paper requests the Bombay Government to abolish the tax at once and to demand an explanation from the forest authorities if they have imposed the tax without their sanction.

Recommendation to provide tram-cars with postal letter-boxes.

Mumbai Vaibhav (58), 15th Dec.

25. The *Mumbai Vaibhav* recommends the Post Master General, Bombay, to try the experiment of providing tram-cars in Bombay with postal letter-boxes, which has been, it says, so successfully tried in Australia and which is calculated to prove very convenient to the public as a means of speedy transmission.

PART II.—*Legislation.*

Proposed amendment of the Indian Tariff Act, 1894.

Kaisar-i-Hind (107), 16th Dec., Eng. cols.

26. An urgent summons was issued last week calling non-official members to attend a special meeting of the Viceregal Legislative Council to-morrow for the amendment, so it is widely rumoured, of the Tariff Act with a view to the inclusion of the finer class of foreign cotton goods in the schedule for a five per cent. import duty, and an imposition of excise duty on all indigenous cotton manufactures above 24's. The justice and equity of the import duty are now a foregone conclusion; but the injustice and iniquity of the excise need to be denounced, especially after the conclusive evidence afforded by the Mill-owners' Association at their late general meeting and in the comprehensive and able memorial recently submitted to the Government of India. That Government cannot have even a plausible

pretext for the levying of the excise duty; and if it does impose one, it may be taken for granted that it is done to appease the Philistines of Manchester. The action, however, must be universally condemned and protested against; for such a strong Government like that of India ought not to be allowed to submit to the behests of an interested English Cabinet in this affair. It will be a crying shame to record on the pages of History that for the sake of a selfish class of foreign traders gross injustice was done to 300 millions of Her Majesty's helpless and powerless subjects!

Dnyánodaya (11), 20th Dec., Eng. cols.

27. We are very glad to see that a Bill has been introduced into the Supreme Council to impose duty on imported cotton goods—an act of justice too long deferred,—but sorry that the Home authorities have imposed the condition that it should be accompanied by an excise duty on the finer cotton goods manufactured in India. This is to please Lancaster at the expense of India. It is a matter of congratulation, however, that the unanimous voice of India has been respected. The Bill will, without doubt, pass and go into effect at once.

Subodh Prakásh (21), 19th Dec., Eng. cols.

28. The rumour that was telegraphed from Calcutta that the Legislative Council was to meet at once to pass the re-imposition of import duties on cotton goods has turned out to be true. We congratulate the Government of India on the success it has achieved in the tough fight in which it was engaged against great odds to have justice done to the teeming millions of this land. Lord Elgin, on passing this measure, will be entitled to claim the hearty gratitude of his party in England for removing, though partially, the blackest spot which sullied the fair name of the Liberal party. All honour to his Government that it has succeeded in overcoming the stupid obduracy of the Secretary of State, enough to exempt at least a part of the Indian manufactures from the excise duty which it has pleased Mr. Fowler to insist on as a sop to the irresponsible, selfish busy-bodies of Lancashire. With the unanswerable arguments of Mr. Westland and the Mill-owners' Association of Bombay before him, one would have expected Mr. Fowler, who was supposed to possess an uncommon share of the British good sense, to give up his untenable position as to excise duty and allow the Indian Government to have a free hand in adjusting its finance. But, perhaps, we are setting at defiance all rules of fair inference in expecting that a man who could, by a stroke of his pen, overrule a solemn proposition passed by the House of Commons, would set any value on a petition of few merchants of this poor country. What is reason or justice to him when it is opposed to party interest? But this spirit cannot last long. We still hope that when the iniquity of the excise duty is proved by hard facts, which are sure to press upon his attention after the Act is put in operation, the Liberal Government, true to its noble tradition, will abolish it and save the indigenous industry from utter ruin.

Subodh Patrika (20), 16th Dec., Eng. cols.

29. The Viceregal Legislative Council has been hastily summoned by telegraph to meet on Monday, and there is a probability, amounting almost to a certainty in Calcutta, that the business is to pass an Act for the imposition of import duties on cotton fabrics. If so, this measure of bare justice will be welcome even though it comes nearly a year too late, and the Secretary of State and the Home Government are to be congratulated on having made up their minds for once to disregard the selfish meddlesomeness of the Manchester interest. And more even than these two authorities the Government of India will deserve the best thanks of the country; for, without doubt, they must have fought very hard for a reconsideration of the unjust exemption of cotton fabrics from duty which Mr. Fowler thought it proper to insist upon last year in entire opposition to the unanimous opinion of his Council.

Mahrátta (4), 16th Dec.

30. We are really very sorry to learn that, through pressure brought to bear upon them, Lord Elgin's Government are driven to impose, not only an import duty on the imports of yarn and cloth imported into the country, but also an excise on Indian manufactures. A meeting of his Council is summoned by wire and the next week might see an Act passed for the purpose. The whole country will suffer, but Bombay

will suffer most, and it is only just to expect that our rich mill-owners will not swallow the pill. We would not much care for the new imposition if we would only agitate and secure the privilege of requiring the Imperial Budget to be submitted to the vote of the Council, and if we can agitate and secure a majority of elected members in the Council. These alone are the true remedies for the growing evil of government from without, and it is these two defects in the constitution of our Councils to which all our financial difficulties are directly traceable.

Deshi Mitra (103), 20th Dec., Eng. cols.

31. Financial difficulties daily growing more embarrassing have compelled the Home Government to remove themselves from between imported cotton goods and taxation. But they have yielded to the general demand with reservations. In the Bill before the Supreme Legislative Council we find that, while the Government of India will have a free hand with respect to duties on imported cotton goods, they have been obliged against their will to propose at the same time an excise duty on cotton goods of local manufacture. This is to pacify Lancashire. His Excellency Lord Elgin and Mr. Westland would never have so decided if pressure from the Cabinet had not been brought to bear upon them. We may look for it that during the debate on the Bill many vials of wrath will be poured on the Home Government for what is nothing but aiming a blow at the already hampered mill industry of this country. The non-official members will have their say, and small blame to them if the say is plain and unvarnished.

Deshi Mitra (103), 20th Dec., ver. cols.

32. The people of India rightly complained against the exemption of English cotton goods from the import duties imposed in last April, and although the Indian Government saw the reasonableness of the complaint they did not venture till now to take action in the matter on account of the outcry which they feared the people of Manchester would raise. The proposed course of including certain English cotton goods in the schedule of the import duties and of imposing a compensating excise duty on Indian goods is likely to please both Manchester and India. It appears from the power reserved by Government to raise the present limit of exemption from excise duties up to 24s. that it is their intention to do so after a time and thus to give justice to the Natives. It is also wise on the part of Government to extend the operation of the import duties to cotton goods of foreign territories and Native States, and although it is probable that nearly the whole of the revenue thus obtained would be absorbed in the cost of collection, still it is a just step. On the whole, the Government of Lord Elgin are to be congratulated on having hit upon a very equitable compromise.

Part III.—*Education.*

Government resolution on the report of the Educational Department.
Mahratta (4), 16th Dec.

33. The report of the Director of Public Instruction, which is described by one of our contemporaries as lacking in "vitality and suggestiveness" because of its being full of dull statistics without any explanatory remarks thereon, is indeed a satisfactory statement of facts and bears testimony to the conscientious work done by Mr. Chatfield and the officers under him. Higher education seems to be more and more self-supporting, while primary education shows a tendency to absorb more of the Government educational grant. This is a good sign. Higher education, in the right sense of the term, is indeed for those who can pay for it. Those that aspire for higher University honours merely for the sake of making a better living can hardly engage themselves in the disinterested pursuit of knowledge, which it is the aim of University education to cultivate. Poor and clever boys have, of course, an excellent provision in the shape of scholarships, prizes, fellowships, and similar endowments. Government have surely treated the municipalities liberally, their fixed grants being increased in some cases and their contributions remitted in others. Mr. Setalvad's memorandum has called forth another Government resolution on the subject of education. It has dispelled many errors of ignorance created by the reserve of authorities. The rule limiting free admissions is not, we are now told, to be applied to each school sepa-

rately, but to all the schools lumped together. The Bráhmans or Banias are not also, it seems, always excluded as advanced classes. The percentage of free studentships is admitted to be liable to increase on the recommendation of any Municipality or Local Board. Municipalities may also increase taxation and decrease the rates of fees for cheapening education. We give credit to His Excellency Lord Harris for the spirit in which he has allowed the resolution to be framed.

Question of the introduction of vernaculars into the Bombay University and the Honourable Mr. Justice Ránade.
Dnyán Prakásh (12), 20th Dec.

34. Although we are in favour of the introduction of vernaculars into the Bombay University, we were surprised to see the Honourable Mr. Justice Ránade, who only a few months back tried, in a public lecture, delivered after taking much labour in collecting information to controvert the contention of Dr. Bhándárkar that early mortality and physical degeneration prevalent among Hindu graduates were not the result of the difficult curriculum, proposing the introduction of vernaculars, though to a limited extent, without suggesting any corresponding reduction in the other subjects required to be studied by the students, and thus adding to the present burden of studies, which is generally admitted to be very heavy. We deprecate the policy of frequently changing the University curriculum and of setting to candidates for University examinations questions far more difficult than those set about ten years ago and out of books that are not supposed to be read by students appearing for the examinations.

Suggestion to the educational authorities to arrange that the Public Service Examination result should be declared rather earlier in the Dhárwár District.
Lok Bandhu (167), 16th Dec.

35. Although the Public Service Examination result has been declared in other districts, it is not as yet out in the Dhárwár District. It is always declared very late in this district and by this delay many candidates are put to great inconvenience and loss. The candidates are allowed to appear for the Training College entrance examination which is held before the Public Service Examination result is declared, and if those who pass the entrance examination be plucked in the Public Service Examination they are compelled to go back to their places with a heavy heart. We therefore request the president and the educational authorities to consider this matter and to arrange that either the Public Service Examination result shall be declared first or the Training College entrance examination be fixed after the Public Service Examination result is out.

Free-studentships in primary schools.
Dnyán Prakásh (12), 20th Dec., Eng. cols.

36. At last the Honourable Mr. Setalvad's efforts to compel Government to cheapen education are crowned with at least partia success. Some of the unnecessary restraints that the Department of Public Instruction imposed upon the municipal schools are now removed and we must thank Mr. Chatfield for that. The memorandum of the Honourable Mr. Setalvad has done a very useful thing, no doubt. The hands of the municipalities were quite tied up, up to this time. They were not allowed to cheapen education. But all the hindrances are now removed and they are free to impart education even *gratis* if they are minded to do so. The experience of giving education gratis is not yet tried, and now that Government has been kind enough to take off the restraints, let us see how many municipalities do take advantage of this newly acquired freedom. There are certain things which every boy and girl in the cities and villages ought to get gratis, and primary education is certainly one of them. Like water and air, primary education must be made quite easily obtainable to the children of all the inhabitants. We do not yet go so far as to say that education should be made compulsory. We know that the time for forcing education upon the children of every man, be he rich or poor, has not yet come. But then imparting education gratis is decidedly a step in advance in that direction. By throwing open the doors of the municipal schools, municipalities will have done their duty. We have always been of opinion that removing ignorance is as much a duty of the municipalities as removing dirt from the streets; and it is undoubtedly a matter for great rejoicing that the departmental hindrances which hampered

municipalities so long have been removed. Let us now see how many municipalities do take advantage of this freedom, at least by cheapening primary education, if not by making it free.

Native Opinion (16), 16th Dec., Eng. cols.

37. Although in other respects His Excellency Lord Harris' administration may safely be pronounced to be a failure, it must be admitted that, so far as the support given to primary education is concerned, there is a good deal for which it will be gratefully remembered. We say this unhesitatingly, although during his *régime* a number of petty municipalities have been abolished on account of their inability to meet the burden of primary education, saddled upon them without any attention to the question whether they would be able to meet it or not, consistently with a due discharge of their sanitary obligations. But this regrettable feature excepted, His Lordship deserves credit for having striven to do what he could, in these days of financial pressure, to foster primary education. The resolution issued a few days back from the Secretariat, in reply to the Honourable Mr. Setalvad's able memorandum pressing upon His Lordship's attention the desirability of making a more liberal and equitable provision for free-studentships and scholarships, and primary education free and compulsory, is an instance of His Lordship's solicitude for the progress of primary education in this presidency.

Gujarati (104), 16th Dec., Eng. cols.

38. The Honourable Mr. Chimanlál's memorandum has had the desired effect. He never advocated compulsory education in that document and we are somewhat surprised to see the Director of Public Instruction opposing something for which Mr. Chimanlál never asked. Lord Harris' Government have, however, understood the position taken by him. We are at one with the resolution in thinking that compulsory education in the present condition of India would be a serious hardship. But though the necessary consequence of this system must be free education, it does not follow that cheap or free education ought to lead to compulsory education. We have strong reasons to believe that the present formal announcement of a policy of free or cheap education is due to Lord Harris' emphatic views on the subject, and we are only sorry it has been made so late on the eve of his departure as to prevent him from giving full effect to his convictions. The 15 per cent. limit of free-studentships is rendered more elastic so as to fit in with the requirements of each locality. This is a very substantial concession and we trust Educational Inspectors will receive with sympathy any representations that may be made to them for increasing the number of free-studentships in any particular place. Though higher education has not received special encouragement at the hands of the present Government, we gladly admit that Lord Harris has done not a little to promote the cause of primary education in this presidency. The present resolution leaves it open to municipal boards to decrease the fees in their schools, if they so desire, by laying an extra burden on their rate-payers, and it remains to be seen how far this privilege is availed of by mofussil municipalities.

Rást Goftár (147), 16th Dec.

39. We congratulate the Honourable Mr. Chimanlál H. Setalvad on his successful attempts in getting the miserable salaries of teachers in primary schools enhanced and on his getting the rules for free-studentships revised, and the Government on readily granting his prayer to a great extent.

Free-studentships to Bráhman students.
Mantri (15), 14th Dec.

40. It is our misfortune that we are to live in a time in which things conducive to our happiness are very rare and we have to deal with officers like Messrs. Lee-Warner, Macpherson and Kennedy instead of with just and sin-fearing persons like Mr. Jacob. All of us are at present on board a large ship in the midst of a whirlpool, and must remember that our safety depends upon hard and united exertions of us all. It should not now be expected that the gracious, just and clever Government will ever give us salt in abundance, free us from the troubles of Forest Acts, appoint us to high and responsible posts or impart education to us with a noble mind. The rulers of subjects have become their plunderers. Our loyalty makes us say that the policy of Government in prohibiting Bráhman students from getting education free is

quite compatible with the conduct of some Government officers, who kindled the fire of enmity between the Hindus and the Muhammadans, and is not likely to result in any good to them. Since Government intends to put us to test, our countrymen, who have opened private schools, should not, through fear of losing the grants-in-aid they receive from Government, omit to impart education freely to Bráhman students in their schools and should not give up their noble profession of teaching even though they might fail to get endowments from Government on that account.

Abolition of the *Bombay Educational Record.*

Deshi Mitra (103), 20th Dec., Eng. cols.

41. The Director of Public Instruction, for reasons best known to himself, has ordered the discontinuance of the *Bombay Educational Record.* That periodical had for many years served a useful purpose by furthering the cause of education and by supplying guidance to those engaged in the task of instruction. If the publication of the *Record* is to cease because it cannot pay its way, we have no hesitation in saying that it is ill-advised economy which shirks the trifling cost of its production. It is difficult to imagine what other reasons there can be for this resolve of Mr. Chatfield, which has created so much unpleasantness. If he was guided by other considerations, he should, in justice to himself, give out what they were in order that unjust criticism might be disarmed. We hope, in view of the general expression of decided disapproval of his act, the Director will consent to reconsider his orders and decide to give the *Educational Record* a new lease of life.

PART IV.—*Native States.*

His Highness the Gáikwád's prolonged absence from the State regretted.

Deshi Mitra (103), 20th Dec., Eng. cols.

42. His Highness the Gáikwád is bent on disappointing hopes. It is a positive evil that he should decide to prolong his stay abroad at a time when his presence is most required at home. The Gáikwád, it has been announced, has resolved on moving still further west; he will migrate for a time to America and thence he, with his Ráni, will visit the Chinaman in his own country. The conclusion is warranted that this promised tour will be but a pleasure trip. No considerations of health, it is clear, could have prompted him to undertake such a long ramble. Only a sound constitution can stand the wear and tear of a rough journey over thousands of miles. If he were not far away from advisers we would perhaps have pointed out to him that the revenues of his State are not collected that they might be lavished on hotel-keepers in the West. A ruler's functions are not confined to seeing sights. He is expected to do something in the way of looking after State affairs. The West had ever had for the Mahárája the attraction of a magnet. But there is a limit to all things. If he returns not of himself, the Government of India will be obliged to wean him from his Wandering Jew-like propensities.

Ahmedabad Times (111), 16th Dec.

43. The State of Baroda has been for some time notorious for maladministration, and the absence of His Highness the Gáikwád from it has only aggravated it. His Highness is enjoying himself in Europe at the expense of the State. There is nothing surprising that His Highness should do so and be indifferent to the welfare of the State, but it is strange that Government should tolerate his prolonged absence in view of the facts that Her Majesty the Queen scarcely leaves England and that the Political Agent of Mahi Kántha has issued a circular to the Chiefs in his jurisdiction intimating the desire of Government that the Chiefs should permanently reside in their States. If Government think that the Council appointed during His Highness the Gáikwád's absence carries on the administration satisfactorily, they are mistaken. It has proved to be an utter failure, either owing to incompetency or to factious spirit. The subjects of the State are indirectly under the control of Government, and it is therefore the bounden duty of Government to give them justice. We recommend them to abolish the Council and to entrust the administration to a single person and to take such other measures as would place the State under better management. [The *Pandit* (131) of the 18th December also complains of mismanagement in the Baroda State.]

Káthiáwár News (106), 19th Dec., Eng. cols.

44. According to a vernacular paper of Gujarát, the protracted absence of the Gáikwád from his territory is being keenly felt by his subjects and it is insinuated that everybody has become a master in the State, party spirit is in the ascendant and the Council is not able to give satisfaction. It is absurd to expect a State well administered during the continued absence of a Native potentate unless there is an administrative Council on a refined basis and in which the voice of the people is adequately represented.

Rumour in Baroda about a successor to the present Mahárája.
Kalpataru (46), 16th Dec.

45. It is rumoured that His Highness the Gáikwád once asked the State Secretary for India to fix a stipend for his expenses and instal his son Fattesingh on the *gádi*, so that he might live peacefully in England and might be spared the troubles of frequent trips from England to India and back again; and that the State Secretary replied saying that Government had done mere favour to him in giving him the throne, that they had never promised him that they would necessarily continue the State to his son after him, and that he should not expect Government's consent to his proposal. It is also reported in the Royal family of Baroda that the Mahárája Gáikwád became insane through anger at the State Secretary's reply and great medical help was required to restore him to his senses, and since that time he has been put under the anxiety as to whether his son will succeed him on the throne. We do not attach any importance to the rumour, but think that if it be true it would make the whole of India uneasy, and that it might have been set on foot by some foolish and selfish claimants to the throne, with the object of gradually making the State Secretary acquainted with their rights.

PART V.—*Intelligence extracted from the Press.*

Meetings in the mofussil for the election of delegates to the National Congress.
Pratod (70), 17th Dec.

46. The *Pratod* states that the meeting of the people of the Válva Táluka in the Sátára District came off as usual with great *eclat* on the 16th of December. The meeting was attended by about five thousand people. The temporary pavilion erected for the assemblage was 150 feet long and 60 feet broad, with a gate having two bastions, one on each side, with accommodation for the Native musical band and sweetmeat and tea and coffee *restaurants*. A fairly large number of Musalmans were present at the meeting. Mr. Bálásáheb Nátu of Poona presided on the occasion and delivered a long address on the duties and responsibilities of the subjects towards their rulers and themselves, dwelling at some length on an alleged assertion of Lord Reay to the effect that the subjects are responsible for neglecting to bring the conduct of oppressive Government servants to the notice of Government. After the business of the meeting was over there was a display of fireworks and the delegates were entertained with dinner at different places according to their castes. [Correspondents of the *Indu Prakásh* (14) of the 17th December from Bhusával in the Khándesh District and Bassein in Thána give short accounts of public meetings held at their respective towns on the 10th and 9th instant for the purpose of electing delegates to the Congress.]

Tamásha and *Sámna* performances given in Bombay theatres and their immoral effect.
Vikshipta (96), 15th Dec.

47. The *Tamásha* and *Sámna* performances which formerly used to be given for about two months in a year at the time of the Shimga festival have for the last four years been played on five nights in the week throughout the year in the Bombay theatres, and the obscene songs sung and the parts played in these performances have been rapidly spreading immorality among the uneducated people.

Request to Government to prevent evils alleged to have been done by some dramatic companies.
Rájyabhakta (146), 18th Dec.

48. As in former times, it is not now considered disrespectable in Bombay to witness dramatic performances. With a few exceptions the dramatic companies are unworthy of patronage. The proprietors of some of them, with a view to make money, give performances almost every day, and in order to attract a large number of spectators, engage the services of some prostitutes and perform on the stage immoral farces and so forth. Some other companies go still further and advertise to perform some religious plays with a view to levy blackmail from the followers of the religion concerned. Very recently the intended performance of the Nemanáth Rajul by the Bombay Gujaráti Nátak Mandali (dramatic company) created a great sensation amongst the Jains of this city, and it was well that the authorities ordered the company to stop it, though after some delay, or else it would have caused a breach of the public peace. We think it is desirable that Government should take some steps to prevent dramatic companies from endangering the public peace. A sort of mixed vigilance committee should be appointed consisting of some members nominated by Government and some by the people at large to examine the plays before they are represented on the stage.

Dramatic performances in Gujarát considered a nuisance.
Nyayadarshak (143), 15th Dec.

49. There is nothing wrong in encouraging good and respectable dramatic companies by witnessing one or two of their performances, but it is to be regretted that the number of worthless dramatic companies has greatly increased in Gujarát and people have become madly fond of them. Some of them give a series of performances for many days which is likely to corrupt the morals and undermine the health of the people. We are sorry for this theatre-going mania raging at Ahmedabad and hear many complaints against the Deshi Nátak Samáj and the Dwárka Nautam Nátak Mandali now in the city.

A policeman at Thána firing buckshots at other policemen.
Mumbai Vaibhav (58), 18th Dec.

50. A correspondent of the *Mumbai Vaibhav* reports that a policeman, by name Shivagopál Rámphal, while patrolling on the evening of Sunday last at the police head-quarters at Thána, fired buckshots, which he had stored up since midday, at six policemen and was taken hold of by a plucky policeman named Dipáji at the risk of his life. Out of the six policemen shot at, four, says the correspondent, have some hopes of recovery, but the condition of Dipáji and another constable is precarious. The correspondent adds that the offending policeman, who is quite sane as usual, had to get some private object served by doing all this, and that the horrible deed might have been caused by some private grudge.

Alleged oppression of the Settlement Department of the Baroda State.
Deshi Mitra (103), 20th Dec.

51. A correspondent reports that the Vatandárs, Bháts and Bárots in the Baroda State being greatly oppressed by the Settlement Department and hopeless of obtaining redress from the Diwán, about 60 Bháts waited last Friday upon the Resident, carrying on their heads burning fire-pans, and says that the Resident after some consideration entrusted the Darbári Vakil of Laxmiwála to make the necessary enquiries in the matter.

G. M. SATHE,
Reporter on the Native Press.

Office of the Reporter on the Native Press,
New Secretariat, Bombay, 26th December 1894.

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List of Newspapers and Periodicals.

(For the week ending 29th December 1894.)

No.	Names of Newspapers.	Place of publication.	Edition.	Number of Copies issued
	ENGLISH.			
1	The Bombay East Indian	Bombay	Weekly	735
2	" Indian Spectator...	Do.	Do.	650
3	" Káthiáwár Times	Rájkot	Daily	300
4	" Mahrátta	Poona	Weekly	375
5	" Phœnix	Karáchi	Bi-weekly ...	400
6	" Quarterly Journal of the Poona Sárvajanik Sabha	Poona	Quarterly ...	700
7	" Sind Times	Karáchi	Bi-weekly ...	250
	ANGLO-MARÁTHI.			
8	The Bodh Sudhákar	Sátára	Weekly	250
9	" Din Bandhu	Bombay	Do.	1,550
10	" Dnyán Chakshu	Poona	Do.	1,000
11	" Dnyánodayă	Bombay	Do.	375
12	" Dnyán Prakásh	Poona	Bi-Weekly ...	425
13	" Hitopadeshak	Bombay	Weekly	1,000
14	" Indu Prakásh	Do.	Do.	900
15	" Mantri	Poona	Do.	...
16	" Native Opinion	Bombay	Bi-Weekly ...	600
17	" Prabhákar	Do.	Daily	350
18	" Rámdás	Bijápur	Weekly	600
19	" Shetkaryáncha Kaivári	Bombay	Do.	500
20	" Subodh Patrika	Do.	Do.	950
21	" Subodh Prakásh	Do.	Do.	...
22	" Sudhárak	Poona	Do.	3,000
23	" Vártáhar	Bombay	Do.	1,500
	MARÁTHI.			
24	The Arunodayă	Thána	Weekly	625
25	" A'ryávart	Dhulia...	Do.	225
26	" Bakul	Ratnágiri	Do.	440
27	" Belgaum Samáchár	Belgaum	Do.	215
28	" Chandánshu	Tásgaon	Do.	102
29	" Chandrakánt	Chikodi	Do.	200
30	" Chandrodaya	Chiplun	Do.	125
31	" Chikitsak...	Belgaum	Do.	400
32	" Chitragupta	Karád	Do.	200
33	" Daivadnya Mitră	Bombay	Monthly	...
34	" Daivadnya Samáchár	Do.	Do.	500
35	" Dakshin Vritt	Kolhápur	Weekly	150
36	" Dhárwár Vritt	Dhárwár	Do.	820
37	" Dnyán Dip	Bombay	Monthly	300
38	" Dnyán Ságar	Kolhápur	Weekly	400
39	" Ganga Lahari	Násik	Do.	211
40	" Gulburga Samáchár	Gulburga	Do.	325
41	" Hindu Punch	Thána	Do.	700
42	" Holkar Sarkár Gazette	Indore...	Do.	450
43	" Jagadádarsh	Ahmednagar	Do.	352
44	" Jagad-hitechchhu	Poona	Do.	4,500
45	" Jagatsamáchár	Thána	Do.	650
46	" Kalpataru...	Sholápur	Do.	250
47	" Karmanuk	Poona...	Do.	1,500
48	" Keral Kokil	Bombay	Monthly	1,500
49	" Kesari	Poona...	Weekly	5,000
50	" Khándesh Chitragupta	Dhulia	Do.	230
51	" Khándesh Vaibhav	Do.	Do.	200
52	" Khara Prakár	Bombay	Monthly	1,000
53	" Kumtha Vritt	Kumta	Weekly	200
54	" Maháráshtra Kokil	Sátára...	Monthly	2,000
55	" Maháráshtra Mitra	Do.	Weekly	250
56	" Maháráshtra Vritt	Do.	Do.	161
57	" Moda Vritt	Wái	Do.	325
58	" Mumbai Vaibhav	Bombay	Daily	550
59	" Nagar Samáchár	Ahmednagar	Weekly	150
60	" Násik Vritt	Násik	Do.	275
61	" Nipáni Vaibhav	Nipáni...	Do.	175
62	" Nyáyă Sindhu	Ahmednagar	Do.	175
63	" Panchánan	Karád	Do.	...
64	" Pandhari Mitră	Pandharpur	Do.	260
65	" Pen Samáchár	Pen	Do.	...
66	" Poona Vaibhav	Poona	Do.	3,200
67	" Prabodh Chandrika	Jalgaon	Do.	100
68	" Prabodh Ratnă	Bársi	Do.	235
69	" Prántik Samáchár	Poona	Do.	...
70	" Pratod	Islámpur	Do.	300
71	" Rághav Bhushan	Yeola	Do.	270
72	" Ratnákar	Kaládgi	Do.	50
73	" Saddharmadip	Alibág...	Monthly	1,000
74	" Sanmitra	Bombay	Do.	...

No	Names of Newspapers	Place of publication.	Edition.	Number of Copies issued.
	MARA'THI—*continued.*			
75	The Sarvadaman	Poona	Monthly	...
76	„ Satya Nirnayă	Bárámati	Weekly	...
77	„ Satyă Prakásh	Poona	Do.	...
78	„ Satyă Sadan	Alibág	Do.	200
79	„ Satyă Shodhak	Ratnágiri	Do.	400
80	„ Shikshak	Chikodi	Do.	...
81	„ Sholápur Samáchár	Sholápur	Do.	260
82	„ Shri Shiváji	Poona	Do.	300
83	„ Shubh Suchak	Sátára	Do.	260
84	„ Sudhákar	Pen	Do.	300
85	„ Sumant and Satyă Sudha	Kárwár	Do.	300
86	„ Tukárám	Ahmednagar	Do.	250
87	„ Udyogavriddhi	Poona	Do.	...
88	„ Vanapriya	Chikodi	Fortnightly	100
89	„ Vártáhar	Bombay	Tri-weekly	700
90	„ Vengurla Vritt	Vengurla	Weekly	175
91	„ Vichár	Dhárwár	Monthly	500
92	„ Vichár Ságar	Baroda	Weekly	650
93	„ Vidushak	Karád	Do.	300
94	„ Vidya Vilás	Kolhápur	Do.	275
95	„ Vijay	Sháhápur	Do.	250
96	„ Vikshipta	Bombay	Do.	600
97	„ Vita Vritt	Vita	Do.	...
98	„ Vividh Dnyán Vistár	Bombay	Monthly	500
99	„ Vrittadhára	Dhár	Weekly	150
100	„ Vrittasár	Wái	Do.	285
101	„ Vritt Sudha	Sátára	Do.	200
102	„ Vyápári	Poona	Do.	...
	ANGLO-GUJARA'TI.			
103	The Deshi Mitră	Surat	Weekly	1,250
104	„ Gujaráti	Bombay	Do.	2,450
105	„ Gujarát Mitră	Surat	Do.	800
106	„ Hindi Punch	Bombay	Do.	450
107	„ Kaiser-e-Hind	Do.	Do.	2,500
108	„ Káthiáwár News	Rájkot	Bi-weekly	600
109	„ Suryă Prakásh	Surat	Weekly	375
110	„ Vidyut	Ahmedabad	Fortnightly	...
	GUJARA'TI.			
111	The Ahmedabad Times	Ahmedabad	Weekly	250
112	„ Ajab	Surat	Monthly	700
113	„ Akhbáre Sodágar	Bombay	Daily	800
114	„ Arajadár	Baroda	Weekly	...
115	„ A'ryă Dharm Prakásh	Bombay	Monthly	400
116	„ Bhim Sen	Do.	Weekly	...
117	„ Bombay Samáchár	Do.	Daily	2,600
118	„ Broach Mitră	Broach	Weekly	350
119	„ Broach Samáchár	Do.	Do.	700
120	„ Buddhi Prakásh	Ahmedabad	Monthly	580
121	„ Cambay Gazette	Cambay	Fortnightly	124
122	„ Chának	Surat	Monthly	500
123	„ Chandra	Do.	Do.	300
124	„ Darbár Patrika	Ahmedabad	Weekly	...
125	„ Din Mani	Broach	Do.	...
126	„ Dnyán Sudha	Ahmedabad	Monthly	250
127	„ Dnyán Vardhak	Bombay	Do.	600
128	„ Fursad	Do.	Do.	400
129	„ Gap Sap	Do.	Fortnightly	300
130	„ Gul Afshán	Do.	Monthly	1,200
131	„ Hindusthán	Ahmedabad	Weekly	716
132	„ Hitechchhu	Do.	Do.	500
133	„ Jain Patrika	Surat	Fortnightly	500
134	„ Jám-e-Jamshed	Bombay	Daily	2,200
135	„ Kachha Samáchár	Do.	Weekly	400
136	„ Kaira Khetiwádi Patră	Nadiád	Monthly	1,350
137	„ Kaira Vartamán	Kaira	Weekly	100
138	„ Kám Dhenu	Bombay	Fortnightly	1,200
139	„ Kasid-e-Mumbai	Do.	Tri-weekly	...
140	„ Káthiáwár Times	Rájkot	Bi-weekly	1,200
141	„ Kelávni	Baroda	Monthly	500
142	„ Nure Elam	Bombay	Do.	320
143	„ Nyáyadarshak	Ahmedabad	Fortnightly	...
144	„ Praja Mitra	Karáchi	Weekly	200
145	„ Praja Pokár	Surat	Do.	800
146	„ Rájyabhaktă	Bombay	Do.	1,200
147	„ Rást Goftár	Do.	Do.	1,697
148	„ Samsher Báhádur	Ahmedabad	Do.	300
149	„ Satyă Mitră	Bombay	Do.	1,000
150	„ Satyă Sodhak	Surat	Fortnightly	500
151	„ Satyodaya	Dohad	Weekly	68
152	„ Sneha Sindhu	Kaira	Do.	275
153	„ Stri Bodh	Bombay	Monthly	560

No.	Names of Newspapers.	Place of Publication.	Edition.	Number of Copies issue
	GUJARA'TI—*continued.*			
154	The Stri Mitră	Bombay	Monthly	697
155	„ Surat Akhbár	Surat	Weekly	600
156	„ Svadesh Bandhu	Mahudha	Do.	210
157	„ Udichya Hitechchhu Patră	Ahmedabad	Monthly	415
158	„ Vartamán Tatva Darshak	Bombay	Fortnightly	...
159	„ Vidya Mitră	Do.	Monthly	150
	ANGLŎ-KA'NARESE.			
160	The Hubli Patră	Hubli	Weekly	475
161	„ Kannadă Suvarte	Bombay	Do.	800
	ENGLISH, MARÁTHI AND KÁNARESE.			
162	The Karnátak Patră	Dhárwár	Weekly	400
163	„ Rájahansa	Do.	Do.	550
	KA'NARESE.			
164	The Chandrodayă	Dhárwár	Weekly	200
165	„ Karnátak Vaibhav	Bijápur	Do.	400
166	„ Karnátak Vritt	Dhárwár	Do.	...
167	„ Lokă Bandhu	Do.	Do.	190
168	„ Rasik Ranjini	Gadag	Do.	300
169	„ Satyă Vritt	Do.	Do.	250
	MARA'THI AND KA'NARESE.			
170	The Chandrika	Bágalkot	Weekly	100
171	„ Shri Siddheshvar	Do.	Do.	150
	HINDI.			
172	The Bhárată Bhráta	Rewáh	Fortnightly	375
173	„ Bhásha Bhushan	Bombay	Monthly	400
174	„ Bombay Baipar Sindhu	Do.	Weekly	250
175	„ Ratnaprakásh Ratlám	Ratlám	Do.	100
	URDU.			
176	The Akhbáre Ratan Prakásh Ratlám	Ratlám	Weekly	100
177	„ Alam Aphroz Bambai	Bombay	Tri-monthly	450
178	„ Charkhári Akhbár	Rewáh	Fortnightly	23
179	„ Dhár State Gazette	Dhár	Weekly	280
180	„ Eh-ti-shamul Akhbár Jhowra	Jhowra	Do.	31
181	„ Gwalior Gazette	Gwalior	Do.	850
182	„ India Gazette	Bombay	Do.	400
183	„ Khair Khah	Do.	Daily	...
184	„ Kushful Akhbár	Do.	Weekly	150
185	„ Muin-ul-Mulk	Do.	Daily	...
186	„ Muslim Herald	Do.	Do.	300
187	„ Vakil Islam	Do.	Do.	...
188	„ Zabán	Do.	Monthly	...
	PERSIAN.			
189	The Iklil	Karáchi	Weekly	...
190	„ Kowkabe Nasseri	Bombay	Do.	700
	ENGLISH, MARA'THI AND HINDI.			
191	The Pandit	Bombay	Weekly	1,075
	ENGLISH, MARA'THI AND GUJARA'TI.			
192	The Baroda Vatsal	Baroda	Weekly	1,000
193	„ Shri Sayájí Vijay	Do.	Do.	...
	MARA'THI AND GUJARA'TI.			
194	The Chandra Shekhar	Baroda	Weekly	150
	SINDI.			
195	The Múawin-i-Majma-i-Mahammadi	Karáchi	Weekly	346
196	„ Muin-ul-Islám	Do.	Do.	300
197	„ Prabhát	Hyderabad (Sind)	Do.	400
198	„ Sind Sudhár	Karáchi	Do.	400
	ANGLO-PORTUGUESE.			
199	O Anglo-Lusitano	Bombay	Weekly	1,500
	PORTUGUESE-KONKANI.			
200	The Luso-Concanim	Bombay	Weekly	450

Notes.—A. The notices from the different Newspapers have been collected in the Report under different head which are printed in italics.

B. The names of Newspapers are printed in the body of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed by the Repor[illegible] is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of th[illegible]ystem is that when the long a (आ or á) is the last letter of a word, the accent is left out, and the short a (अ [illegible]s in gun) is, to prevent confusions never placed at the end of a word. This rule has been strictly followed, except that when the short a appears to be absolutely necessary to complete the pronunciation of a word, as in *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—ă.

Part I.—*Politics and the Public Administration.*

British Government, its present position and advice to the people of India.
Indu Prakásh (14), 17th Dec.

1. The *Indu Prakásh*, commenting upon the *entente cordiale* established between the British Government and Russia and the good relations subsisting between the Government of India and the Amir, expresses apprehensions that Government being for the time thus strengthened and freed from anxiety is likely to forget the generous promises it has given to the people of India. In support of this conjecture the paper refers to the unwillingness of Government to restore the Berárs to His Highness the Nizám and to the refusal of the Secretary of State to sanction the proposal of simultaneous examinations for the Civil Service of India, and earnestly exhorts the people of India to make constitutional agitation to secure the fulfilment of the pledges given by Government.

General inferiority of the English to the people of India.
Poona Vaibhav (66), 23rd Dec.

2. The *Poona Vaibhav*, in the first of a series of articles it proposes to write on "Our loyalty," asserts that the English people are, on the whole, inferior to the natives of India in point of morality, statesmanship, &c., and in support of its assertion alludes to a recent scuffle amongst members of the House of Commons and the recent disclosures regarding the conduct of European officials in Burma. It further says that the present impoverishment of India is due to want of administrative skill on the part of European officers of Government, that it is not necessary for Natives to go to England to learn the art of administration and that the Government has refused its sanction to the holding of simultaneous Civil Service examinations because it is afraid that the Natives, with their superior intelligence, will certainly outrun Englishmen in the race for Government offices.

Declining state of Native society.
Poona Vaibhav (66), 23rd Dec.

3. When a nation is in a declining state, adventurous, wise and brave men disappear and their place is taken by cowardly, servile, selfish and irreligious parasites. This is proved by the present state of Native society. It is not that there are no persons falling under the first category, but they are at present thrown into obscurity. By divine favour better days will dawn when persons like Báji, soldier Nána and Lakshmibái will once more come into prominence.

Alleged disloyalty of the Native press.
Mahrátta (16), 23rd Dec.

4. As long as the *Censor* of the Native press went no further than accusing it merely of "levity of mind," we could safely afford to pass over the remark as being more or less a matter of opinion, which when formed by different persons in different frames of mind and under different circumstances must naturally differ in a great measure. But now comes the more serious accusation of disloyalty. It is worth while to examine the circumstances under which it is made. The functions of the Native journals and those of their Anglo-Indian brethren in India are widely different. With all its bright traits the Government in India is but alien; the foreign rulers have difficulties in understanding the "inclinations and desires" of the people. Though placed in the exalted and sacred position of governors of a great empire, as human beings British officers here can hardly divest themselves of the low instincts of humanity. The result is that voluntarily and involuntarily the most civilised of European nations in the government of its dependency is almost every week taking measures which most seriously affect the material and moral well-being of the people. In connection with these, the business of the Native press, which is the mouth-piece of the Native public, is to represent the wants and complaints of the people to the Government. When these representations are wantonly disregarded, or when, in cases where the interests of the ruling race conflict with those of India, the former are preferred, the Native press, having no power of influencing Government through elections or other means as in European countries, has in its helplessness no other resource left to it of showing its sincerity in the advocacy of the popular cause than the use of strong language. Even the language thus used in the sullenness of despair can favourably

compare with writings appearing under like circumstances in European journalism. The polish of style which gives a false dignity to the virulence and levity displayed in these latter is, however, wanting. The low-class mofussil papers in India, however, justly lay themselves open to the charges made against the whole Native press. With them the main business is to echo imperfectly what is said in the leading organs; and in echoing, sentiments are seldom regulated by reason. But they are papers not worth the criticism or consideration of persons who are engaged in any serious business. Their writings are neither meant nor likely to cause any mischief. They moreover put into writing and publish whatever is said by people around. In short, the charge of disloyalty is too serious to make against any section of the Native press, much less against the whole of it. Disloyalty means wrong intention against Government. An abuse of senseless and worthless magistrates and the police, like an abuse of the Anglo-Indian press, which seems to be specially engaged to dance to the tune of the executive and have therefore no occasion to lose their gravity, cannot by any construction of language or rules of political interpretation be disloyalty. Though during the last half century bread is gradually getting scarce, people are anxious for safety of their homes in order to eat undisturbed what little is yet left to them. This cry of disloyalty sounds very much like the cry of the shepherd boy, "Wolf! Wolf!"

His Excellency Lord Harris and his critics.
Deshi Mitra (103), 27th Dec., Eng. cols.

5. Now that the roar of obloquy has somewhat subsided, we would ask those who have cried themselves hoarse in crying down Lord Harris whether the language they have employed in speaking of His Lordship is what one gentleman would use in addressing another. Lord Harris perhaps scarcely cares to bask in the sunshine of his critics' favour, but it is none the less a reproach to the writers that they should be unable to bridle their anger. If their hearts are not big enough to hold their choler, they are welcome to let it overflow, but common courtesy demands that the stream should be untinted with abuse. The habitual display of absence of self-restraint is hardly a sign of healthy public opinion. We have not a word for those who cannot live but by vituperation. These are traducers by profession and no blame is theirs; for, as honest Jack Falstaff tells us, it is no sin for a man to labour in his own vocation. Theirs is a case beyond remedy, but it is a sorry sight to see men of the better class herd themselves with the incurables. It rather takes one aback to find that well-bred men should descend into absolute vulgarism merely because of differences of opinion. Assuming for the sake of argument that Lord Harris during his term of office has proved a 'dismal failure,' as some are fond of putting it, is that any reason why men who disapprove of his policy should foam at their mouths in frenzied fury? It is not by connecting themselves with personal abuse that they will rise in the esteem of British public opinion. It does not occur to them that by showing themselves incapable of governing themselves they but play into the hands of those who advocate a curtailing of the liberties of the Native press.

Honourable Mr. Lee-Warner at the Imperial Institute.
Deshi Mitra (103), 27th Dec., Eng. cols.

6. Mr. Lee-Warner, in his recent lecture at the Imperial Institute, set an example which might with advantage be followed by those who can best set forth the aims, ideals and methods of Indian administrators. The attempts to prove that British rule in India is not quite what its hostile critics assert it to be are so few and far between that the truths in such expositions, be they ever so forcibly expressed, become lost to memory from lapse of time. It seems to be an unwritten law, which those who have the government of this country in their hands religiously observe, that the motives that guide them should be ever hidden from the public view. The authorities are generally as reticent as a *yogi* who has taken the vow of silence. Of all they are the most content to hide their light under a bushel and never care to contradict even the most flagrant untruths. As Government are careless of letting light fall on all subjects from their point of view, they are in a measure to blame if they generally encounter condemnation when nought but praise is their due. So rigorously has the policy of silence been observed that it has come to be imagined that there is but one aspect of

British rule in India, and that is black. Government are at a disadvantage, it is true, in not having reputed organs of their opinions. The right of interpellation, if properly utilized, might prevent grossly perverted facts and motives from gaining credit.

The Indian National Congress from a Muhammadan point of view.
Kásid-e-Mumbai (139), 26th Dec.

7. The resolutions passed at the Indian National Congress are more or less repetition of those passed at the previous sessions, and consequently there is very little which promises to be interesting in the deliberations of the ensuing Congress to be held at Madras. The only noticeable feature is that Mr. Webb, M. P., has been invited all the way from London to preside at the Congress. A large number of delegates attend the Congress, but the principal speakers are nearly the same every year, while some of the delegates attend it merely to enjoy the Christmas holidays. In previous years some Muhammadans used to attend it, but when they saw that the demands of the Congress, if granted by Government, would primarily benefit the Hindus, then the Pársis, and lastly the Muhammadans owing to their backwardness, they began to keep themselves aloof. There is therefore nothing surprising if the Muhammadans are conspicuous by their absence from the ensuing Congress except as spectators. The Muhammadan delegates who attended from up-country the last Congress held at Bombay, and who were specially brought to give it a decent appearance but who ultimately turned out to be merely ordinary people, were put to such an inconvenience that they resolved never to attend the Congress in future. A majority of the Muhammadan inhabitants of Bombay being opposed to the Congress, no Muhammadan delegates have been sent this year. In short, we congratulate the Muhammadans in India on having stood aloof from the Congress movement, the Muhammadans residing in England on their having joined the anti-Congress party of Englishmen there, and almost all the Muhammadan newspapers on their being opposed to the Congress.

His Excellency Lord Harris' advice to Muhammadans in Sind.
Sind Times (7), 22nd Dec.

8. The storm which brewed and thickned in His Excellency Lord Harris' replies to representations received in the Bombay Presidency proper was followed by the inevitable calm which characterized His Lordship's gracious response to the many addresses presented to him in Sind. The clouds that had lowered in Ahmednagar and other places poured down in refreshing showers upon the parched-up and thirsty deserts of Sind. No one who carefully peruses the Governor's Local Board, Darbár and Municipal speeches in this province can fail to see how the gloom which pervaded His Excellency's utterances elsewhere was converted into genial sunshine here, and how the many bitter pills of advice which he had administered to the Marátha Bráhmans were sugar-coated before offering them to the people of Sind. But nowhere was His Excellency's speech so happy, appropriate and judicious as in his address to the Muhammadan Association. His Lordship's sound and statesmanlike advice to the spoilt child of Government was eminently characteristic of an Englishman. The Governor tried to give some wholesome lessons to Muhammadan aspirants after Government favours, and we believe His Excellency succeeded in driving the nail home. "I never hesitated," he said, "since the first tour I made, to warn you that if your race was to gain its position, and if your young men were to obtain posts of importance under Government, it must be mainly by their own efforts to secure the highest possible education." The language is so plain, and the counsel so good withal, that no one can mistake His Excellency's meaning. The lines will bear reproduction in every newspaper in India. Education and education alone is to be the test of efficiency, and efficiency the passport to Government service. No principle can be sounder than this, and if every responsible Government official bears it in mind and dispenses favours according to it, much of the suspicion with which Government patronage has come to be viewed will be removed in course of time, and British justice and impartiality will be vindicated. There have been more instances than one in which the principle so distinctly enunciated by Lord Harris has been deliberately set at naught and the purity of the Indian administration lost. The mischievous spirit which prompts certain Muhammadans to appeal to the religious susceptibilities of their fellow-believers,

whether they are discussing social, political or educational questions, has borne much evil fruit. Some Englishmen of the *divide et impera* school flatter and encourage such feelings among Muhammadans, who, finding that their tactics succeed so well, try to make political capital out of their religious differences with the Hindus. Such methods should always be strongly condemned and never countenanced. Lord Harris' Government was also at one time charged with having indirectly pandered to the religious bigotry of the Muhammadans and incensed them against their fellow-subjects, the Hindus. Lord Harris' words on this subject, therefore, come with double force. "I take the liberty of warning you and your community generally," he said, "that you will be making the greatest mistake, both in your own interests and in the interests of India generally, if you allow the system of party politics in England to be in any way connected with religious differences in this country; and I beg that those of you who have any influence—and many of you, I know, have influence both in England and in India—to be very careful that the subject of religious differences in India shall be most distinctly detached from, and unconnected with, any movement that your community may make towards obtaining a Parliamentary representative." Lord Harris undoubtedly deserves the best thanks of the Indian people for this piece of parting advice to a class of Her Majesty's subjects who are known to be pets of Government, and who are trying by flattery and sneakiness to win from Government certain rights and privileges which none but the brave deserve. Self-elected Muhammadan leaders should now cease to harp upon their religious differences with the Hindus, and to appeal to the sentimental susceptibilities of their "co-religionists." The world has had enough of their "co-religionism," and the time has come when the aggression of religious bigotry should be met with "thus far and no farther."

Subodh Patrika (20), 23rd Dec., Eng. cols.

9. The people in general, and the Muhammadan community in particular, should be thankful to Lord Harris for the sound advice given by him. Speeches like that which Moulvi Raffiuddin made in support of his candidature for a seat in Parliament will lead to nothing but mischief and will be detrimental to the interests alike of the community he wishes to represent and of the country that gave him birth. Lord Harris' exhortation has come none too soon, and we sincerely hope that it will be appreciated and followed by those concerned.

Gujaráti (104), 23rd Dec., Eng. cols.

10. Perhaps the wisest thing that Lord Harris has said in his recent speeches is the excellent advice given by him to the Muhammadan community in Sind. Though a party politician, he has openly dissociated himself from Sir John Gorst's politics based upon religious and sectarian differences. No sensible and honest Native or Englishman would like to see these transferred to the political platform in England. We are glad to learn that many Anglo-Indians now in England have already disapproved of Moulvi Raffiuddin Ahmed's and Sir John Gorst's speeches, and it reflects no small credit on Lord Harris that he deliberately went out of the usual narrow grooves of officialism to disavow his sympathy with any attempt to connect English party politics with the Hindu-Muhammadan dissensions in India. Reuter's telegraphic summary of the Moulvi's speech, which was delivered under the direct and active co-operation of Sir John Gorst, would have done not a little to re-awaken angry feelings, when, to our great and sincere delight, our contemporary of the *Times* condemned their thoughtless attitude in no uncertain language. That such a protest was eminently necessary may be seen from the dangerous and mischievous doctrines that writers like '*Insaf Pasand*' are so zealous to propagate. The manly protest of our contemporary was seconded by the entire Native press, and, to crown the whole, Lord Harris has most emphatically declared himself on the side of social peace and racial good will, for which His Lordship deserves the thanks of the entire Native community.

Dnyán Prakásh (12), 24th Dec.

11. The *Dnyán Prakásh* expresses approval of His Excellency the Governor's speech in reply to the address of the Muhammadan Association in Sind, and recommends that the Muhammadans, particularly those of Poona who welcomed the candidature of Mr. Raffiuddin, should give particular attention to the

said reply. It further observes that His Excellency seems to have regained his balance of mind, since he now attributes the recent riots to religious differences, whereas in his speeches at Sholápur and Ahmednagar he suggested that there were other causes besides religious differences which had been at work in bringing about the riots.

Kaiser-e-Hind (107), 23rd Dec.

12. His Excellency Lord Harris is well-known for his outspokenness and the sentiments His Excellency gives vent to when he is not tutored by his subordinates and when he takes it in his head to speak from conscience are straightforward and praiseworthy. An instance in point is afforded by His Excellency's reply to the address presented by the Muhammadan Association of Karáchi, in the course of which he gave a piece of good advice to the Muhammadan community in India and disapproved of the candidature of Moulvi Raffiuddin for a seat in the House of Commons on account of the mistaken line adopted by him. The Indian public opinion, which is against the Moulvi for the same reason, is strengthened by the views of His Excellency the Governor, who is a Conservative in politics, and we trust that when this is known in England, Sir John Gorst and other Conservatives who have hitherto supported the Moulvi's candidature will give up his cause. The silence of the Muhammadans in connection with the candidature shows that they too are not in his favour. If the Moulvi takes a lesson from His Excellency's speech and improves his objectionable conduct, we shall consider that his childish candidature has done him some substantial good. [The *Rást Goftár* (147), in its issue of the same date, expresses somewhat similar sentiments.]

Sir W. Hunter on the Hindu-Muhammadan disturbances in the Deccan.
Mahrátta (4), 23rd Dec.

13. When one peruses Sir W. Hunter's article on "Hindus and Muhammadans" published in one of the recent issues of the London *Times*, the one uppermost feeling in his mind shall be that of pity for the author or authors of the calumny which has been industriously circulated, evidently with a view to bolster up a discredited and tottering *regime*. Sir W. Hunter, when he gave currency to the calumny, was clearly inspired; for a cautious, sober and sympathetic writer like him is incapable of perpetrating a wrong which, when more widely known to the section of the community which has been deeply injured, will call forth an indignant protest from them. It is now well-known that the writer on "Indian Affairs" in the *Times* has access to official papers at the India Office, and we will not be wrong if we assume that Sir William Hunter wrote his now notorious article on the Deccan riots after perusal of the despatches and other papers which it was rumoured the Bombay Government had submitted to the Secretary of State in their own vindication. There is more internal evidence to show that Sir William Hunter's inspiration had for its principal source official papers of the kind indicated and that he was in full possession of the official view of the case. But much reliance on official papers in these days of government by irresponsible Secretaries is attended with great risk to a writer's reputation for correct statement of facts and a sober and impartial judgment on any topic of the day, and Sir William Hunter must pay the usual penalty for having placed blind reliance on such official papers; for, he has been clearly deceived into uttering a libel on a most important section of Her Majesty's subjects. The most extravagant view of the Deccan riots which Sir William Hunter apparently adopts was concocted by the Bombay Government for a particular purpose, and when the writer in the *Times* knows that the calumny, though contained in official papers, was but a tissue of falsehood, misrepresentations and baseless insinuations, he will undoubtedly eschew official information altogether. Let us, however, return to the calumny. Sir William Hunter, after charging the Bráhman nobility in the Deccan with organising a system of previously planned disturbances, alludes to certain circumstances in support of the libel. The two men spoken of as noblemen among the thirteen accused do not belong to the aristocracy of the land. Their families are never ranked, in popular imagination and everyday dealings, with those of Purandares, Rástias and other Sardárs. One of them is an agent of a first class Sardár, appointed to transact local business for his employer, and the other is an Inámdár. Both of them belong to the middle class of society, their usual avocation being that of money-lenders on a large or small scale. It is also alleged that among the said thirteen accused one is a judicial officer of Government,

Misrepresentation can go no further. The gentleman alluded to is merely a conciliator under the Deccan Agriculturists' Relief Act. He receives no remuneration from Government, nor does the office carry any privileges with it. He too belongs to the middle class of the Indian society. If every Inámdár and conciliator is deemed a nobleman, all village Kulkarnis, Pátils and other office-bearers, including menial servants under the old village system, must be regarded as noblemen. Similarly the chief accused person in Poona, alleged to be a prominent nobleman, is not a nobleman but an Inámdár and money-lender. The alleged nobleman, moreover, was honourably acquitted by the Judge before whom he was tried, and the conduct of his accusers, the notorious police of Poona, was severely animadverted upon by him. The gentleman "at another town," who though a "political pensioner" was alleged to have taken the lead in the riots in that town, was similarly acquitted of all blame. It is now clear that, advised by a capable but indiscreet Secretary, whose antipathy towards the Bráhmans of the Deccan had been notorious, long before Lord Harris touched these shores, the latter thoughtlessly and eagerly adopted an extravagant and baseless theory of the riots, and being, we believe, constitutionally incapable of probing any question to its bottom independently of the advice of others, meekly submitted to be led astray. The result of this weakness was that he was compelled by the necessities of his false position to resort to misrepresentations, baseless insinuations and extravagant creations of an idle and mischievous brain to support an equally baseless, extravagant and idle theory. The above is the truth, but if the Government make it a point not to take the public into their confidence, but to pin their faith entirely on the reports of an incapable police, a prejudiced Superintendent and a Secretary of anti-Bráhman tendencies, they not only deceive themselves but deceive others like the writer on "Indian Affairs." The verses quoted by that writer were written by ignorant versifiers. In giving them prominence to justify the absurd theory put forth, the Bombay Government was either misinformed or guilty of *suppressio veri*. We cannot assume that the Government of Lord Harris was ignorant of the fact that a respectable deputation waited upon the Collector, Mr. Ommanney, and in concert with him all the objectionable verses, or such as were likely to give offence to Muhammadan fellow-subjects, were omitted from the programme of the *melas*. A candid Government would not have omitted this most important fact from their representations to the Secretary of State. Another fact which the writer in the *Times* alleges against the Hindus is that a nobleman who had organized a *mela* deliberately took it past a mosque where Muhammadans had been engaged in prayer. But Sir William Hunter will be surprised to learn that it has now been judicially established that the so-called mosque was but a Darga or a tomb and the Muhammadans had assembled there, not to say their prayers, but with the deliberate intention of picking up a quarrel with the Hindus. Such are the facts of the whole case, and if Sir William Hunter relies on other sources of information than official despatches on the riots, he will have cause to regret having penned a monstrous calumny against an important section of the Hindu community, whom, we have reason to believe, he admires and loves. He will further think twice, for the sake of his reputation as a writer in one of the most influential journals, before he places implicit faith in official information. In conclusion, we advise the aristocracy of the Deccan to strongly protest against the accusations which have been so publicly made against them. It is idle to expect justice when so many high officials, wielding almost despotic powers, are arrayed against them; but it is the duty of the noblemen of the Deccan to avail themselves of the only constitutional way of repelling a calumny which has found currency even in England, and we trust that even Lord Harris, who is credited on all hands with being open, frank and generous, will, before he leaves these shores, not fail to do that justice to the aristocracy of the Deccan which is due to them.

Resolution of the Bombay Government on the memorial of the Poona Sárvajanik Sabha *anent* the Hindu-Muhammadan disturbances in the Deccan.

***Kaiser-e-Hind* (107), 23rd Dec., Eng. cols.**

14. The Government of His Excellency Lord Harris has added one more instance to its stock of blunders by its resolution of Wednesday last on the memorial of the Poona Sárvajanik Sabha on the subject of the unhappy relations which have prevailed for some time past between the lower classes of Hindus and Muhammadans in Poona and other parts of the Deccan. We cannot understand why in regard to this particular representation of the

Sabha, the Bombay Government should have taken the unusual step of asking that body to furnish the names of the gentlemen who are personally responsible for the opinions and suggestions conveyed in that memorial. The Sabha is not a new body or one unknown to the Government. The names of the members who constitute the Committee of the Sabha are published in almost every number of the Sabha's Journal and are thus before the public. On all important occasions the Sabha has addressed memorials and petitions to the Bombay Government, the Government of India, the Secretary of State for India, and the House of Commons, and such representations have received due attention from the authorities without the Sabha being asked to furnish its credentials. In the light of these facts, we fail to see the necessity or the justice of the Government demand. There are the statements, arguments and suggestions set forth in the memorial, and what Government has to see is whether the statements are such as to merit their serious attention, and not whether such and such persons hold the opinions and suggestions therein made. Surely Government have at their command ample means to test the accuracy of what is urged in the memorial. But, above all, it is hardly consistent with the position and dignity of a Provincial Government to descend to the level which the controversy raised in the resolution implies. Is it to be supposed that a respectable body like the Poona Sárvajanik Sabha would send up to Government a representation on a question of vital importance to the communities in the Deccan without such representation receiving the assent and approbation of a majority of those who compose its Committee? We have not the slightest doubt that the Sabha will furnish Government with the information called for. But of what value will the names of the members of the Committee be to Government? It seems to us that every false step that Lord Harris or his Government takes marks an error in statesmanship or political sagacity. For the sake of his own reputation we regret the latest step taken by his Government. We wish His Lordship, now that he is on the eve of retirement from the administration of this presidency, was better *advised*. We entirely disapprove of the resolution and of the spirit which dictates it. All that the Sabha urged was whether village unions or Pancháyats composed of the representatives of the Hindu and Muhammadan sections of the people could not be formed in the districts of this presidency on a plan which has succeeded so well in the North-West Provinces. The Poona Sárvajanik Sabha's help might well have been invited in co-operating with Government to bring about such village unions. But instead of this, Government seems to have proceeded on what we cannot help thinking a wrong track altogether.

Native Opinion (16), 23rd Dec., Eng. cols.

15. The reply, we are constrained to say, is anything but satisfactory. Instead of a disposition to encourage and promote conciliation, the resolution enters upon a useless disquisition as to whether Muhammadans and Pársis also do share the opinions of the Sabha in the matter of the riots—a position which the Government of a presidency, in view of the object aimed at, ought not to take up. The Poona Sárvajanik Sabha consists of representative men of all communities, and since the memorial emanated from the Sabha, admittedly it may be said to have had the sanction of the Managing Committee of the Sabha. The querulous contention in the above resolution, therefore, for knowing what Muhammadans and Pársis are on the said Committee is only calculated to keep the sores open and convince the Hindu still more that the Government of Lord Harris, unconsciously though it be, cares more to provoke the Hindus than conciliate them. Such a belief may be groundless, but the present attitude of the authorities is sure to lead to the propagation of this belief.

Subodh Patrika (20), 23rd Dec., Eng. cols.

16. The Poona Sárvajanik Sabha recently submitted to Government a well-considered and exhaustive memorial on the question of the religious riots between the Hindu and Muhammadan communities that have recently been a source of considerable anxiety to the people of the Deccan. The Sabha explains the main features of the disturbances and respectfully suggests certain remedies which, in its opinion, would promote good feeling between the two great communities and thus minimise the chance of any recurrence of a riot. We, therefore, expected that such a memorial would receive careful con-

sideration at the hands of Government, but have been somewhat disappointed by their resolution issued to the public on Thursday last. His Excellency the Governor in Council in all seriousness raises the question who are the memorialists, and asks the Secretary of the Sabha to furnish the names of the gentlemen who are personally responsible for the opinions and suggestions conveyed in the memorial. We do not see what purpose the information asked for will serve or how it is relevant. The Sabha is an old institution with a recognized status, and, in our opinion, its temperately worded representation deserved a more courteous treatment.

Subodh Prakásh (21), 26th Dec., Eng. cols.

17. It is, no doubt, a consolation to remember that the curt and almost insulting and vindictive reply of Government to the memorial of the Poona Sárvajanik Sabha is no final disposal of the memorial, but is only a temporary and tentative one. Nevertheless one would have thought that the Sabha, owing to its established respectability and competence to know and advise Government in important matters affecting the interests of the people and the prestige of Government, would be the last to suffer such scant justice and courtesy from the hands of Government. When Lord Harris ran down the Poona Bráhmans, gentle folks might have thought that it was but an overflow of strong feeling in the heat of the moment, by a well-intentioned man who has been misunderstood. But here we have an instance long after the incident capable of causing excitement where instead of sympathetically going into the spirit of the memorial and thanking the Sabha for its help and its suggestions towards peace and quiet, we have it oracularly declared that the allegations in the memorial might or might not have been well founded and that Government would like to have the names of the persons who have drawn up the memorial! We think that such demand on the collective representation of a society is unprecedented, and though the members of the Sabha will properly reply to these kind enquiries it is surely time that we should have less talk hereafter on the part of Government and of those who would back up every action of Government that the educated Natives of the country should be the interpreters between the rulers and the people and strengthen the hands of Government in times of difficulties.

Indian Spectator (2), 23rd Dec.

18. One would have thought that the intrinsic merit of the memorial of the Poona Sárvajanik Sabha, and its coming forth with the credentials and the signature of the Secretary of the Sabha, were sufficient to secure for it due consideration and regard from Government. The representative character of the Sabha and the sections of the community or communities whose views it represents, are facts too well known to require further investigation. But Government think otherwise. They want to know the names of the gentlemen on the Committee, of the Hindu, Muhammadan and Pársi gentlemen whose views the memorial claims to set forth, before considering the recommendations made therein. This is not an unreasonable demand, considering that the information sought, if given, may add to the weight of the memorial. But even without this additional prestige, the document by itself is too good to be passed over without consideration.

Indu Prakásh (14), 24th Dec., Eng. cols.

19. The Sabha has been sending memorials to Government for more than a quarter of a century. The name of the Sabha is known throughout the length and breadth of India. This prominent body has been the guiding spirit of all political agitation in the Deccan. It has often led the van-guard of economic and political progress in India. Successive Secretaries of State, Governors-General, Governors of Bombay, predecessors of Lord Harris himself—men superior to the present Governor in statesmanship—and even His Excellency Lord Harris himself, have received communications from the Sabha on important matters affecting the interests of India and have politely replied to the memorials of the Sabha. But on the present occasion Lord Harris thinks otherwise: he wants to know the names of the persons composing the Sabha. He apparently is for men, not for measures. Before proceeding to consider the suggestions—never mind if they are the most statesmanlike—Lord Harris would like to know the men who make the suggestions. We should not wonder if His Lordship should institute further enquiries as

soon as he gets the names as to whether they attended the Government levée, if some of them are Ráo or Khán Bahadurs, if they have ever danced attendance on the most excellent person of the Governor and so on. If they pass through this severe test, then his sapient Excellency will consider the recommendations! Really in such an important matter as the present strained relations between the two important communities, His Excellency in Council would have done well had he preferred to pass his judgment on the measures instead of seeking to ascertain the authors of them. This, too, the Governor cannot do without the pomp and publicity of a Government resolution! What does this mean? It means that Lord Harris is not very keen on solving the difficult but pressing question. He means to shelve it altogether by raising side issues and sending veiled insults to a public body like the Sabha. Is this statesmanlike? His Lordship no doubt considers that he has done his duty by abusing the Deccanis! He did certainly make some sensible speeches afterwards when inspired by a better spirit, but that inspiration seems to us to be short-lived. At any rate, the present resolution surely indicates the way the wind is blowing. What a grant opportunity Lord Harris loses! If His Lordship would only try to bring the two communities together by his friendly word and action, he will heal the sores of the present discontent in no time. Has he ever done it? We are afraid not. In this case Lord Harris might do worse than imitate the policy of the Lieutenant-Governor of the N.-W. Provinces.

Dnyán Prakásh (12), 27th Dec., Eng. cols.

20. This is not the first time during the *régimé* of Lord Harris that the Sabha has sent a memorial on any subject. Nor can it be supposed for a moment that His Lordship is quite ignorant of the representative character of the Sabha. How is it then that His Lordship wants to know the names of the gentlemen on the Committee at the close of his career as Governor of Bombay? Does he not think the intrinsic merit of the document to be sufficient to claim his consideration? We cannot but think this step of the Government to be a little too awkward and hope that it may not be construed against the boasted impartiality of Lord Harris.

21. The same paper, in its vernacular columns, says that it never thought that Government would give such a disrespectful reply to a memorial from an association like the Poona Sárvajanik Sabha and that Government may have, perhaps, asked for the names of the members of the Sabha's Committee either with the object of sending them to jail or with a view to avoid final settlement of the question of these disturbances, a settlement for which the whole Native press has been long crying and is being condemned as revilers of Government.

Comments on the rejection of the appeal by the Bombay High Court in the Nágoba case of Poona.
Mantri (15), 21st Dec.

22. The *Mantri*, commenting upon the rejection of the appeal by the Bombay High Court in the Nágoba case of Poona, says that that decision, together with the one given in the Wái appeal case, is calculated to shake the confidence of the people in the High Court and to lead them to think that no justice is obtainable there. It pities the High Court and the Government of Her Majesty the Queen.

Mr. G. Jacob, Acting Sessions Judge, Poona, and the local bar.
Mahrátta (4), 23rd Dec.

23. The following address was prepared for presentation to Mr. G. Jacob, Acting District Judge of Poona, by the local bar yesterday, but on their informing him of their desire to present it to him, he courteously declined to accept it for want of Government permission according to an official standing rule:—"We, the Pleaders of the Poona Bar, most respectfully beg permission to avail ourselves of this opportunity of expressing our deep feeling of gratitude for the kind and courteous treatment and consideration shown to us by your honour during the short time you have been acting as District Judge here. There was not a little to learn from your thorough method of work. We found combined in you uprightness, exemplary patience and a desire to do justice to all who sought your aid. Your conscientious discharge of your high duties, painstaking habits, very intelligent appreciation, thorough sifting of evidence and legal acumen so deeply impressed us that, during the short time we came in contact with you, we considered it a

great privilege to plead before you and felt that we were lifted to a higher atmosphere of judicial training. The patient hearing you always accorded to what we had occasion to argue before you encouraged us to greater industry, and we often found that it was well rewarded. We regret that you have now to part from us, yet we take the liberty to assure you that you leave behind you no greater admirers of your great qualities as Judge than this bar. In conclusion, we sincerely wish you happiness and prosperity in your career, and hope that before long you will be appointed permanently District Judge of Poona, which office would, in due course of time, facilitate your elevation to the High Court."

Thoughts suggested by the late Military and Naval Tournament at Bombay.
Kesari (49), 25th Dec.

24. The paucity of Native troops in the late Military and Naval Tournament at Bombay was a fact worth noticing and it could not be possibly due to lack of requisite skill in the Native troops. Another fact to be noticed was that the higher offices in the army are closed to Natives just as in the civil departments. This is probably owing to the suspicion with which Natives are looked upon by Government. Such a policy of suspicion is unreasonable. Looking to the presence of Pársi volunteers, the Government, for the sake of consistency, ought to give the other Native communities the right of volunteering.

Request to Government to utilise a portion of the abkári revenue for the benefit of those from whom they get the greater portion of it.
Surat Akhbár (155), 24th Dec.

25. Out of the large amount of revenue derived by Government from the abkári duties they spend very little for the benefit of the Sudra (lower) classes from whom they get the greater portion of it. Very few villagers take advantage of Government dispensaries, and all villagers excepting the Káliparaj have to pay school fees for their children. It is desirable that Government should take a timely hint from the movement set on foot by the lower classes of Hindus against spirituous drinks and apply about five per cent. of the abkári revenue to the benefit of those people, who contribute to it very largely, by giving free primary education to their children, by providing the children annually with books, slates, clothes, &c., by encouraging them with scholarships and by appointing them assistant masters on their completing the fourth standard.

Complaint of the people in the Kaira District in connection with the assessment of the income-tax.
Svadesh Bandhu (156), 26th Dec.

26. It is a notorious fact that the income-tax has become very obnoxious in the Kaira District, on account of its being levied in some cases on those who ought to be exempted from the tax or the assessment on some persons being more than their actual income would justify, and it is surprising that the District Collector and the Commissioner, N.D., should think that the tax is not properly assessed and that the revenue derived therefrom is inadequate, and it is much to be deplored that Government do not take due steps towards redressing the grievances of the people.

Alleged use of unstamped measures in the bazar at Belgaum.
Chikitsak (31), 19th Dec.

27. The *Chikitsak* draws the attention of the police authorities to the use of unstamped measures in the bazar, as also to several of the stamped measures being found short of the required standard at Belgaum.

PART II.—*Legislation.*

Remarks on the Bills to amend the Indian Tariff Act and to impose import and excise duties on certain cotton goods.
Indian Spectator (2), 23rd Dec.

28. Apart from the question of the justice or injustice of the measure, we think the Government of India is entitled to the credit of having overcome, in no small measure, the evident inclination of Her Majesty's Government to go full length with Manchester and oppose wholesale the subjection of cotton goods to import duty, with or without a countervailing excise. Nor need we be deterred from giving their due to Lord Elgin and his colleagues, by the consideration that an alternative to new taxation could have been found, before as now, in an appreciable and all round retrenchment in some of our most costly items of expenditure. Very likely retrenchment can-

not now be solely depended upon in order to establish even a passing equilibrium in our finances. Considering the powerful opposition that had to be overcome, the present measure may be taken as the beginning of a policy of letting India's financial arrangements be guided by considerations of India's interests only, and not those of Manchester or any other powerful rival. But all the same, the new countervailing excise on Indian cotton goods, and especially the low minimum fixed, are open to serious objection. The Government of India do not even try to defend the measure, and they need not, as it is not theirs. They were bound to obey the mandate of the Home Government,—"an authority which is," said Mr. Westland, "as capable of pronouncing a judgment on the economic question as the Government of India is, and which has, by the constitution of the Government of India, the authority to enforce it." But Lord Elgin and his colleagues may well be given every credit for having done what they could, for having paid due regard to public opinion and duly laid it before the Secretary of State, and then made proposals which would satisfy the conditions laid down by the Home Government, and at the same time cause as little injury as possible to the Indian manufacture. Opportunity has been taken to amend the Act in other particulars in the light of the experience already obtained and clear it of many ambiguities. The definition of 'machinery' has been amended, and we hope there will be no longer cases of real machinery, representing fixed capital, being subjected to duty through the overzeal of customs officers. The provision that all unenumerated articles, unless specially exempted, must pay the duty is one which is just in principle, and which should remove many a misunderstanding between the public and the tax-gatherers. With all this, however, the present Indian Tariff Act cannot be considered to be an ideal one. Its long schedule, comprising 116 classes, many of them further subdivided, cannot be well defended, if we remember that the amount realized on some of them is hardly equivalent to the cost of collection. It would be far better if Government selected a few of our largest imports and taxed them alone, leaving the others a free entrance. And in these latter, the first place should, of course, be given to such articles as petroleum, domestic cutlery and match boxes, the incidence of taxation on which falls heavily on the heavily taxed poor of the country. The proposed countervailing excise has no strong theoretical and scientific defence; but it shall be levied, because such is the mandate of Her Majesty's Government, and the mandate must be obeyed. The question, however, again arises, by whom must it be obeyed? The Executive Council and the Viceroy are, no doubt, bound to obey it, if they want to continue in office. They have no third alternative. But the case with the other members of the Supreme Legislative Council, official or non-official, is quite different. They are in no way, we venture to think with due deference to Mr. Lee-Warner's views, bound to vote for what their conscience does not approve of. Their vote may or may not be effectual. But all the same, they are once more called upon to vote as they think. This is their second trial. Let us see how they acquit themselves.

Kaiser-e-Hind (107), 23rd Dec., Eng. cols.

29. One would have thought that the Government of India would have made a bold stand against the levy of an excise duty, especially after the careful enquiry which Mr. Westland in course of his visit to Bombay, in July last, was able to make. In March last Mr. Westland had entered an emphatic protest against the imposition of an excise duty, and the searching personal investigations he made in July only tended to confirm him in the protest. A more convincing case than that based on Mr. Westland's minute was never made out against excise duty. The united voice of representative bodies from one end of the country to the other would have supported it. But the Government of Lord Elgin seem to have weakly submitted to the unreasonable demand of the Secretary of State. This surrender on the part of the Indian Government, at a time when a respectful but firm stand on behalf of India's nascent industry would have been successful, is much to be deplored. But the surrender of the Government of India does not end here. Mr. Westland's minute embodies a complete scheme for the imposition of excise duties on counts over 24s. But the Secretary of State thought fit to set aside this most reasonable scheme of the Government of India by permitting the exemption of yarns up to 20s, leaving those above to be subject to excise. The Government of India are allowed by notification in the *Gazette*

of India a discretion to raise the limit of exemption to 24s, and that too only with the sanction of the Secretary of State, should it hereafter be found to be necessary. Now it is well-known that it is between 20s, and 24s that yarns are largely used in weaving in Indian mills. The Government of India might have insisted on being allowed to exempt yarns at least up to 24s in the Bill and from 24s to 30s at discretion by a notification in the *Gazette of India*. But it appears from the portion of the correspondence published that the Government of India have quietly and without a word of protest submitted to the requirements of the Secretary of State. As a local contemporary very aptly observes, "the forces of China have not surrendered more helplessly before their pursuing enemies than Lord Elgin's Government have done before a masterful Secretary of State." Let us hope that the Select Committee will do us an act of justice and equity in extending in the Bill the limit of exemption to 24's and by discretionary power up to 30's. Again, the schedule of tariff values, which is based upon the values of imported Europe goods, evidently requires a thorough overhaul,—the schedule values being generally higher than those of Indian yarns made from Indian cotton, which are cheaper than American descriptions. But the best course for the non-official members to adopt would be, if they thought an excise duty to be unnecessary, to vote against the Bill *in toto*. The Council would then be able to keep up the traditions of their constitution as an independent body—traditions which have been sanctified by the names of Sir Barnes Peacock and Sir James Colville. The Excise Bill is absolutely unnecessary and unjust, and the Council would do well to throw it out by a majority.

Mahrátta (4), 23rd Dec.

30. The financial necessities of the Government of India have at last proved too powerful for the Secretary of State; and with all precautions to guard against their displeasure, Lancashire had after all to be displeased. The Government of India are to be congratulated in having at last succeeded in obtaining sanction for the re-imposition of cotton duties. The measure was demanded by the public for the last nine months; and the necessity, value and justice of it have been so thoroughly discussed in the press, during the time, that it is unnecessary to say more about it. The condition which accompanies this small act of justice makes it the least acceptable to us. Five per cent. import duties on cotton goods are very insignificant. It serves but indifferently the purposes of revenue. If it was to give substantial relief to the Indian revenue, it should have been fifteen per cent. or at least ten per cent. But even this five per cent. duty comes weighed down with a countervailing excise duty, which, as we have already shown, is "impolitic, unjust and impracticable." In the first place, the case for it has not been made out. In fact, no case for it does exist. The case against it, however, is unanswerably strong.

Subodh Prakásh (21), 26th Dec., Eng. cols.

31. We notice that the yielding and helpless attitude of the Viceroy and the Finance Member in connection with the cotton duties, as well as the selfish narrow-mindedness which would impose a countervailing excise duty on cotton in this country, have been properly resented and exposed by the unofficial members of the Viceroy's Council and also by the public opinion of the country at large. It must be remembered that it was agitation and representations from all parts unanimously protesting against the exemption of cotton from import duties these many months, added to the financial straits the Government of India had got into, which has at last compelled Mr. Fowler to consent to the imposition of import duties on cotton, and it is no less certain, therefore, that by similarly raising our voice unanimously against this new excise on Indian industries we shall in the end prevail. Without at all committing ourselves to a conviction that import duties were quite necessary in the circumstances of the case, we may say that a countervailing excise duty on the cotton industry in India is at once meaningless, vexatious and mischievous.

Native Opinion (16), 23rd Dec., Eng. cols.

32. Last Thursday, the Cotton Import Duty and the Excise Duty Bills were referred to a Select Committee, with instructions to report in time for a meeting of the Council on Thursday next, when they will be passed, in all probability. It is to be rejoiced that the measures were not passed at one

sitting of the Council, as in the case of the Vernacular Press Act and the Currency Legislation. Though that step may be necessary on some occasions, it is not generally advisable, for it prevents the public from expressing its opinion. The Bills now on the tapis are not of a character which makes an imitation of the two precedents necessary. Although the Import Duty Bill has received the unanimous support of all classes of people in this country—nay, it has been, in a sense, extorted from the Secretary of State—the Excise Duty Bill is open to very grave objections, and therefore stands in need of the closest scrutiny. The fact that it has been forced upon the Government of India as a corollary to the imposition of the duties on the imported cotton manufactures ought not to be allowed to stand in the way of as strong a protest as possible. All classes must combine to condemn it as they have fortunately combined to protest against the scandalous iniquity of March last, and that protest is bound to take effect sooner or later. We cannot blame the Government of India for the excise duty. It is in this case a slave to the autocrat of the India Office, and it makes no secret of it. Though the Secretary of State pretends to follow the mandates of the House of Commons, he is none the less of an autocrat, for he can set aside its mandates at his sweet will on flimsy pretexts, as he did in the case of the simultaneous examinations for the Civil Service. He repudiates in his despatch the imputation that he has been subordinating the interests of India to those of the Manchester people for the selfish purpose of securing a few votes. But he cannot escape that charge, say what he may. The position of the Government of India is, however, anomalous. It introduces a measure, but it cannot, as it admits, justify it on its merits. How long is this scandalous state of things to go on? Is India never to be permitted to shape its fiscal legislation as her circumstances render necessary? This is the question that loudly calls for discussion and solution. The Government of India was never perhaps so much humiliated in the eyes of the millions of this country. This cannot but make its position weak. All the Councillors, official and non-official, emphatically condemn the excise duty. The non-officials can vote against it. Will the officials have the freedom to do so? We apprehend they will not be allowed it, from our experience of March last. The uselessness of such Councillors was never more glaringly demonstrated. When a lawyer of Sir Griffith's attainments and experience says so, there ought to be no room for doubt as to the line of action the Councillors can take. The folly of the measure has been admitted on all hands, except by the Manchester people, who recognize nothing except self-interest. We are glad several members have spoken out their mind fearlessly. Several public bodies have also done so. The Council will, therefore, have the support of the whole country in rejecting the Bill. If it does not throw it overboard, it should at least amend it as suggested by the local Mill-owners' and other Associations and the press, *i.e.*, the limit of exemption should be raised from 20s. to 24s. at least. If that is done, a good deal will have been gained. We trust the Council will follow Sir Griffith's advice. The Secretary of State may veto the bold step, but that will serve to raise the issue in a direct manner, and Parliament can then be called upon to pronounce itself upon it. Constitutional questions of such vital importance require to be raised directly for future guidance. What a pity it is that there is no Supreme Court, with power to decide such points, like the one the United States enjoy. But we may have it when the necessity for it is practically demonstrated.

Indu Prakásh (14), 24th Dec., Eng. cols.

33. We have all along advocated the imposition of a duty on imported cotton goods, but we said—and we say so even now—that there would have been no cause for fresh taxation had Government tried to practise economy in all departments, especially the Military Department, and had they not yielded themselves to the selfish cry of their Anglo-Indian servants. The import duty is an evil on the face of it. But of import duties and bankruptcy it is the lesser evil, and as such we asked for the imposition of cotton duties. But when the Indian Government gives us a boon, if we can call this a boon at all, it is determined to give it us with all its evils. Under the present circumstances the imposition of a duty on cotton goods would generally be hailed with joy; but it is accompanied with an evil. You do not mind the amputation of your leg when it is badly injured; but when the doctor insists on depriving you of

some other limb quite sound and healthy, you will not thank him for his kind offer to disburden you of it. In the same way, we may thank Mr. Fowler for thinking of Indian interests at the end of the financial year, although he is paid to look to our interests in England; but we cannot thank him for wantonly hampering our infant cotton industry. We say 'wantonly,' because the addition to the revenue by the excise duty is extremely small, and a practical statesmen like Mr. Fowler should not put unnecessary burdens on mere theoretical grounds.

Rást Goftár (147), 23rd Dec.

34. By imposing import duties on English cotton goods the Government of India have done tardy and lukewarm justice to the country. If these goods had not been excluded from the duties when they were first levied in last April, the Indian exchequer would not have suffered a loss of about a kror and a half of rupees, but owing to the selfish agitation of the Lancashire mill-owners, who are not so loyal and quiet as those of India, and on whom depends the continuance or otherwise of the political party at the time in power, the Liberal Ministry of Lord Rosebery sacrificed the interests of India to those of Lancashire for these nine months, and it was reluctantly compelled to attend to the earnest request of the Indian Government to levy import duties on English cotton goods by financial difficulties. This act of justice has been accompanied with an act of injustice, or rather of oppression, viz., the imposing of the excise duty on certain Indian cotton goods. This duty is not likely to do any good either to the Indian exchequer or the Indian mill-owners, as it will yield but an insignificant revenue, and in spite of the Indian Government levying this countervailing excise duty the people of Manchester disapproved of the measure and strongly protested against the imposition of import duties on English cotton goods and ridiculed the excise duty on Indian cotton goods in a meeting held last Wednesday. If the excise duty is levied on certain cotton goods, they may as well be levied on Indian paper which competes with English paper. But in this connection neither the Finance Minister nor the Indian Government deserves any blame; on the contrary, Mr. Westland deserves some praise for making such a provision in the Bills that double duties may not be levied on one and the same article and that cotton goods manufactured in Native States may not get undue benefit over those of the British territories. The excise duty will yield but a small revenue, but we agree with the Honourable Mr. Playfair, who strongly objected to the policy of the Supreme Council blindly carrying out the wishes of the home authorities.

Deshi Mitra (103), 27th Dec., Eng. cols.

35. If, as Mr. Westland contended in the preliminary debate in the Supreme Council on the Tariff Bill, the Government of India have to do naught in small things as in great, but to act up to the mandate from the India Office, the Viceroy and his Council had better be done away with at once as expensive superfluities. Why keep up a costly establishment when its work might more fittingly be done by a recording clerk! Perhaps Mr. Fowler would himself like to change quarters and move from the India Office to Simla; and then he can, with what grace he may, put into prompt execution the wishes of Manchester men. It cannot be that in forcing his wishes on the Government of India in face of a unanimous and universal opposition Mr. Fowler could have acted without the approbation of his colleagues. So we are to thank the Liberal Ministry for the tender mercies we receive! Mr. Fowler will find it hard to find an advocate who will say a word for his indefensible policy. The Government of India, the most concerned in keeping on best terms with him, have apparently given him up. There will be some satisfaction in hearing that the Ministers who have always thrown overboard the interests of India, when party considerations have come in the way, will be kicked out of office at the approaching general elections.

PART III.—*Education.*

Bombay University and the vernaculars.
Mahrátta (4), 23rd Dec.

36. Among the many misrepresentations on this subject there is none so wrong or mischievous as that the object of the advocates of this measure is to prepare speakers and writers for conferences and congresses. As a matter of fact, this is no mean object for a patriot to aim at, and it

can only be accomplished through the medium of the vernaculars. If good citizenship be the backbone of a vigorous and progressive national life, any attempts to diffuse sound political and moral education among the people must be the most important duty of men of light and leading; and we fail to see how a University which remotely and indirectly works to achieve this result can in any way be reproached for going out of its sphere of duties. This consideration apart, is it not one of the main functions of a University to do its utmost to push the wave of higher education among the people to as great a distance as it possibly can with the resources at its disposal? Also, assuming that it had no other responsibility than that of encouraging original investigations in the several departments of knowledge, for the very purpose of compassing this object it would seem that a widening of the circle of thinkers is necessary. And if an addition to the meagre list of thinkers were desirable from amongst a vast crowd of smatterers that our Universities are year after year turning out, the task is hardly possible with a foreign medium of instruction. And even for the real progress of higher education in the country, a gradual adoption of vernaculars in the University curriculum is essentially necessary. The mind has a natural affinity for things with which it has long been associated. Hence ideas conveyed through the vernacular are much more easily assimilated by the mind than ideas conveyed through a foreign medium, which seem in a manner to jar with the rhythm of the mind or go against its grain. It is the experience of every one that vernacular books are much more easily and quickly perused than books in foreign tongues. The impressions they make on the mind are also very clear and vivid. Under these circumstances is it wise that the very life of young brains should be crushed out of them by making them learn things through English which can much better be learnt through the vernaculars? The question here comes whether the vernaculars are rich enough to fill the minds of young students with noble ideas. In answer to this we can say that our Maráthi at least possesses philosophical, moral and descriptive works in prose and poetry which by their depth and dignity can surpass some of the English classics now read for the higher examinations of our University. The stock is indeed limited, but sufficient to make a beginning, and in course of time people will wonder at the resourcefulness of the language and the marvellous industry of its scholars. These convictions of ours may give occupation to listless scoffers, but they are true all the same. Among the enemies of the reform are a people who, like the Jews of old, being sojourners in foreign land have no vernacular; and their pride is to disown all connection with the language which they had adopted from the people who gave them shelter in their flight from persecution at home. Now they have no need of Gujaráti. They would lean on the arms of the conquerors, and like the lady in the romance say, "Sire, thine all is mine all." "English is our vernacular," say the Pársis. But, gentlemen, what was your vernacular when English was not known in this land? The course would be made more burdensome by the addition of a vernacular paper. Very true. But where were these men when only four years ago the B.A. course was made twice as long and burdensome as the old one? And have these men asked themselves the question why our college students find it so difficult to learn small logic and physics primers, some of which with the addition of others that our boys are never taught till their very final college examination, English boys have to read for the higher examinations in public schools? It is considerations such as these, and not sophistical dilemmas, that will enable us to determine whether a paper in the vernaculars will put additional burden on the students. We hope that in this matter wiser counsels will at last prevail.

Abolition of the *Bombay Educational Record* and the Bombay Graduates' Association.

Gujaráti Mitra (105), 23rd Dec., Eng. cols.

37. An extinguisher has been put unmeritedly over a very useful educational periodical, the *Bombay Educational Record*, and financial embarrassment and economy must have been its only excuse. We believe no great annual outlay was required for the publication of the journal, and the instruction it imparted in the art of teaching and other pedagogic concerns, bringing and keeping the Indian teachers in constant touch with the advanced systems obtaining in the West and at home, was more than enough

for such small expenditure to the Educational Department. The Maráthi and Gujaráti School-papers or *Shálápatras* are serviceable only to the lower strata of teachers, most of whom are trained in their art to a certain extent at our vernacular teaching colleges. But our middle class and high schools have no such advantage, and the articles and information contained in the *Record* were the only mental and pedagogic instructional food they received. There are no training colleges for teachers in such institutions and much of the defect in that education is due to this defect. Our new-fledged undergraduates and graduates, in spite of the high marks and honours that they may obtain at colleges and the University, have only a literary training, and none in the art of teaching. It is now high time that those interested in the education of our land and people should agitate for some such recognition of this requirement and for the extension of our training colleges from vernacular to English or higher instruction for the benefit of our middle class and high schools and arts and science colleges; and our Graduates' Association and bodies like it are the only competent bodies to move in the matter. The Graduates' Association deserves thanks from the public and encouragement at the hands of Government for the patriotic and public-spirited proposal that they have made to take up the work which Government cannot afford to continue. But still it is a matter of regret that in matters educational, under the fierce glare and compulsion of misplaced economy, and with the penny-wise and pound-foolish policy, our Government should take retrograde steps.

PART IV.—*Native States.*

Alleged policy of suspicion of His Highness the Mahárája of Indore.
Indu Prakásh (14), 17th Dec.

38. One Mr. Sakhárám Ganesh Shirsálkar, writing to the *Indu Prakásh*, respectfully points out to His Highness the Mahárája of Indore the evil results and the injustice of his policy of suspicion, and mentions the names of the most eminent among the persons who have been banished from the State and otherwise ruined mainly through this policy of suspicion. The correspondent says that he himself has suffered injustice inasmuch as he was suddenly ordered to leave with his family, his home, his business and the society of friends and relatives at Indore for no conceivable reason.

Disapproval of the Native Chiefs contributing to the Military and Naval Tournament held at Bombay.
Rást Goftár (147), 23rd Dec.

39. If the Military and Naval Tournament recently held at Bombay is to take place annually with a view to increase friendly feelings amongst military men, the shows ought to be held on a smaller scale, made less expensive and thrown open to the public free of charge. It is to be regretted that any contributions should be invited by the promoters of these shows from Native Chiefs, as if they were milch-cows to be tapped on all occasions. It is said that two Chiefs of Káthiáwár personally came to Bombay to witness the tournament, but it is not known how much they have contributed. His Highness the Thákor of Bhávnagar, however, is said to have subscribed about Rs. 1,500. There is nothing objectionable, if Sir Dinsháw Mánekji Petit or some other rich private individual encourages such shows, but there is a strong objection to Native Chiefs doing so and the organisers of the tournament making it a money-making affair.

Rájyabhakta (146), 25th Dec.

40. We are glad that our contemporary of the *Rást Goftár* (147) supports us in our protest against His Highness the Thákor of Bhávnagar subscribing to memorials on behalf of unpopular Governors, Christian institutions and such other useless objects. The admirers of His Highness the Thákor ought to know that he has been in the good graces of the Political Agency of Káthiáwár not account of his able and intelligent administration, but on account of his flattery and the splendid receptions he gives to Agency officers. Those Native States whose Chiefs have been found wanting in these qualities have suffered more or less, as, for instance, the Rána of Porbandar. It is foolish on the part of His Highness the Thákor of Bhávnagar to waste a deal of money on worthless objects when his subjects are crying for patronage for some local public institutions for a long time.

Administration of the Sávantvádi State.
Indu Prakásh (14), 24th Dec.

41. A correspondent of the *Indu Prakásh* complains that nepotism is rife at Sávantvádi and that a man not belonging to the families of Chitnis, Aranvdekar, Pandit and Chandavadkar finds it almost impossible to secure service in the State. Most of the well-paid posts are held by relatives of the Kárbhári and some of these men wield the greatest influence in the State.

PART V.—*Intelligence extracted from the Press.*

Rumoured desire of Her Highness the Begum of Bhopál to go to Mecca.
Kásid-e-Mumbai (139), 26th Dec.

42. A correspondent of the *Káside Mumbai* says that a rumour is afloat at Bombay that Hamid Hasan, Kámdár to Her Highness the Begum of Bhopál, came to Bombay some days ago to engage a passage for Her Highness the Begum to Mecca Sharif, that Her Highness had been staying here *incognito* with a view to go privately to Mecca, and that the fact of the Kámdár staying for a long time with a large retinue in Love Lane at Byculla, Bombay, lends colour to this extraordinary story.

G. M. SATHE,
Reporter on the Native Press.

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